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IN MEMORY OF
KINGSLAND SPENCER
PRESENTED BY HIS DAUGHTER
MRS. JOHN V. COCKCROFT

THE

BIBLE CYCLOPÆDIA:

OR,

ILLUSTRATIONS OF THE CIVIL AND NATURAL HISTORY

OF THE

SACRED WRITINGS,

BY REFERENCE TO THE

MANNERS, CUSTOMS, RITES, TRADITIONS, ANTIQUITIES, AND LITERATURE

OF

EASTERN NATIONS.

VOLUME THE SECOND.

LONDON:
JOHN W. PARKER, WEST STRAND.

M.DCCC.XLIII.

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ADVERTISEMENT.

The Bible Cyclopædia is at length laid before the Public in a complete form, and precisely in accordance with the terms of the Prospectus, so far as relates to the extent and contents of the work. But this is not done by the hands of the individual by whom the work was commenced. The original Editor was the late lamented William Goodhugh, a scholar and a critic no less qualified for the task by his learning and his abilities, than by his unostentatious piety and truly Christian spirit*.

From the period of commencing his labours (for which, indeed, he had long previously been making preparations,) Mr. Goodhugh devoted himself with zeal and fidelity, and with all the energy he could command, to the fulfilment of the duties he had undertaken. His powers were, however, grievously depressed by the influence of a failing constitution, aggravated, no doubt, by anxiety and application, and his labours were wholly suspended during frequent intervals of bodily suffering and utter helplessness.

From these causes the progress of the work was from time to time delayed, until at length, when he had accomplished about three-fourths of the whole, it pleased a wise and merciful Providence to take him from amongst us.

On the occurrence of this melancholy event, Dr. Taylor came forward, and generously contributed his learning, his talents, and his influence, to the completion of the work. For the manner in which this acceptable service was rendered, the Publisher records his thanks, and an account of what he has done is subjoined in the Doctor's own words:—

"The proprietors entrusted me with the superintendence of the work, under circumstances which required me to seek a larger share of external aid than my predecessor had obtained; and I am bound gratefully to acknowledge my deep obligations to my fellow-labourers for the promptitude with which they responded to my call, and the ability with which they executed the several articles assigned to them. By their general consent, I am requested particularly to mention the name of the lady whose articles, bearing the signature M., are equally remarkable for the extent of the Biblical and Rabbinical learning which they display, and the spirit of unostentatious piety by which they are animated. The name of this richly-gifted lady is Mrs. Mackesy, of Clashmore Rectory, in Ireland; to a sound and extensive knowledge of the original language, she unites a taste to appreciate the beauties of Sacred Literature, and a devotional feeling which can appropriate, to the elevation both of the intellect and of the heart, the sublime instructions of Revelation. The only other articles I am permitted to identify are my own, bearing the signature T., and those written by Mrs. Taylor, which are signed A.

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* Mr. Goodhugh was the author of the article on Bellamy's *Translation of the Bible*, in the *Quarterly Review*, and also of a volume entitled *Motives to the Study of Biblical Literature.*

"Instead of writing a general preface to the entire work,—which would have been out of place, considering the limited portion of it for which I am responsible,—I have furnished for the Appendix a Brief Survey of the Succession of Sacred Literature, a subject of deep interest, but which could not be discussed at the length its merits deserve without greatly exceeding the limits assigned to my labours. Under these circumstances, I have principally directed my attention to those parts of this extensive field which have been hitherto comparatively neglected, and have dwelt at considerable, but I trust not too disproportionate length, on the literature of the Greek and Syrian Churches.

"The Geographical, Chronological, and other Tables appended to the work have been carefully compiled from the best authorities, and cannot fail to be highly useful to the Biblical student. It is stated in the proper place, that the Bibliographical List of Authorities, to which reference has been made, was prepared by Mr. Goodhugh before his lamented decease.

"Sincerely praying the Great Author of the Bible that these labours for elucidating its written word may lead those for whom it is designed to a deeper and more thorough appreciation of its spirit, the Editor bids his readers and contributors an affectionate Farewell.

W. C. TAYLOR,

LL.D. OF TRIN. COLL. DUB.

KADESH, or **KADESH BARNEA,** קדש ברנע is celebrated in Scripture for several remarkable events. Here Miriam, the sister of Moses, died, (Numb. 20. 1,) and the Israelites murmured against God. (v. 2-6.) It belonged to the tribe of Judah, and is usually supposed to have been situated about twenty-five miles to the south of Hebron, but was probably much further south. Dr. Wells is of opinion that the Kadesh, in the wilderness of Zin, was a different place from Kadesh Barnea, in the wilderness of Paran. (Comp. Numb. 13. 26 and Deut. 1. 19.) Dr. Lightfoot, however, considers them as one and the same place, and so does Winer, and this seems best to accord with the Scriptural statements.

Moses, by Divine command, sent twelve men, from each tribe a man, to spy out the land of Canaan; who, after a reconnoitre of forty days, returned to him into the wilderness of Paran, to Kadesh. Bringing back, however, such a report of the land as seemed highly discouraging to the people, God was provoked to decree, that none of those above the age of twenty years should enter Canaan, (excepting Joshua and Caleb, who had brought back a different report from that of the rest of the spies;) but that they should perish in the wilderness, where, also, the rest should wander till they should complete so many years from their leaving Egypt, as the spies had spent days in searching the land of Canaan. After a signal defeat from the Amalekites and Canaanites, therefore, in an impious and presumptuous attempt, in defiance of the command of God, to enter Canaan, (Numb. 14. 40-45,) the Israelites turned and took their journey into the wilderness, by the way of the sea, as God had commanded them.

KADMONITES, קדמני *Kadmoniy*, (Gen. 15. 19,) were a tribe of Canaanitish people, who inhabited the promised land east of the Jordan, about Mount Lebanon. They derived their name from their eastern situation, קדם *kedem*, signifying the East.

KANAH, קנה (Josh. 19. 28,) was the name of a city in the tribe of Asher. It was also the name of a brook on the confines of the tribes of Ephraim and Manasseh, (Josh. 16. 8; 17. 9,) termed, in the margin, Brook of reeds. It rises in the mountains of Judah, but only flows during the winter, and falls into the Mediterranean Sea near Cæsarea; its present name is Nahr el Kasab.

KATTATH, a city of the tribe of Zebulun, (Josh. 19. 15,) in Judges 1. 30 called Kitron. The Zebulunites, it appears from the latter passage, were unable to drive out the ancient inhabitants.

I. **KEDAR** קדר was the name of a son of Ishmael, (Gen. 25. 13,) and also of a tribe of Arabian nomades, descended from him. Of the history of Kedar little is known, but his posterity were rich in flocks of sheep and goats, in which they traded with the Tyrians, (Ezek. 27. 21; Jerem. 49. 29,) and they were also celebrated for their skill in the use of the bow. (Isai. 21. 17.) The manners and habits of the Turcomans, a nomadic tribe, who infest the inland portions of Asia Minor, are precisely those of the wandering hordes of Kedar, as described in the books of the Old Testament; and their black tents would fully correspond with the simile of Solomon, (Cant. 1. 5,) while their pastoral traffic is in every respect that adverted to in Ezekiel 27. 21, in his denunciations of destruction against Tyre.

II. Kedar is sometimes used as a name for Arabia Deserta. (Psalm 128. 5; Isai. 21. 16.)

KEDEMOTH, a city of the tribe of Reuben. (Josh. 13. 18.)

KEDESH, a city of the tribe of Naphtali, (Josh. 19. 37,) appointed one of the cities of refuge. (20. 7.) In the apocryphal Book of Tobit (1. 2) it is called Cadis.

KEILAH, a town in the tribe of Judah. (Josh. 15. 44.) It was situated about ten miles north-west of Hebron, and it is said, by Jerome, that the tomb of the prophet Habakkuk was once shown here.

KENATH, a city of Gilead in the tribe of Manasseh, (Numb. 32. 42,) was for a time called Nobah, after the name of one of that tribe, who captured it from the Canaanites, though afterwards it recovered its ancient name. Here Gideon defeated and took prisoners the Moabitish princes, Zebah and Zalmunna. (Judges 8. 11, et seq.) On the site of this city now stands the ruined village of Kannat.

KENITES, קינים Sept. *Κεναιοι*, were a Canaanitish people, who, according to 1Samuel 15. 6, compared with Numbers 24. 20,21, dwelt among the Amalekites. According to Judges 1. 16; 4. 11, they appear to have been descended from Hobab. They were carried into captivity by Nebuchadnezzar.

KENIZZITES, קנזים Sept. *Κενεζαιοι*, an ancient Canaanitish people, were probably descended from Kenaz, a grandson of Esau. (Gen. 15. 19; Numb. 32. 12.)

KERCHIEFS. Considerable difficulty attends the explanation of the word מספחות *mespacholh*, (Ezek. 13. 18,) rendered in our version "kerchiefs." The Septuagint and Syriac read "mantles, or cloaks," the Vulgate "pillows." Kimchi says it was a rich upper garment. It was probably some peculiar kind of veil or head-dress, denoting by its shape or ornament the character of those who wore them. The false prophetesses alluded to, practised divinations, and pretended to deliver oracles, which contradicted the Divine prophecies.

The Eastern women bind on their other ornaments with a rich embroidered handkerchief, which is described by some travellers as completing the head-dress, and falling without order upon the hair behind. See HEAD-DRESSES.

KERI AND KETIB. In many Jewish manuscripts and printed editions of the Old Testament, a word is often found with a small circle annexed to it, or with an asterisk over it, and a word written in the margin of the same line. The former is called כתיב *ketib*, that is, "written," and the latter קרי *keri*, that is, "read," or "reading," as if to intimate, write in this manner, but read in that manner. Some Jewish writers suppose them to have been made by Ezra; and others, that they originated in the observations and corrections of the Masorites at a much later period. When there is any such various reading, the wrong reading, the ketib, is written in the text, the true reading, the keri, is written in the margin. Thus, instead of the sacred name of Jehovah, the Jews substitute Adonai, or Elohim; and in lieu of terms not strictly consistent with propriety, they pronounce others less indelicate.

I. KERIOTH, a town belonging to the tribe of Judah. (Josh. 15. 25.)

II. A town of Moab, the destruction of which is alluded to by the prophets Jeremiah, (48. 24,41,) and Amos. (2. 2.)

KETTLE, דוּד *doud*, a pot or kettle. (1Sam. 2. 14; 2Chron. 35. 13.) The Syriac reads a large pot or kettle.

From the passage in 1Samuel 2. 13,14, it seems evident that the kettle was employed for the purpose of preparing the peace offerings, as it is said, v. 14, "All that the flesh-hook brought up, the priest took for himself."

In the various processes of cookery represented on the monuments of Egypt, we see frequently large bronze pots or kettles placed over a fire; and in the Egyptian room of the British Museum may be seen various bronze buckets or kettles, which appear to have been used in the temples in some part of their religious worship. One of these has engraved on one side, Osiris, under the form of an emblem of stability, saluted by Isis and Nephthys, each pouring liquid from a vase of libations on the hands of two human-headed hawks, emblems of the soul of the deceased Petamoun, prophet of Amoun, in Thebes, chief scribe of Maut, scribe of the sledges of the abode of Amoun. On the other side is Petamoun, seated on a chair; his name is inscribed upon his dress; beneath the chair is a cynocephalus. His son, Presh-Khons, prophet of Amoun, in Thebes, offers to him a libation from a vase, and incense from an amschoir, over an altar before a table. The hieroglyphical lines on the body contain the names of the personages and their invocations. The base is engraved in outline, to represent the calyx and expanded petals of the lotus.

KETURAH, the name of the second wife of Abraham, whom he married after the death of Sarah; she bore him six sons, (Gen. 25. 1,2,) who were settled by Abraham in the east country of Arabia, near the residence of Ishmael.

KEY, מפתח *maphtiach*. (Judges 3. 25; Isai. 22. 22.) This is a well-known instrument, and it is employed in the Scriptures as a symbol of government, power, and authority. "The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." (Isai. 22. 22.) (See Door.) The keys of the ancients were very different from ours, because their doors and trunks were closed generally with bands, and the key served only to loosen or fasten these bands in a certain manner. The stewards of a great family, especially of the royal household, bore a key, probably a golden one, in token of their office; the phrase, therefore, of giving a person a key, naturally grew into an expression of raising him to great power. Roberts observes, "How much was I delighted when I first saw the people, especially the Moors, going along the streets, each with his key on his shoulder. The handle is generally made of brass, (though sometimes of silver,) and is often nicely worked in a device of filigree. The way it is carried, is to have the corner of a kerchief tied to the ring; the key is then placed on the shoulder, and the kerchief hangs down in front. At other times they have a bunch of large keys, and then they have half on one side of the shoulder and half on the other. For a man thus to march along with a large key on his shoulder, shows at once that he is a person of consequence. 'Raman is in great favour with the Modeliar, for he now carries the key.' 'Whose key have you got on your shoulder?' 'I shall carry my key on my own shoulder.'" The key of the house of David was to be on the shoulder of Eliakim, who was a type of him who had the "government upon his shoulder;" "the mighty God, the everlasting Father, the Prince of Peace." Our Saviour says to Peter, "And I will give unto thee the keys of the kingdom of heaven;" (Matt. 16. 19;) that is, the power of preaching the Gospel officially, of administering the sacraments as a steward of the mysteries of God, and as a faithful servant, whom the Lord hath set over his household. We read of the "key of the bottomless pit," (Rev. 9. 1; 20. 1,) that is, a commission to open it, to let loose Satan to deceive the nations; and in Revelations 1. 18, of the "keys of hell and of death," that is, power over the separate state of departed spirits; to call men out of this life into the invisible state, to raise them from death at last, and to reunite soul and body at the resurrection.

Key is also used as a symbol of the ability to interpret Scripture. Our Lord says to the Scribes and Pharisees, "Ye have taken away the key of knowledge." (Luke 11. 52.) And, according to the same analogy, "to open the Scriptures," (Luke 24. 32,) is to exhibit their true meaning, whereby others may understand them. It is said that authority to explain the law and the prophets was given among the Jews by the delivery of a key; and of Rabbi Samuel it is said, that after his death, they put his key and his tablets into his coffin, because he did not deserve to have a son, to whom he might leave the ensigns of his office. See Doctor.

The Rabbins say, that God has reserved to himself four keys; the key of rain, the key of the grave, the key of fruitfulness, and the key of barrenness.

"Power of the keys," is a term made use of in reference to ecclesiastical jurisdiction, denoting the power of excommunicating and absolving. The Romanists assert that the pope has the power of the keys, and can open and shut Paradise as he pleases, grounding their opinion on that expression of Jesus Christ to Peter, "I will give unto thee the keys of the kingdom of heaven." (Matt. 16. 19.)

KHAMSIN. There are various allusions to pestilential winds in the Scriptures; thus the prophet Jeremiah speaks of a "dry wind of the high places in the wilderness," (ch. 4. 11,) and the Psalmist, in Psalm 103. 16, evidently alludes to the effect of some desolating wind, which very probably was the khamsin, so often mentioned by travellers in Syria and Arabia, under the name of the poisonous wind, or hot wind of the desert; the heat being, during its continuance, so excessive that it is difficult to form any idea of its violence without having experienced it. When this wind begins to blow, the sky, at other times so clear, becomes dark and heavy, the sun loses his splendour, and appears of a violet colour, the air is filled with a subtle dust, which penetrates everywhere; respiration becomes short and difficult, the skin parched and dry, the lungs are contracted and painful, and the body consumed with internal heat. In vain is coolness sought for; marble, iron, water, though the sun no longer appears, are hot; the streets are deserted, and a dead silence pervades everywhere. The natives of towns and villages shut themselves up in their houses, and those of the desert in tents, or holes dug in the earth.

M. Dumas gives us the following graphic description of this wind, which he encountered in the desert:—"The night was delightful; we possessed water and shade, the two great requisites of which the desert is so sparing. After a night of sweet repose, we awoke fresh and vigorous, and commenced our journey in the highest spirits. At the moment of starting, our Arabs showed each other some red lines that streaked the eastern horizon; nevertheless, they did not seem to take further heed of them, and we had already forgotten these disquieting symptoms, which, however, had not escaped our notice, when, on entering the Wadi Pharan, we felt passing round us some of those fierce blasts of wind, the feverish pantings of the desert. The heat soon became insupportable; the sand, raised by an imperceptible breeze, which seemed an exhalation from the earth, enveloped us in a cloud, which burned our eyes, and every respiration choked our mouths and noses. Our Arabs, on their part, contrary to their habit, seemed to suffer from these inconveniences as well as ourselves, though it might be supposed that they were used to such attacks. They exchanged brief and hurried phrases with each other, and by degrees the remains of the hostility of the preceding evening were extinguished in a common anxiety. The two tribes closed and mingled together; the very dromedaries seemed anxious to seek each other, galloping with great agitation, never relaxing their pace, and stretching out their long necks so that their lower lips brushed the ground. From time to time they gave irregular and sudden starts, as if the ground burned their feet. Taleb then called out, 'Have a care;' and after him the Arabs repeated the warning, which I heard without being able to comprehend by what danger we were menaced. I approached Bechara to ask him the cause of the uneasiness which pervaded us all, men and beasts. His only answer was, to take the skirt of his long robe and fling it over his shoulder, enveloping himself so as to cover his nose and mouth. I did the same, and on turning round, I perceived that our example had been followed by the Arabs, of whom nothing was seen but their black and brilliant eyes, which seemed still more black and brilliant, peeping out of their bournouses and abbayes. Finally, at the end of a quarter of an hour, there was no further necessity for asking any questions; we all, Franks and Arabs, knew equally well what was coming. The Desert forewarned us by all its signs, and spoke by all its voices; it was the khamsin.

"Our course was very irregular, for the sand rose like a wall between us and the horizon. At every moment the Arabs, whose eyes could not penetrate this curtain of flame, shaded them with their hands to aid their sight, while their faces displayed anxiety and irresolution. In the mean time, the tempest continually augmented; the desert became more and more billowy; we entered deep furrows of sand, agitated like the billows of the ocean, and crossed the burning crests of these hillocks as a skilful swimmer cleaves the wave. In spite of the precaution we had taken to cover our mouths with our mantles, we breathed as much sand as air, our tongues clave to the roofs of our mouths, our eyes became haggard and bloodshot, our respiration rattling in our throats revealed our sufferings without the use of words. I have often been exposed to danger and peril, but I never felt such an impression as that which I then experienced; it was nearly similar to that of a shipwrecked mariner exposed on a plank in the midst of a tempestuous ocean. We advanced almost senseless, without knowing whither, always more rapidly and obscurely, for the cloud of dust which surrounded us became every moment more dense and burning.

"The desert was imposing and melancholy; it seemed to pant and heave beneath us, and to force up a burning breath from its inmost depths. The transition had been rapid and singular; it was no longer the oasis of the preceding evening, the repose at the foot of the palm-trees, the refreshing sleep, lulled by the murmuring sounds of the fountain; it was the burning sand, the terrible shock of the dromedary; the devouring thirst, fierce, terrible, and maddening; the thirst which makes the blood boil, and displays to the wretch that it scorches, lakes, islands, trees, fountains, shade, and water. I know not whether the rest felt like me, but I was really a prey to temporary insanity, to a reverie, to an endless delirium which extended itself through all the vagaries of imagination. From time to time our dromedaries sank down, digging the scorching soil with their heads, to find some semblance of coolness beneath the surface; they then rose, feverish and panting like ourselves, and resumed their fantastic course. I do not know how often these falls were renewed; I cannot tell how we were so lucky as to escape from being crushed under our haghins, or buried beneath the sand; but I do remember that scarcely had we fallen, when Taleb, Bechara, and Araballah were close to us, prompt and ready to give assistance, but mute as spectres; they raised up the men and camels, and then resumed their course, silent and folded in their mantles. An hour longer of this tempest, and I am convinced that it would have buried us all. Suddenly a blast of wind passed, illuminating the horizon, as when the curtain is raised at a theatre. 'The Mokatteb!' cried Taleb. 'The Mokatteb!' repeated all the Arabs. Then the sand rose again between us and the mountain; but Providence, as if to restore our strength, had shown us the desired haven. 'The Mokatteb! the Mokatteb!' we repeated, without knowing what the Mokatteb was; but guessing that it was our haven, safety, and life. Five minutes after, we glided like serpents into a deep cavern; the narrow entrance of the cave allowed very little light to come in; our exhausted dromedaries knelt down with their heads extended to the rock, and remained so motionless, that their skins covered with sand gave them the appearance of camels in stone. On our side, without thinking of tent, carpet, or food, we lay down as best we could, a prey at once to a numbness and delirium which held the midway between sleep and violent fever; then, without speaking, sleeping, or stirring, we remained there until the next morning, extended on our faces, like statues hurled from their base."

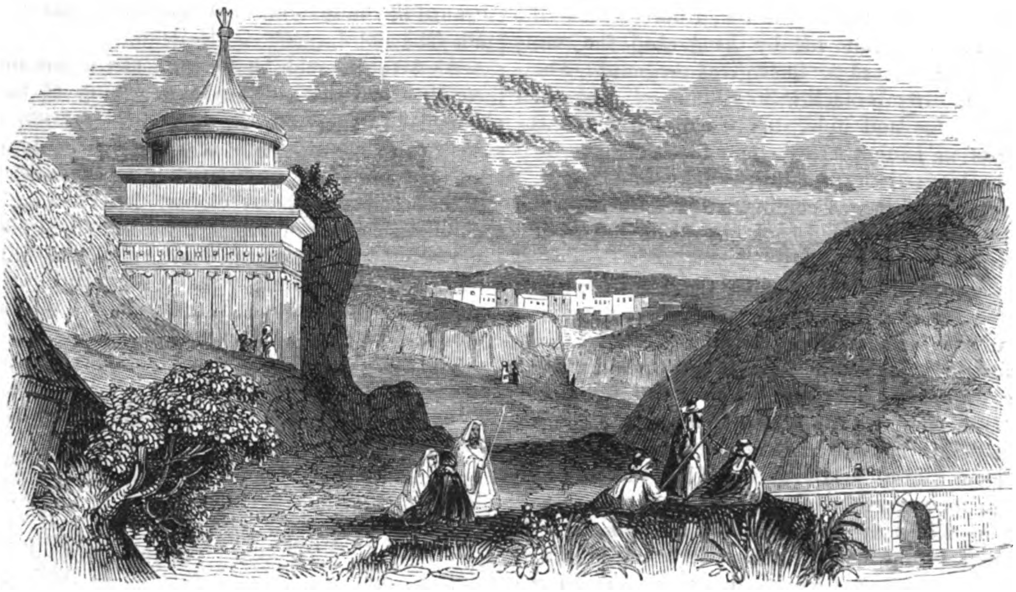
KIBROTH HATTAAVAH, קברות התאוה "graves of desire," (Numb. 11. 34,35,) the name of one of the encampments of the Israelites in the wilderness, where they desired of God flesh for their sustenance, declaring they were tired with manna. Quails were sent in great quantities, but while the meat was in their mouths, (Psalm 78. 30,31,) the wrath of God came upon them, and they were visited with a destructive pestilence, so that the place was called the graves of those who lusted. (1Cor. 10. 6.)

The site of this, like many of the other encampments of the Israelites, is unknown, but it is conjectured that it was situated without the wilderness of Sinai; for it is said, (Numb. 33. 16,) that they removed from the desert of Sinai, and pitched at Kibroth Hattaavah.

KID, גדי *gedi.* (Exod. 23. 19.) Among the Jews the kid was reckoned a great delicacy; and it appears to have been served for food in preference to the lamb. (See COOKERY.) It still continues to be a choice dish among the Arabs. The Hebrews were forbidden by Moses to eat a kid boiled in the milk of its mother, (Exod. 34. 26; Deut. 14. 21;) and this remarkable prohibition is repeated three several times by the inspired lawgiver. As it is one which has been variously understood, we may here state the chief of these interpretations. Some writers maintain that its object was, that a kid should not be killed till it was eight days old, when as it was thought it might subsist without the milk of its dam. This conjecture is derived from a supposed analogy between the injunction, and that which forbids a kid to be offered before the eighth day in sacrifice; others think that the interdiction is altogether against the eating of a sucking kid. Another view is, that it was in order that the dam and kid might not be slaughtered at the same time, which is elsewhere forbidden as regards the cow, the sheep, and the goat, and probably had reference to the cherishing of kind and humane feelings. Understanding the prohibition literally, it has been supposed that it was intended to guard the Hebrews against some idolatrous or superstitious practice of the neighbouring heathen nations. This appears to be the opinion of some of the Jewish expositors, though they have not been able to cite any instance of such a practice. Cudworth, however, states that in an old Karaite commentary on the Pentateuch, he met with the statement, that it was a custom of the ancient idolators, at the ingathering of their fruits, to take a kid and seethe it in the milk of its dam; and then to go about and sprinkle with the broth their trees, fields, and gardens, in a magical manner, under the impression, that by this process they insured their fruitfulness in the ensuing year. Spencer likewise mentions a similar rite as in use among the Zabians.

Michaëlis supports another interpretation which seems founded on the general opinion and practice of the Jews: it is, that חלב *hhaleb*, rendered "milk," here means "butter;" and that the literal force of the command is, "thou shalt not dress meat with butter." He observes that the Orientals have many words or circumlocutions arising from composition with the words, son, daughter, sister, brother, mother; and that in Arabic, for instance, a kid's mother means nothing more than a goat—any goat that has yeaned. Moses also frequently gives his laws in special examples, without directly mentioning all those of a like description, to which they are applicable, so that what he enjoins with respect to goat's milk must be understood also of that of cow's; and all butter is originally milk, so that we can dress no victuals with butter without dressing it with milk. This is certainly the opinion which the Jews themselves entertain; and to this day they do not use butter combined in any way with meat, employing animal fat in its stead. The question may be asked, why was butter interdicted? To which it may be replied, that the interdiction of butter is one of the body of regulations, the combined operation of which was calculated to make their new country necessary to the Israelites, so as to render it impossible for them to abandon it for any other, or to resume their former mode of life. Two objects which we discover in many of the laws, are, for instance, to prevent their return to Egypt on the one hand, and on the other, to change their character from that of wandering shepherds to that of a settled agricultural people. The prohibition of butter would contribute to both these objects. It would oblige them to turn to oil as a substitute, and therefore not to neglect the cultivation of the excellent olive-trees, in which their new country abounded.

The modern practice of the Jews respecting butter, we have stated in the article Earthen Vessels.



Valley of the Brook Kidron.

KIDRON, קדרון The brook Kedron, Kidron, or Cedron, as it is variously termed, (2Sam. 15. 23; 1Kings 15. 13; 2Kings 23. 6,12; 2Chron. 29. 16; Jerem. 31. 40; John 18. 1,) flows through the valley of Jehoshaphat, eastward of Jerusalem, between that city and the Mount of Olives. Except during winter, or after heavy rains, its channel is generally dry; but when swollen by torrents, it flows with great impetuosity. Its bed is very narrow and rather deep, and is now crossed by a bridge of one arch. Its waters are said to be dark and turbid, probably, because it collects the waste of the adjacent hills; and, like other brooks in cities, it is contaminated with the filth of which it is the receptacle and common sewer.

This was the memorable brook which David crossed barefoot and weeping, when fleeing from Absalom, (2Sam. 15. 23,30;) into which Asa, Hezekiah, and Josiah cast the ashes of the accursed things used in idolatrous worship, (2Chron. 15. 16; 30. 14; 2Kings 23. 4;) and over which Our Lord passed to enter the Garden of Gethsemane, the night before his sufferings and death.

Mr. Robinson, when at Jerusalem, remarks, "Going out of the eastern gate, which is that of St. Stephen's, anciently called the 'Gate of Flocks,' we descended by a rapid and rugged path to the brook Kedron. At this moment (August 22) it is waterless; but in winter, after snows and heavy rains, it would appear from its wide stony bed to be a mischievous torrent. It is crossed by a bridge of one arch, leading to the Garden of Gethsemane, an appellation still given to a small plantation of olive-trees, occupying the flat space which intervenes between the brook and the Mount of Olives, and hedged round with a dry stone fence." See Jerusalem.

KINE. See Cattle.

KING, מלך *melech.* Though Samuel "peaceably and religiously judged Israel," it appears that in his old age the tribes in Southern Palestine and beyond the Jordan, were particularly earnest for a change in the constitution of the land, because they feared that, after the death of Samuel, there would be no supreme magistrate, and thus the nation being again disunited they would be left to their fate. The degeneracy of the sons of Samuel who had been appointed subordinate judges or deputies, increased their apprehensions. They therefore strenuously insisted in their demand: "Nay, but we will have a king over us, that we also may be like all the nations." (1Sam. 8. 19.) They had reason to hope that a king, who possessed supreme authority, would unite the powers of the whole nation, and protect each tribe with the collected strength of all; that under him the affairs of government would be more properly administered, and necessary aid more readily afforded. They imagined they might be justified in this request, because Moses himself takes it for granted, that the nation would eventually have a king, and the same thing had been promised to their great progenitor Abraham. (Gen. 17. 16; Deut. 28. 36.) Samuel laid their prayer before the Lord, and then, in obedience to the Divine direction, anointed Saul, the son of Kish, as their monarch. (1Sam. 10. 1.)

"By this alteration of the constitution," Professor Jahn observes, "the theocracy was indeed thrown somewhat into the shade, since it could be no longer so clearly manifest that God was the king of the Hebrews. Still, however, as the principles of the theocracy were interwoven with the fundamental and unchangeable law of the state, their influence did not entirely cease, but the elected king was to act as the viceroy and vassal of Jehovah. On this account, Moses had already established the following regulations. (Deut. 17. 14-20.)

"(1.) That the Hebrews, whenever they adopted the monarchical form of government, should raise those only to the throne who were designated by Jehovah himself. The will of Jehovah was to be made known by a prophet, or by means of the sacred lot, Urim and Thummim; and the viceroy-elect was to prove himself an instrument of God by protecting the commonwealth against its foes. The succession of the royal house depended on the appointment of God, and was indicated by prophets. Saul, David, and Jeroboam, received the promise of the throne from prophets, and by them was announced the succession of the family of David, and of the different families in the kingdom of Israel. These Divine interpositions were well calculated to remind the kings of Him on whom they were dependant, and to whose choice they were indebted for the throne. Saul was designated by the sacred lot, and David was elected by the magistrates for the express reason that God had promised him the throne. Saul was not established in his kingdom till after he had delivered the inhabitants of Jabesh-gilead from the Ammonites; and the rulers tendered the sceptre to David, because he, in the time of Saul, had defeated the enemies of Israel.

"(2.) Moses had likewise ordained that the king should be a native Israelite; thus foreigners were excluded from the throne, even though they should be proposed by false prophets; for, being heathens, they might transgress the fundamental law of the state by the introduction of idolatry. This regulation had reference merely to free elections, and was by no means to be understood as it was explained by Judas Galileus (Acts 5. 37) and the Zealots, during the last war with the Romans, that the Hebrews were not to submit to those foreign powers under whose dominion they were brought by an all-directing Providence. On the contrary, Moses himself had predicted such events, and Jeremiah and Ezekiel earnestly exhorted their countrymen to surrender themselves quietly to the Chaldæans."

With regard to the external qualifications which the Jews appear to have required of their kings, comeliness of person and tallness of stature seem to have been the principal requisites. Thus, although Saul was constituted king of Israel by the special appointment of God, yet it appears to have been no inconsiderable circumstance in the eyes of the people, that he was a choice young man and goodly, and that there was not among the children of Israel a goodlier person than he: from the shoulders and upwards he was higher than any of the people. (1Sam. 9. 2.) And therefore Samuel said to the people, when he presented Saul to them: See ye him whom the Lord hath chosen that there is none like him among all the people. (1Sam. 10. 24.) Hence, also, David is said to have been "ruddy withal, of a beautiful countenance, and goodly to look to." (1Sam. 16. 12.)

As cavalry could be of little use in the mountainous regions of Palestine, and as the king of the Hebrews was never to become a conqueror of foreign lands, or a universal monarch, he was forbidden to maintain large bodies of cavalry, or to attempt the conquest of Egypt in order to obtain horses.

The king was likewise prohibited from multiplying wives to himself, that his heart turn not away from the law and worship of the God of Israel, by his being seduced into idolatry in consequence of foreign alliances. How grossly this law was violated by Solomon and other monarchs, the history of the Jews and Israelites abundantly proves.

In order that he might not be ignorant of true religion, and of the laws of the Israelites, the king was enjoined to write out, for his own use, a correct copy of the Divine Law; which injunction was intended to rivet this law more firmly in his memory, and to keep him in constant subjection to its authority. For the same purpose, he was required to read in this copy "all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them."

Thus the power of the Israelitish kings was circumscribed by a code of fundamental and equal laws, provided by infinite wisdom and rectitude. It appears that the Israelitish kings were by no means possessed of unlimited power, but were restricted by a solemn stipulation; although they on some occasions evinced a disposition towards despotism (1Sam. 11. 5-7; 22. 17,18.) They had, however, the right of making war and peace, as well as the power of life and death; and could on particular occasions put criminals to death without the formalities of justice, (2Sam. 1. 5-15; 4. 9-12;) but in general they administered justice; sometimes in a summary way by themselves, where the case appeared clear, as David did occasionally, (2Sam. 12. 1-5; 14. 4-11; 1Kings 2. 5-9,) or by judges duly constituted to hear and determine causes in the king's name. (1Chron. 23. 4; 26. 29-32.)

Although the kings enjoyed the privilege of granting pardons to offenders at their pleasure, without consulting any person; and in ecclesiastical affairs exercised great power, sometimes deposing or condemning to death even the high-priest himself, (1Sam. 22. 17,18; 1Kings 2. 26,27,) and at other times, reforming gross abuses in religion, of which we have examples in the zealous conduct of Hezekiah and Josiah; yet this power was enjoyed by them not as absolute sovereigns in their own right; they were merely the viceroys of Jehovah, who was the sole legislator of Israel; and, therefore, as the kings could, on no occasion, either enact a new law, or alter or repeal an old one, the government continued to be a theocracy, as well under their permanent administration as under the occasional administration of the Judges. The only difference that can be discovered between the two species of government, is, that the conduct of the judges was generally directed by Urim, and that of the kings, either by the inspiration of God vouchsafed to themselves, or by prophets raised up from time to time to reclaim them when deviating from their duty, as laid down in the law. The monarch was also charged, that his heart be not lifted up above his brethren; in other words, to govern his subjects with mildness and beneficence, not as slaves, but as brothers. So David styled his subjects his brethren. (1Chron. 28. 2.)

The inauguration of the Jewish kings was performed with great pomp and with various ceremonies. The principal of these was anointing with holy oil, (Psalm 89. 20,) which was sometimes privately performed by a prophet, (1Sam. 10. 1; 16. 1-13,) and was a symbolical prediction that the person so anointed would ascend the throne; but after the monarchy was established, this unction was performed by a priest, (1Kings 1. 39;) at first in some public place, (1Kings 1. 32-34,) and afterwards in the Temple, the monarch elect being surrounded by his guards. (2Kings 11. 11,12; 2Chron. 23.) It is probable, also, that he was at the same time girded with a sword. (Psalm 45. 3.) After the king was anointed he was proclaimed by the sound of a trumpet. In this manner was Solomon proclaimed. (1Kings 1. 34,39.) From this ceremony of anointing, kings are, in the Scriptures, frequently termed the anointed of the Lord, and of the God of Jacob. (1Sam. 24. 6,10; 26. 9,11,16,23; 2Sam. 23. 1.) A diadem or crown was also placed upon the sovereign's head, and a sceptre put into his hand, (2Kings 11. 12; Psalm 45. 6; Ezek. 21. 26;) after which he entered into a solemn covenant with his subjects that he would govern according to its conditions and to the law of Moses. (2Sam. 5. 3; 1Chron. 11. 3.) The nobles in their turn promised obedience, and appear to have confirmed this pledge with a kiss, either of the knees or feet. (Psalm 2. 12.) Loud acclamations accompanied with music then followed, after which the king entered the city. (1Kings 1. 39,40; 2Kings 11. 12,19.) To this practice there are numerous allusions both in the Old Testament, (Psalm 47. 1-9; 97. 1,) as well as in the New, (Matt. 21. 9,10; Mark 11. 9,10; Luke 19. 35-38;) in which last cited passage, the Jews, by welcoming Our Saviour in the same manner as their kings were formerly inaugurated, manifestly acknowledged Him to be the Messiah whom they expected. After entering the city, the kings seated themselves upon the throne, and received the congratulations of their subjects. (1Kings 1. 35,47,48; 2Kings 11. 19,20.)

The robe which was worn by kings as suited to their elevated rank, was costly and gorgeous; and the retinue which attended them was both large in point of numbers and splendid in appearance. (1Kings 4. 1-24.) The materials of which the robe was made was fine white linen or cotton, and that the apparel of the Jewish monarchs was different from that of all other persons, is evident from Ahab's changing his apparel before he engaged in battle, and from Jehoshaphat's retaining his. (1Kings 22. 30.) Among the appropriate ornaments of the king's person, there was none so rich and valuable anciently, and there is none so costly and splendid at the present day in Asia, as the royal diadem; which is irradiated with pearls and gems. They had also a chain for the neck and bracelets for the arms. In Persia, a diadem was worn not only by the king himself, but, with a little variation in its shape, by his relations and others to whom special favours had been conceded. (Esth. 8. 15.) See Crown.

The throne, כסא *kesi*, was a seat with a back and arms, and of a height to render a footstool necessary. (Gen. 41. 40.) On the monuments of Egypt, this form of throne is frequently represented accompanied by the footstool. The throne of Solomon is particularly described in 1Kings 10. 18-20. This throne was placed on a flooring, elevated six steps, on each of which steps, and on either side, was the figure of a lion, making twelve of them in the whole. Similar to this was the throne on which the sovereign of Persia was seated to receive Sir Gore Ouseley, the English ambassador. It was ascended by steps, on which were painted dragons, (that of Solomon was decorated with carved lions,) and was overlaid with fine gold.

The royal sceptre appears to have varied at different times. That of Saul was a javelin or spear, (1Sam. 18. 10; 22. 6,) but generally the sceptre, שבט *shebet*, was a wooden rod or staff, not much shorter in point of length than the ordinary height of the human form, and was surmounted with an ornamental ball on the upper extremity, as may still be seen in the sculptures of Persepolis. This sceptre was either overlaid with gold, or, according to ancient authorities, was ornamented with golden studs and rings. To such sceptres, the prophet Ezekiel seems to allude. (19. 11.) The sceptre in the hands of the kings and gods of Egypt, is generally surmounted by the head of the hoopoe, and in some cases the lotus flower. If we endeavour to seek for the origin of this ensign of royal authority, we shall find the first suggestion of it, either in the pastoral staff that was borne by shepherds, or in those staves which at the earliest period were carried by persons of high rank, merely for show and ornament. (Gen. 38. 18; Numb. 17. 7; Psalm 23. 4.)

The table of the Hebrew kings and everything connected with it exhibited the same luxurious profusion as characterizes modern Oriental sovereigns, and numbers were fed from the royal kitchen. This fact may serve to account for the apparently immense quantity of provisions, stated in 1Kings 4. 22,23,28, to have been consumed by the household of Solomon, whose vessels were for the most part of massive gold. (1Kings 10. 21.) The provisions were supplied throughout the year from the twelve provinces into which he divided his dominions, as is the custom, according to Mr. Morier, in Persia to this day.

A numerous household is to the present day an indispensable piece of regal state in the East. Thus, not less than two thousand persons are said by Mr. Jowett to be employed about the palace of the emir of the Druses. "We saw many professions and trades going on in it; soldiers, horse-breakers, carpenters, blacksmiths, scribes, cooks, tobacconists, &c. There was in the air of this mingled assemblage, something which forcibly brought to my recollection the description of an Eastern royal household, as given by Samuel. (1Sam. 8. 11-17.)"

There are frequent allusions in the Sacred Writings to the courts of princes, and to the regal state which they anciently enjoyed. See Courts.

The mode of doing reverence to the sovereign among the ancient Persians, was little short of absolute idolatry; and similar prostrations are made by their descendants in the present day. On these occasions, it was usual to address them with some compliment, or with wishes for their long life, and such was the case among the Jews. Thus the widow of Tekoah, after prostating herself before David addressed him with, "My lord is wise according to the wisdom of an angel of God," (2Sam. 14. 20;) and the Chaldæan magi accosted Nebuchadnezzar with, "O king, live for ever." (Dan. 2. 4.) A similar salutation, according to Roberts, is given at this day in India. When a poor man goes into the presence of a king to solicit a favour, he says, "O father, thou art the support of the destitute. Mayest thou live to old age!"

The homage rendered to these monarchs was equally exacted by their chief courtiers and favourites of all who approached them; thus Mordecai's refusal to prostrate himself before Haman, (Esth. 3. 2,) would have proved fatal not only to himself but also to the Jewish nation, had not the malignant design of this wicked man been providentially frustrated. (Esth. 3. 3-6; 5. 13.)

When Oriental monarchs perform long journeys, they are surrounded with a great and splendid retinue, and formerly sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, level the ways, and remove all impediments. The ancient sovereigns of Hindostan used to send persons to precede them on their journeys, and command the inhabitants to clear the roads: a very necessary step in a country where there are scarcely any public roads; and when a modern Hindoo of rank has to pass through a town or village, a messenger is despatched to tell the people to prepare the way, and to await his orders. To this practice the prophet Isaiah manifestly alludes. (ch. 40. 3, compared with Malachi 3. 1; Matt. 3. 3, and Mark 1. 3.)

The Hebrew kings when they travelled either rode on asses and mules, (2Sam. 13. 29; 17. 23,) or rode in chariots, being preceded by soldiers, who formed their body guard. (1Kings 1. 5.) See Guard.

The sources of revenue to the Hebrew kings were, no doubt, nearly the same with those in other Oriental countries; from what can be gathered from the Sacred Writings, it appears that they were derived from the following sources:—

(1.) Presents which were given voluntarily. (1Sam. 10. 27; 16. 20.) Michaëlis, however, is of opinion that they were confined to Saul only, as no trace of them is to be found after his time.

(2.) The produce of the royal flocks, (1Sam. 21. 7; 2Sam. 13. 23; 2Chron. 32. 28,29;) and as both king and subjects had a common right of pasture in the Arabian deserts, Michaëlis is of opinion that David kept numerous herds there, (1Chron. 27. 29-31,) which were partly under the care of Arabian herdsmen.

(3.) The produce of the royal demesnes, consisting of arable lands, vineyards, olive and sycamore grounds, which had originally been uninclosed and uncultivated, or were the property of state criminals: these demesnes were cultivated by bondsmen, and, perhaps, also by the people of conquered countries; and it appears from 1Samuel 8. 14; 22. 7, and Ezekiel 46. 17, that the kings assigned part of their domains to their servants in lieu of salary.

(4.) The tenth part of all the produce of the fields and vineyards, the collection and management of which seem to have been confided to the officers mentioned in 1Kings 4. 7, and 1Chronicles 27. 25. It is probable, from 1Kings 10. 14, that the Israelites likewise paid a tax in money. These imposts Solomon appears to have increased; and Rehoboam's refusal to lessen them is stated by the sacred historian as the cause of the rebellion of the ten tribes against him. (1Kings 12. 14,18.)

(5.) Another source of revenue was the spoils of conquered nations, the most valuable portion of which became the king's. It was in this way, that David collected the most of his treasures. The nations that were subdued in war likewise paid tribute, which was given partly in money, and partly in agricultural produce. (1Kings 4. 21; Psalm 72. 10.)

(6.) The tribute imposed upon merchants who passed through the Hebrew territories, and who in the time of Solomon carried on a very extensive and lucrative trade, (1Kings 10. 22,) particularly in Egyptian horses, and the fine linen of Egypt.

Those who sustained the station of servants and officers to the king, were entirely dependent on his will, and, on the other hand, for example, as governors of provinces, they exercised a similar arbitrary power over those who were immediately subject to themselves. Hence it is, that the prophets frequently complain of their oppressions and violence.

The royal officers of every grade were denominated the servants of the king, and, like the Orientals of the present day, they took a pride in being thus denominated.

"Those who had the management of the collection of the revenues," says Professor Jahn, "or were entrusted indeed in any way, were not customarily called to an account. In case they were called upon to render an account of their proceedings, they showed themselves prompt at the arts of deception; but the consequence of an attempt at misrepresenting, or defrauding, was almost certain ruin. (Luke 16. 2.)"

King, in symbolical language, signifies the possessor of supreme power, whether lodged in one or more persons. (Prov. 8. 15,16.) The term is applied especially to God, as sovereign over all. (Psalm 10. 16; 29. 10.) It is also applied to the Messiah, (Psalm 2. 6;) and in Job 18. 14 it is applied to Death, who is there called the "king of terrors." In Job 41. 34, leviathan, or the crocodile, is thus designated: "he is a king over all the children of pride." In Revelations 15. 3, God is called the "king of saints;" and, (ch. 1. 6,) "king" is applied to all true Christians who are consecrated to God as kings and priests.

Roberts observes, in illustration of the passage in the prophet Isaiah, "Kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet," (ch. 49. 23,) "Thus were those who had been enemies to Jehovah to bow down and acknowledge his majesty. They were to 'lick up the dust,' which is a figurative expression to denote submission and adoration. 'Boasting vain fellow! the king your friend! he your companion. You will not have even the dust of his feet given you for food.' 'The minister give you that office! he will not give you the dust of his feet.' 'Alas! alas! for me; I expected his favour; I depended on his word; but I have not gained the dust of his feet.' 'I will not remain longer in this country; I will leave you, and go to reside with the king.' 'With the king! Why, the dust of his feet will not be given you for a reward.' 'Could I but see that holy man! I would eat the dust of his feet.' So great, then, is to be the humility and veneration of kings and queens, in reference to the Most High, that they will bow down before Him, and lick up the dust of his feet."

KINGDOM OF GOD. This is a term of frequent occurrence in Scripture, and variously applied to the providential, moral, and evangelical government of Jehovah. Thus we read of the kingdom of God, (Psalm 103. 19; Dan. 4. 3,) in reference to his universal empire and dominion over all creatures. We frequently read, in the Evangelists, of the kingdom of heaven; "A phrase," says Dr. Campbell, "in which there is a manifest allusion to the predictions relating to the dispensation of the Messiah, as revealed by the prophets in the Old Testament, particularly by Daniel, who mentions it as a kingdom which the God of heaven would set up, and which should never be destroyed. (Dan. 2. 14.) The same prophet speaks of it as a kingdom to be given with glory and dominion over all people, nations, and languages, to one like unto the Son of Man. (Dan. 7. 13,14; Micah 4. 6,7.) The Jews, accustomed to this way of speaking, expected the kingdom of the Messiah to resemble that of a temporal king, exercising power over his enemies, restoring the Hebrew monarchy, and the throne of David, to all its splendour; subduing the nations, and rewarding his friends and faithful servants in proportion to their fidelity and services. Hence the early contests among the Apostles about precedency in his kingdom; and hence the sons of Zebedee desired the two chief places in it.

"According to the prophecy of Daniel, this kingdom was to take place during the existence of the Roman empire, the last of the four great monarchies that had succeeded each other, (Dan. 2. 44;) and in the New Testament it is termed 'the kingdom of God,' or 'the kingdom of heaven.' It was typified by the Jewish theocracy, and declared to be at hand by John the Baptist, and by Christ and his Apostles also in the days of his flesh; but it did not come with power till Jesus rose from the dead and sat down on the right hand of the Majesty on high. (Acts 2. 32-37.) Then was He most solemnly inaugurated and proclaimed King of the Universe, and especially of the New Testament church, amidst myriads of attendant angels, and the 'spirits of just men made perfect.' Then were fulfilled the words of Jehovah by David, 'I have set my king upon my holy hill of Zion.' (Psalm 2. 6.)"

This is that spiritual and eternal empire to which Our Lord himself referred when interrogated by Pontius Pilate, and in reference to which He said, "My kingdom is not of this world." (John 18. 36,37.) His empire, indeed, extends to every creature; for "all authority is committed into his hands, both in heaven and on earth," and He is head over all things to the Church; but his kingdom primarily imports the Gospel church, which is the subject of his laws, the seat of his government, and the object of his care; and being surrounded with powerful opposers, He is represented as ruling in the midst of his enemies.

KINGDOM OF HEAVEN. This is an expression which frequently occurs in the New Testament, and is used to signify the reign of Jesus Christ on earth and in heaven. (Matt. 4. 17; 5. 3; 7. 21.) See preceding Article.

KINGS, BOOKS OF. The Jews entitle these books from the initial words, והמלך דוד *Vihammelech David;* and in the early editions of the Hebrew Bible, the two books constitute but one, with sometimes a short space or break between them. The more modern copies of the Hebrew Bible have the same division with our authorized version; though in the time of the Masorites they certainly formed only one book, as both (like the Books of Samuel) are included under one enumeration of sections, versions, &c., in the Masora. They have evidently been divided, at some period now unknown, into two parts, for the convenience of reading. The First Book of Kings commences with an account of the death of David, and contains a period of a hundred and twenty-six years, to the death of Jehoshaphat; and the Second Book of Kings continues the history of the kings of Israel and Judah through a period of three hundred years, to the destruction of the city and temple of Jerusalem by Nebuchadnezzar. They were most probably compiled by Ezra from the records which were regularly kept, both in Jerusalem and Samaria, of all public transactions. These records appear to have been made by the contemporary prophets, and frequently derived their names from the kings whose history they contained. They are mentioned in many parts of Scripture; thus in 1Kings 11. 41, we read of the Book of the Acts of Solomon, which is supposed to have been written by Nathan, Ahijah, and Iddo. (2Chron. 9. 29.) We elsewhere read that Shemaiah the prophet, and Iddo the seer, wrote the acts of Rehoboam, (2Chron. 12. 15;) that Jehu wrote the acts of Jehoshaphat, (2Chron. 20. 34;) and Isaiah those of Uzziah and Hezekiah. (2Chron. 26. 22; 32. 32.) We may therefore conclude, that from these public records, and other authentic documents, were composed the two Books of Kings; and the uniformity of their style favour the opinion of their being put into their present shape by the same person.

There is every reason to believe that the writer was a priest or a prophet. He studies less to describe acts of heroism, successful battles, conquests, &c., than what regards the Temple, religious ceremonies, festivals, the worship of God, the piety of princes, the fidelity of the prophets, the punishment of crimes, the manifestation of God's anger against the wicked, and his regard for the righteous. He everywhere appears greatly attached to the house of David, and mentions the kings of Israel only incidentally; his principal object being the kingdom of Judah and its particular affairs.

The Divine authority of these books is attested by the predictions they contain; they are cited as authentic and canonical by Our Lord, (Luke 4. 25-27,) and by his Apostles, (Acts 7. 47; Rom. 11. 2-4; James 5. 17,18;) and they have held a place in the sacred canon both of the Jewish and Christian churches in every age. Their truth and authenticity also derive additional confirmation from the corresponding testimonies of ancient profane writers.

I. KIR, קיר מוֹאב "Kir of Moab," (Isaiah 15. 1,) afterwards called Karach, *Χαρακμωβα*, a principal city of the Moabites, was ravaged by the Hebrews under Jehoram. (2Kings 3. 25.) As synonymous with it is considered קיר חרש *Kir Hares*, and קיר חרשת *Kir Hareseth.* It was reduced to ruins by the Assyrians and Chaldæans. (Isai. 16. 7,11; Jerem. 48. 31.) See RABBATH MOAB.

II. Kir is the name of a people and region under the dominion of the Assyrians, (Isai. 22. 6,) where the conquered Syrians were carried captive, (2Kings 16. 9; Amos 1. 5,) and whence the Aramæans had emigrated. (Amos 9. 7.) Part of the inhabitants of Kir served in the army of Sennacherib. It is thought to be a country through which flows the river Kur as it is called by the Russians, or Kier as it is termed by the Persians; the Kuros (Cyrus) of the Greeks. This river unites its waters to the Aras, or Araxes, and empties itself into the Caspian Sea under the 39th degree of north latitude. Professor Jahn thinks that the Usbecks, who dwell here to this time, may be the descendants of the Syrian captives.

KIRJATH, קרית from קריה *kireyah*, which denotes a city. There was a place of this name in the territory of the tribe of Benjamin, (Josh. 18. 28;) and the following proper names of cities are compounded with this word:—

(1.) Kirjathaim, or the double city. (Numb. 32. 37; Josh. 13. 19.)

(2.) Kirjath-Arba, (Gen. 23. 2,) an ancient name of Hebron. The antiquity of this city is emphatically asserted in Numbers 13. 22, where it is said, "Hebron was built seven years before Zoan, in Egypt." It was celebrated not only as the place of the sojourning of Abraham, and as containing in its vicinity the family cemetery of the patriarchs, but also for its being the residence of the court of David until he obtained the entire dominion over Israel. See Hebron.

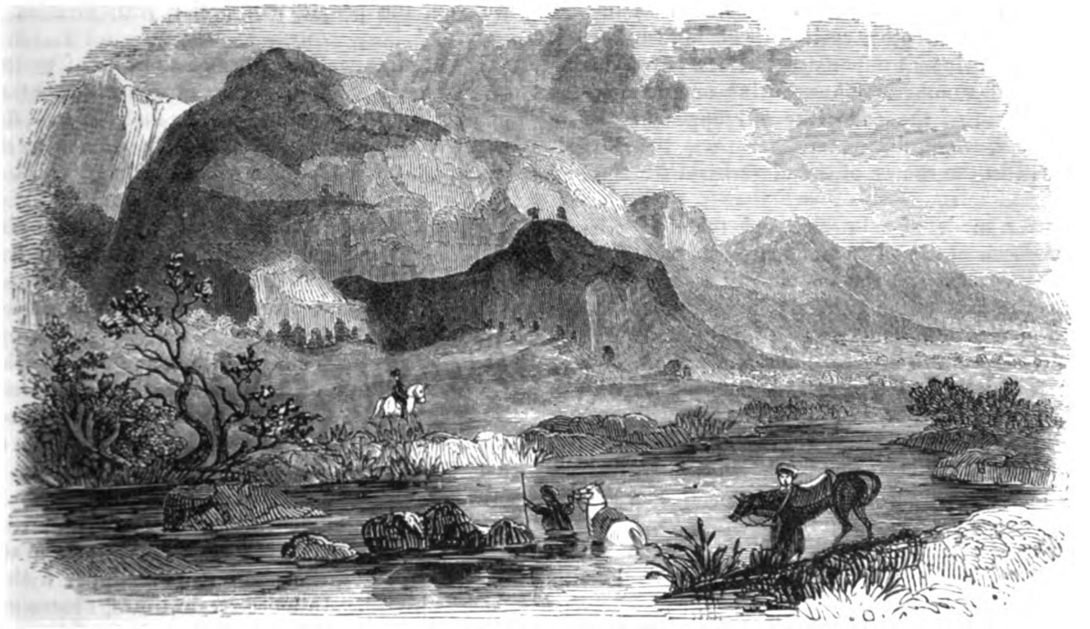
(3.) Kirjath-Huzoth, or the city of streets, a royal city of Balak, king of Moab. (Numb. 22. 39.)

(4.) Kirjath-Jearim, or the city of forests, called also Baalah, (Josh. 15. 9,) likewise Kirjath-Baal, (15. 60,) was a town situated on the confines of the allotments to the tribes of Benjamin and Judah. Hence it is reckoned among the cities of both tribes, (Josh. 15. 60; 18. 28;) but in Judges 18. 12 it is called Kirjath-Jearim in Judah. Here the ark of the covenant remained twenty years after its removal from Beth-Shemesh, until David, having obtained possession of Jerusalem, fixed the sanctuary in that city. (1Sam. 6. 21; 1Chron. 13. 6.)

(5.) Kirjath-Sannah, or the city of the Law, was a city in the tribe of Judah. (Josh. 15. 49.)

(6.) Kirjath-Sepher, or the city of writing, otherwise called Debir, a city in the tribe of Judah, which was captured from the Canaanites by Othniel. (Josh. 15. 15,16; Judges 1. 11.) Concerning the import of its name, there is a difference of opinion; some consider it to have been a seat of learning, while others, from Debir, signifying an oracle, imagine that it was a seminary for the education of priests. In either view the circumstance is remarkable, because it occurs as early as the days of Joshua, and it was evidently an establishment by the Canaanites previous to the Hebrew invasion.

KISH, the son of Abdiel, also called Ner, was the father of Saul, of a humble family in the tribe of Benjamin. He was both a shepherd and a warrior, conformably to the custom of the times, and his valour is eulogized in the Scriptures. (1Sam. 14. 51; 1Chron. 8. 30; 9. 39.)



The River Kishon.

KISHON. "That ancient river, the river Kishon," (Judges 5. 21,) now called the Makattam, falls into the bay of Acre, and has its source in the hills to the east of the plain of Esdraëlon, which it intersects. At the foot of Mount Carmel it forms two streams, one of which flows eastward into the sea of Galilee, and the other taking a westerly direction, through the plain of Esdraëlon, empties itself into the Mediterranean. Except when swollen by the rain or melting snows, it is but a small stream. When Maundrell crossed it, in his way to Jerusalem, its waters were low and inconsiderable; but in passing along the side of the plain, he observed the tracts of many tributary rivulets flowing down into it from the mountains, by which it must be greatly swollen in the rainy season. It was probably at this season when, replenished by its numerous tributary streams, the Kishon becomes a deep and impetuous torrent, that the bands of Sisera perished in its waters. Like several other streams in Palestine, the Kishon does not run with a full current into the sea, except in the time of the rains, but percolates through the sands which interpose between it and the sea.

This river is celebrated for the slaughter on its banks of the prophets of Baal, by the prophet Elijah, (1Kings 18. 4;) but it is immortalized by the song of Deborah and Barak: "The kings came and fought, then fought the kings of Canaan in Taanach, by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away." (Judges 5. 19-21.)

Mr. Robinson observes, "Towards the south-east corner of the bay is a considerable stream called Makattam, the ancient Kishon. It takes its source in the hills of the plain of Esdraëlon. Approaching the sea, it divides itself into several branches, its waters serving to irrigate the gardens through which it passes. In the winter months, when swollen by heavy rains, it is quite impassable, and many accidents have occurred to travellers imprudently attempting to ford at such periods. Another stream from the same source flows eastward into the sea of Galilee. "The source of the river has by several travellers been traced to Mount Tabor; but Dr. Shaw affirms that, in travelling on the south-eastern brow of Mount Carmel, he had an opportunity of seeing the sources of the river Kishon, three or four of which lie within less than a furlong of each other, and are called Ras-el-Kishon, or the head of the Kishon. Notwithstanding Shaw's assertion, the statement that the Kishon rises in Mount Tabor has been repeated by later writers with much confidence. Buckingham says, in reference to Mount Tabor, that near the foot of the mountain, on the south-west, are "the springs of Ain-el-Sherrar," which send a perceptible stream through the centre of the plain of Esdraëlon, and form the brook Kishon of antiquity. It seems probable that these statements may be reconciled by supposing that the remoter sources of the river are really in Mount Tabor; but that the supplies derived from this source dry up in summer, when not augmented by rains or torrents; whereas the copious supply from the nearer springs at Ras-el-Kishon, with other springs lower down, keep it up from that point as a perennial stream even during the drought of summer. Thus, during one part of the year, the source of the full river will appear to be in Mount Tabor, while, during another part, the Ras-el-Kishon will be the source of the diminished stream.

KISS, a mode of salutation and token of respect, which has been practised in most nations, and likewise amongst the Jews. At the inauguration of their kings there was the kiss of homage, which was given by the principal men of the kingdom as a pledge and proof of their determination to do what they had promised; they kissed either the feet or knees of the person inaugurated. Psalm 2. 12 seems to be an allusion to this.

It was customary, in ancient times, to kiss the beard, (2Sam. 2. 19,) which is now practised by the Arabs. D'Arvieux, describing the assembling together of several of the Arab princes at an entertainment, says, "All the emirs came together a little time after, accompanied by their friends and attendants, and after the usual civilities, kissings of the beard, and of the hand, which every one gave and received according to his dignity, they sat down upon mats."

It is extremely probable that Judas betrayed Our Lord in the same way, by kissing his beard. The Evangelists, Matthew and Mark, say, that he came directly to Jesus, and said, Hail, Master, and kissed him; but Luke seems to hint that Judas saluted him with more respect. Jesus, according to St. Matthew, had time to say, before he received the kiss from Judas, "Friend, wherefore art thou come?" And while Judas was kissing his beard, Jesus might with great propriety express himself as St. Luke relates, "Judas, betrayest thou the son of man with a kiss?" An Oriental pays his respects to a person of superior station by kissing his hand and putting it to his forehead; but if the superior be of a condescending temper, he will snatch away his hand as soon as the other has touched it; then the inferior puts his own fingers to his lips, and afterwards to his forehead. It seems, according to Pitts, to be a common practice among the Mohammedans, that when they cannot kiss the hand of a superior, they kiss their own, and put it to their forehead; thus, also, they venerate an unseen being, whom they cannot touch. But the custom existed long before the age of Mohammed; for in the same way the ancient idolaters worshipped their distant or unseen deities. "If," said Job, "I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, and my mouth hath kissed my hand, this also were an iniquity to be punished by the judge; for I should have denied the God that is above." (Job 31. 26.)

The rescripts of authority were anciently kissed when received, whether they were believed to be just or not; the letters of persons of rank were treated in the same manner: and the public documents of Oriental sovereigns are still most reverently regarded.

Our Saviour says, "Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet." (Luke 7. 45.) In illustration of this passage, Roberts remarks, "See that poor woman, whose husband has committed some crime for which he is to be taken to the magistrate; she rushes to the injured individual, she casts herself down and begins to kiss his feet; she touches them with her nose, her eyes, and ears, and forehead, her long hair is dishevelled, and she beseeches the feet of the offended man to forgive her husband. 'Ah! my lord, the gods will then forgive you.' 'My husband will in future be your slave, my children will love you, the people will praise you; forgive, forgive, my lord.'"

St. Paul frequently speaks of the kiss of peace which was in use among believers, and was given by them to one another as a token of charity and union. (Rom. 16. 16; 1Cor. 16. 20; 2Cor. 13. 12.) The kiss of peace forms part of one of the rites of the Romish church. It is given immediately before the communion; the clergyman who celebrates mass kissing the altar, and embracing the deacon, saying, "Pax tibi, frater, et ecclesiæ sanctæ Dei;" the deacon does the same to the sub-deacon, saying, "Pax tecum;" the latter then salutes the others.

Kissing the foot or toe has been required by the popes as a sign of respect from the secular power since the eighth century. The first who received this honour was Pope Constantine I. It was paid him by the emperor Justinian II., on his entry into Constantinople, in 710. Valentine I., about 827, required every one to kiss his foot; and from that time, that mark of reverence appears to have been expected by all popes. When the ceremony takes place, the pope wears a slipper with a cross, which is kissed. In more recent times, Protestants have not been required to kiss the pope's foot, but merely to bend the knee slightly.

KITE, איה *ayyah*, (Levit. 11. 14; Job 28. 7;) Sept. *ἰκτιν;* Vulg. *vultur*. In the first of these passages some species of hawk is no doubt intended. The kite is common in Palestine, and there are seven species or varieties of hawk, of which we know only the specific distinctions of two, the noble falcon (*Falco gentilis*), and the kestrel (*Falco tinnunculus*). In size the kite is larger than the common buzzard. The head and back are of a pale ash colour, which is varied across the shafts of the feathers by longitudinal lines. The neck is reddish; the feathers covering the inside of the wings are red, with black spots in the centre; and the lesser rows of the wing feathers are party-coloured, black, red, and white.

The word *ayyah* is rendered "vulture," in Job 28.7, and it is supposed that the *Vultur fulvus*, or griffin vulture, is here intended. This is a noble bird, diffused over the south of Europe, Turkey, Persia, and Africa. It feeds on putrid flesh, and makes its nest in the clefts of the rock. In length, it is about three feet six inches, with an expanse of wings reaching to eight or nine. The colour of the full-grown bird is a deep rufous grey, becoming black on the quill feathers and tail. The head and neck are not entirely bare, but are covered with a short close down; the fine ruff is of a pure white. The family of vultures have naked heads, but their nostrils are perpendicular. The family of griffins have rather small heads and long bills, surrounded at the base by tufts of bristles. Though unknown in England, the vulture is common in many parts of Europe; and in Egypt and Arabia it is found in great abundance. In Egypt, particularly in Grand Cairo, there are large flocks of them, which render an important service to the inhabitants by devouring all the filth and carrion, which might otherwise render the air pestilential. The vulture was a bird held sacred by the Egyptians. See Vulture.

KITRON, a city in the tribe of Zebulun, which that tribe could not take from the Canaanites. (Judges 1. 30.) The place is noted in the Talmud for being the seat of a university in which Rabbi Judah the Holy taught, and who died there.

KNEADING TROUGH, משארת *mishareth.* (Exod. 12. 34.) Gesenius says, "probably a wooden bowl which contains the dough, such as is still in use among the Arabs." See Dough.

On the monuments of Egypt we find the various processes of making bread represented with great minuteness. Men were chiefly occupied in it as with us at the present day. Their grain was ground in hand-mills, or pounded in mortars, and then kneaded into dough, which was sometimes done by the hand, in a large circular bowl, or in a trough with the feet. See Bread; Cake; Oven.

The process of making bread in Egypt is now generally performed in villages by women, among whom proficiency in that art is looked upon as a sort of accomplishment. Except in large towns, each family bakes its own bread, which is usually made into small cakes and eaten new; the climate not admitting of its being kept long without turning sour. When the dough is sufficiently kneaded, it is made up into a round flat cake, generally about a span in width, and a finger's breadth in thickness. A fire of straw and dung is then kindled on the floor or hearth, which, when sufficiently heated, is removed, and the dough being placed on it, and covered with hot embers, is thus soon baked. Sometimes a circle of small stones is placed upon the hearth after it has been heated, into which some paste is poured, and covered with hot embers: this produces a kind of biscuit.

Mr. Lane says, "Bread is called by the Arab Egyptians by a name which also signifies 'life,' and the respect they pay to it is excessive, on no account suffering the smallest portion of it to be wasted if they can help it. I have often observed an Egyptian take up a small piece of bread, which had by accident fallen into the street or road, and, after putting it before his lips and forehead three times, place it on one side, in order that a dog might eat it, rather than let it remain to be trodden under foot." In Deuteronomy 28. 5, it is said, "Blessed shall be thy basket and thy store." The Hebrew reads, "dough or kneading-trough." Roberts states that "Eastern farmers have large baskets made of palmirah leaves, or other materials, for the purpose of keeping their grain: they will contain from one hundred to one hundred and fifty parahs. These baskets then were to be blessed; they were not to be injured by animals, nor robbed by man. But corn is also kept in a store which is made of sticks and clay, in a circular form. This little building is always elevated, to keep the grain from the damp, and is situated near to the house. When beggars have been relieved, they often say, 'Ah! may the place where you make ready your food ever be blessed.' 'May the rice-pot ever prosper.' Thus that which corresponds with the 'kneading trough' of the Hebrews, has also its benediction."

KNEE, ברך *berech.* (Psalm 109. 24.) The Hebrew word, as a verb, signifies to bend the knee, (2Chron. 6. 13,) also to bless, to pronounce or give a blessing, because the person blessed kneels. In this sense it refers to the benediction of dying parents, (Gen. 27. 4,7,10,19;) of the priest to the people, (Levit. 9. 22,23;) of a prophet. (Numb. 24. 1; Deut. 33. 1.) It also signifies to salute, which is connected with blessing. (2Kings 4. 29.) In relation to God, to praise, to thank Him. (Deut. 8. 10; Psalm 16. 7.)

The expression is also in another form used in reference to camels, as to make them bend the knee in order to take rest: "And he made his camels to kneel down without the city." (Gen. 24. 11.)

To bow the knee is to perform an act of worship, (1Kings 19. 18,) and in this sense it is used in the Hebrew in Isaiah 66. 3: "He that worships idols," is, literally, "He that bows the knee" to them.

That kneeling was the posture of prayer we learn from 2Chronicles 6. 13; Daniel 6. 10; Luke 22. 41; Acts 7. 60; Ephesians 3. 14.

Knees are sometimes put symbolically for persons, as in Job 4. 4; Hebrews 12. 12.

KNIFE, מאכלת *maacheleth.* (Gen. 22. 6; Judges 19. 29; Prov. 30. 14.) This word is generally understood of the knife used in eating, but the Jews doubtless had knives of various forms for different purposes, and probably they were such as we see represented on the monuments of Egypt. The knife used by the fisherman for splitting his fish was of a circular form with a handle, as likewise that used by the currier for cutting leather, only larger and heavier. Flint knives were used by the Egyptians.

In the Egyptian room of the British Museum, various specimens of knives may be seen. There are some small knives, the blades of bronze, the handles composed of agate or of hematite. There is likewise a species of bronze knife with lunated blade, the other end terminating in the fore part of an ibex, wearing an ôskh inlaid with gold; also, the blade of a knife, composed of steatite, inscribed on one side with hieroglyphics, "Phtahmôs, great sotem, and atlophoros;" there is besides an iron knife of a late period and peculiar construction; it consists of a broad cutting blade, moving on a pivot at the end, and working in a groove by means of a handle.

KNOP, כפתוֹר *caphtor.* (Exod. 25. 31,33,34.) Sept. *σφαιρωτηρης*; Vulg. *sphærulæ.* This was an ornament of the golden candlestick, probably of a globular form resembling fruit. Kimchi and Sadias render the word "apples;" and Josephus *ροισκοι*, "pomegranates."

KNOW. To know, is used in a variety of senses in the Scriptures. It signifies particularly to understand, (Ruth 3. 11,) to approve of and delight in, (Psalm 1. 6; Rom. 8. 29,) to cherish. (John 10. 27.)

In Job 7. 10 we read, "He shall return no more to his house, neither shall his place know him any more." Upon this Roberts observes, "Inanimate objects are often spoken of as if they know their owners. A man who has sold his field, says, 'That will not know me any more.' Does a field not produce good crops, it is said, 'That field doth not know its owner.' Has a man been long absent from his home, he asks when entering the door, 'Ah! do you know me?' Does he after this walk through his garden and grounds, the servants say, 'Ah, how pleased these are to see you!' Has a person been unfortunate at sea, it is said, 'The sea does not know him.'"

In Psalm 138. 6, "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." Roberts says, "This is truly Oriental, 'I know him afar off. Let him be at a great distance; allow him to conduct his plans with the greatest secrecy; yet I compass his path, I am close to him. You pretend to describe the fellow to me; I know him well; there is no need to go near to him, for I can recognise him at the greatest distance. See how he carries his head; look at his gait; who can mistake his proud bearing?' 'How does your brother conduct himself?' 'I cannot tell, for he knows me afar off.'"

KNOWLEDGE OF GOD, is a term often taken for the fear of God and the whole of religion. This knowledge is accompanied with veneration for the Divine Being, (Psalm 89. 7,) love to Him as an object of beauty and goodness, (Zech. 9. 17,) humble confidence in his mercy and promises, (Psalm 9. 10,) and sincere, uniform, and persevering obedience to his word. (1John 2. 3.) It may further be considered as including a knowledge of God the Father; of his love, faithfulness, power, and mercy. Of the Son; as it relates to the dignity of his nature, (1John 5. 20,) the suitableness of his offices, (Heb. ch. 9,) the perfection of his work, (Psalm 68. 18,) the brightness of his example, (Acts 10. 38,) and the prevalency of his intercession. (Heb. 7. 25.) Of the Holy Ghost as equal with the Father and the Son; of his agency as an enlightener and comforter; as also in his work of witnessing, sanctifying, and directing his people. (John ch. 16; Rom. 8. 16; 2Cor. 3. 17,18.)

KOHATH, the son of Levi, was the head of the Kohathites, (Gen. 46. 11,) who were appointed to carry the ark and sacred vessels of the tabernacle, during the marches of the Israelites. (Numb. 4. 1-15.)

KORAH, the son of Izhar, and grandson of Levi, (Exod. 6. 21,) conspired with Dathan and Abiram against Moses, being dissatisfied with the rank he held among the sons of Levi, and envying the authority of Moses and Aaron. (Numb. 16. 1-3.) When Korah for his rebellion was swallowed up, his sons were preserved. From him were descended the sons of Korah, a Levitical family of singers, whom David appointed to guard the doors of the Temple. (1Chron. 9. 19.) Ten Psalms (42—47. 84. 85. 87. 88) are inscribed "for the sons of Korah;" but who these persons were is not altogether certain. Professor Stuart thinks it probable that they were the descendants of Korah, who perished in the rebellion. The title was probably affixed by some editor of a later age, who knew only the general report that the Psalms in question belonged to the sons of Korah, and could obtain nothing certain as to the individuals who were their respective authors. Such is the uncertainty of the prepositional prefix, that many eminent critics have doubted whether these Psalms were written *by* them, or were composed *for* them, and to be performed by them with music in the Temple.

KORBAN. See CORBAN.

LABAN, לבן the son of Bethuel, and grandson of Nahor, was brother to Rebekah, and father of Rachel and Leah. The incidents of his life are related in the Book of Genesis, and some of them may be here briefly noticed, as they both afford and receive illustration from the present usages of the East.

In Genesis 29. 18,19 we read that Jacob said to Laban, "I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man; abide with me." Roberts informs us, "So say fathers in the East under similar circumstances. The whole affair is managed without anything like a consultation with the maiden. Her likes and dislikes are out of the question. The father understands the matter perfectly, and the mother is very knowing. This system, however, is the fruitful source of that general absence of domestic happiness which prevails there. She has perhaps never seen the man with whom she is to spend her days. He may be young; he may be aged; he may be repulsive or attractive. The whole is a lottery to her. Have the servants or others whispered to her something about the match? She will make her inquiries; but the result will never alter the arrangements; for though her soul abhor the thought of meeting him, yet it must be done."

In verse 26 of the same chapter it is said by Laban, "It must not be so done in our country to give the younger before the first born." "It has been said, (and with much truth,) that could Alexander revisit India, he would find the same customs and manners that prevailed in his day. From age to age the fashions and usages are carefully and reverently adhered to. When the eldest daughter is deformed, or blind, or deaf, or dumb, then the younger may be given first; but under other circumstances, it would be disgraceful in the extreme. Should any one wish to alter the order of things, the answer of Laban is given. Should a father, however, have a very advantageous offer for a younger daughter, he will exert all his powers to get off the elder; but until this can be accomplished, the younger will not be married. Younger brothers are sometimes married first; but even this takes place but very seldom." Roberts.

"And Jacob beheld the countenance of Laban, and behold it was not towards him as before." (Gen. 31. 2.) The Hebrew reads, "as yesterday and the day before." So also in Isaiah 30. 33, the words translated, "of old," are in the Hebrew, as given in the margin, "from yesterday." "The latter form of speech," Roberts says, "is truly Oriental, and means time gone by. Has a person lost the friendship of another, he will say to him, 'Thy face is not to me as yesterday and the day before.' Is a man reduced in his circumstances, he says, 'The face of God is not upon me as yesterday and the day before.' The future is spoken of as to-day and to-morrow: 'His face will be upon me to-day and to-morrow;' which means always. 'I will love thee to-day and to-morrow.' 'Do you think of me?' 'Yes, to-day and to-morrow.'

'Modeliar, have you heard that Tamban is trying to injure you?' 'Yes; and go and tell him that neither to-day nor to-morrow will he succeed.' In Eastern language, 'yesterday and the day before,' signify time past; but 'to-day and to-morrow,' time to come."

"And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them; and Laban departed, and returned unto his place." (Gen. 31. 55.) Roberts here remarks, "Early rising is a universal custom in the East. Thus, in every season of the year, the people may be seen, at sunrise, strolling in all directions. At the time of the heavy dews, they bind a part of the robe round the head, which also falls on the shoulders. When a journey has to be taken, were they not to rise early, they would be unable to travel far before the sun had gained its meridian height. They therefore start a little before daylight, and rest under the shade during the heat of the day. Here also we have another instance of the interesting custom of blessing those who were about to be separated. A more pleasing scene than that of a father blessing his sons and daughters can scarcely be conceived. The fervour of the language, the expression of the countenance, and the affection of their embraces, all excite our strongest sympathy. 'My child, may God keep thy hands and thy feet.' 'May the beasts of the forest keep far from thee!' 'May thy wife and thy children be preserved!' 'May riches and happiness ever be thy portion!'"

LABAN occurs in Deuteronomy 1. 1, as the name of a place beyond the Jordan, in the plains of Moab; it is otherwise unknown.

LABOUR. It was the Divine command given on Mount Sinai, "Six days shalt thou labour, and do all thy work." (Exod. 20. 9.)

Michaëlis observes, "It was a part of the good treatment due to domestic animals that they were to be allowed to share the enjoyment of the Sabbatical rest. On the people's own account, this was no doubt necessary, because, in general, beasts can perform no work without man's assistance; but still Moses expressly declares that the commandment respecting the Sabbath had a direct reference to the rest and refreshment of beasts as well as of man. His words are, 'On the seventh day thou shalt rest from thy labour; that thine ox and thine ass may also rest, and thy servant and stranger may be refreshed.' (Exod. 23. 12; Deut. 5. 14.) In fact, some such alternation of labour and rest seems necessary to the preservation of beasts; for those that perform the same kind of work day after day, without any interruption, soon become stupid and useless. At least we see this the case with horses. A horse that has to travel three German miles every day will not hold out long; but with intervening days of rest, in the same time, he will be able to go over a much greater space without injury. He will, for example, in ten days, travel thirty-five German miles, with three resting days, that is, at the rate of five miles each day of the other seven. This fact is so well known, that in riding-schools, one or two days of rest, besides Sunday, are usually allowed to the horses, in order to preserve their spirit and activity; whereas the post-horses which are constantly at work soon become stiff and unserviceable. The case is probably the same with other beasts of burden, although they do not require so many intervals of rest as horses. And hence the good treatment of beasts enjoined in the Mosaic law, and the Sabbatical rest ordained for their refreshment, was highly expedient, even in an economical point of view, and wisely suited to the circumstances of a people whose cattle formed a principal part of their substance."

In Ecclesiastes 6. 7, it is said, "All the labour of man is for his mouth, and yet the appetite is not filled." "'My friend,' says the sage to the diligent and successful merchant, 'why are you so anxious to have riches? Know you not that all this exertion is for the support of one single span of the belly?' 'Tamby, you and your people work very hard; why do you do so?' The man will look at you for a moment, and say, 'It is all for the belly.'" Roberts.

LABOURER. See Hireling.

LACE. The word פתיל *phathel*, is by our translators in some places rendered "lace," (Exod. 28. 28,37,) in others "thread," (Judges 16. 9,) or "line." It is also used in reference to the lace by which the seal among the Orientals is suspended. (Gen. 38. 18,25.) They usually wore the seal or signet round the neck, fastened to a string, hanging down before the breast, as is now customary among the Persians.

In Exodus 28. 28, in the directions for the apparel and ornaments of the high-priest, it is said, "They shall bind the breast-plate by the rings thereof unto the rings of the ephod with a lace of blue." Something similar to this may be discovered in the costume of the Egyptian priests. In a tunic, if it was fringed, it was generally blue, as also the selvage, which was a favourite colour for ornament in dress.

LACHISH, לכיש a city of the tribe of Judah, was situated about twenty miles south-west of Jerusalem. Its king was one of the assistants of Adonizedek, against the Gibeonites, and whose kingdom Joshua destroyed. (Josh. 10. 5,32; 12. 11; 15. 39.) It was fortified by Rehoboam; and Amaziah fled to it when his servants conspired against him. (2Chron. 11. 9; 2Kings 14. 19.) Lachish was besieged by Sennacherib, (2Kings 18. 14,) and afterwards by Nebuchadnezzar; by the latter it is presumed to have been taken and demolished. (Jerem. 34. 7.) No remains of it are now known to exist.

In Micah 1. 13, Lachish is charged with having originated idolatry among the Hebrews. "O thou inhabitant of Lachish .... she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee."

LADDER, סלם *sullam*, (Gen. 28. 12,) a ladder or set of steps. The Hebrew word is derived from a root, which signifies to raise up, to heighten. That this was a contrivance known from the earliest times, we have abundant evidence on the monuments of Egypt, where attacks on fortified places are represented being made by soldiers provided with scaling-ladders. See Fort.

LAISH. See Dan.

LAKES. Of the lakes mentioned in the Scriptures, three are more particularly noticed; that of Galilee, or Gennesareth, the Lake Merom, and the Lake of Sodom. They are sometimes termed seas, agreeably to the Hebrew phraseology, which gives the name of sea to any considerable body of water. See under Dead Sea; Galilee; Merom; Sodom.

LAKUM, לקום a city in the tribe of Naphtali. (Josh. 19. 33.)

LAMB. See Sheep.

LAMB OF GOD, *αμνος του Θεου*. (John 1. 29,36.) These words appear to have been spoken metaphorically by John the Baptist of Our Saviour, as delivered over to death as a lamb to the sacrifice, to be offered for the sins of the world. Or he might allude to the words of the prophet: "He is brought as a lamb to the, slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isai. 53. 7.) See MESSIAH.

LAMB, PASCHAL. See PASSOVER.

LAMECH, למך a descendant of Cain, was the son of Methusael, and father of Jabal, Jubal, Tubal-Cain, and Naamah. (Gen. 4. 18-20.) In verse 19 it is said, "And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah." From this circumstance being particularly recorded, it is supposed that this is the first instance of polygamy, a practice which still prevails in the countries where it originated.

LAMED, ל is the twelfth letter of the Hebrew alphabet, and as a numeral equivalent to 30. The name למד *lamed*, signifies probably the same as מלמד *malimad*, a cudgel or goad, and has reference to its figure. It is interchanged in Hebrew, and in the cognate dialects, as in Greek with the rest of the semi-vowels.

LAMENTATIONS OF JEREMIAH. That the prophet Jeremiah was the author of the Elegies or Lamentations which bear his name, is evident not only from ancient tradition, but also from the argument and style of the book itself, which exactly correspond with those of his prophecies. They were composed by him on the occasion of the destruction of Jerusalem by Nebuchadnezzar. The first two chapters principally describe the calamities of the siege of Jerusalem; the third deplores the persecutions which Jeremiah himself had suffered; the fourth adverts to the ruin and desolation of the city and temple, and the misfortune of Zedekiah; and the fifth is a sort of form of prayer for the Jews in their captivity. At the close, the prophet speaks of the cruelty of the Edomites, who had insulted Jerusalem in her misery, and threatens them with the wrath of God.

The Lamentations furnish a most interesting specimen of Hebrew poetry: they are evidently written in metre, and contain a number of plaintive effusions, composed after the manner of funeral dirges. Bishop Lowth is of opinion that they were originally written by the prophet, as they arose in his mind, in a long course of separate stanzas, and that they were subsequently collected into one poem. Each elegy consists of twenty-two periods, according to the number of letters in the Hebrew alphabet; although it is in the first four chapters only that the several periods begin (after the manner of an acrostic) with the different letters following each other in alphabetical order. By this contrivance, the metre is more precisely marked and ascertained, particularly in the third chapter, where each period contains three verses, all having the same initial letter. The two first chapters, in like manner, consist of triplets, excepting only the seventh period of the first, and the nineteenth of the second, each of which has a supernumerary line. The fourth chapter resembles the three former in metre, but the periods are couplets though of a considerably shorter measure. The style of these Lamentations is lively, tender, pathetic, and affecting. It was the talent of this prophet to write with a greater variety of happily chosen, beautiful, tender, and pathetic images, than some of the others; nor can we too much admire the full and graceful flow of that pathetic eloquence, in which the author pours forth the effusions of a patriot heart, and piously weeps over the ruin of his beloved country.

LAMP, לפיד *lappid*. (Gen. 15. 17; Judges 7. 16,20.) Lamps are frequently mentioned in Scripture, and the word is often used figuratively. Lamps were used by the Egyptians in their religious rites*, and they also placed burning lamps in the tombs with their dead. They were likewise known to the Hebrews as early as the time of Moses and the patriarch Job. In the Egyptian room of the British Museum, there are various forms of lamps, some of terra-cotta, others of bronze, which were employed for lighting the interior of apartments. Some of those of terra-cotta have on the upper part a toad in bas-relief; others have an eagle, the head of a boar, palm-leaves, and other ornaments. One in bronze has the handle formed of the head of a dog issuing from a lotus calyx.

There were doubtless various kinds of lamps. Some were military lamps, intended for the exigencies of night, in the open air; others were intended for service in the interior of a dwelling, or to be carried about into all parts of it; and there were such as were employed for religious purposes, those hung up in temples or deposited in the sacred edifices. A lamp for domestic use is usually called נר *nir*, in the Hebrew, and is frequently, though inaccurately, rendered "candle" in our version. See CANDLE. This household lamp is, in Greek, usually termed λυχνος. (Matt. 5. 15.)

The Hebrew word *lappid*, properly means a "flame of fire;" thus we read in Genesis 15. 17, of the ratification of the covenant made with Abraham, "And it came to pass that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." Roberts observes, "It is an interesting fact that the burning lamp or fire is still used in the East in confirmation of a covenant. Should a person in the evening make a solemn promise to perform something for another, and should the latter doubt his word, the former will say, pointing to the flame of the lamp, 'That is the witness.' On occasions of greater importance, when two or more join in a covenant, should the fidelity of any be questioned, they will say, 'We invoke the lamp of the Temple' (as a witness). When an agreement of this kind has been broken, it will be said, 'Who would have thought this? for the lamp of the Temple was invoked.' That fire was a symbol of the Divine Presence, no one acquainted with the Scriptures can deny, and in the literature and customs of the East the same thing is still asserted. In the ancient writings, when the marriages of the gods and demigods are described, it is always said the ceremony was performed in the presence of the god of fire. He was the witness. But it is also a general practice at the celebration of respectable marriages at this day, to have fire as a witness of the transaction. It is made of the wood of the mango-tree, or the aal or arasa, or panne of Palasu. The fire being kindled in the centre of the room, the young couple sit on stools; but when the Brahmin begins to repeat the incantations, they arise, and the bridegroom puts the little finger of his left hand round the little finger of the right hand of the bride, and they walk round the fire three times from left to right. Fire is the witness of their covenant; and if they break it fire will be their destruction.' In the Scanda Purana, the father of the virgin who was to be married to the son of Rishi, said to him, 'Call your son, that I may give him to my daughter

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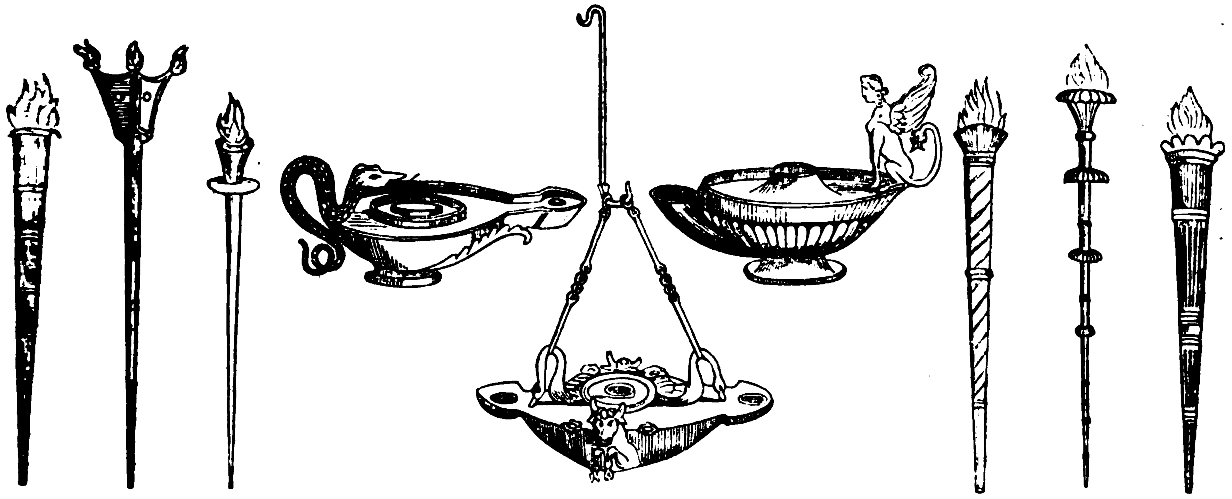
* This has sometimes been disputed, but Herodotus expressly mentions the use of lamps by the Egyptians:—"They also meet at Saïs to offer sacrifice during a certain night, when every one lights in the open air a number of lamps around his house. The lamps consist of small cups filled with salt and oil, having a wick floating in it which burns all night. This is called the Feast of the burning of Lamps."



Greek and Roman Lamps and Torches.

in the presence of the god of fire, that he may be the witness.'"

The lamps of Gideon's soldiers, (Judges 7. 16,) and those of the wise and foolish virgins, (Matt. 25. 1-10,) were most probably a kind of torch or flambeau, made of iron or earthenware, wrapped about with old linen, and moistened from time to time with oil. Sir John Chardin says that in many parts of the East, instead of torches and flambeaus, they carry a pot of oil in one hand, and a lamp full of oily rags in the other; and Roberts observes, "When the bridegroom goes forth to the house of the bride, or when he returns to his own habitation or to that of his father, he is always accompanied by numerous friends and dependants, who carry lamps and torches. When he approaches either house the inmates rush out to meet him, and greet him with their best wishes and congratulations. The path is covered with 'garments,' and lamps like fire-flies sparkle in every direction. The whole house is illuminated with small lamps; those used out of doors are composed of many pieces of old linen, and squeezed hard one against another in a round figure, and thrust down into a mould of copper. The persons that hold them in one hand, have in the other a bottle of the same metal with the copper mould, which is full of oil, which they take care to pour out from time to time upon the linen, which otherwise gives no light." See MARRIAGE.

In Job 5. 15, we read "He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease." Roberts remarks, "That of a man in India who is much despised, or who is very contemptible, it is said, 'That fellow is like the half-consumed firebrand of the funeral pile.' Job by his enemies was counted as a despised lamp. When a person is sick unto death, it is said, 'His lamp is going out.' After death, 'His lamp has gone out.' When a person is indisposed, should a lamp give a dim light, the people of the house will become much alarmed, as they think it a bad sign. A lamp, therefore, which burns dimly (as did that of Job) will be lightly esteemed.' In ch. 29. 2,3, Job says, 'Oh that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and by his light I walked through darkness. The Hindoos are accustomed to say, 'Alas! alas! his secret is no longer with me; his lamp no longer shines in my heart.'"

Norden describes a lamp commonly used at Cairo as being made of the palm-tree wood, of the height of twenty-three inches. The glass, that hangs in the middle, is half-filled with water and has oil on the top, about three fingers in depth. The wick is preserved dry at the bottom of the glass, where they have contrived a place for it, and ascends through a pipe. These lamps do not give much light, yet they are very commodious, because they are transported easily from one place to another. With regard to the lanterns, they have pretty nearly the figure of a cage, and are made of reeds. It is a collection of five or six glasses, like to that of the lamp which has just been described. They suspend them by cords in the middle of the streets; when there is any great festival at Cairo, they then put painted paper in the place of reeds.

Pococke, speaking of the travelling of the people of Egypt, says, "By night they rarely make use of tents, but lie in the open air, having large lanterns, made like a pocket paper lantern, the bottom and top being of copper tinned over, and instead of paper they are made with linen, which is extended by hoops of wire, so that when it is put together it serves as a candlestick, and they have a contrivance to hang it up abroad by means of three staves."

The Jews were accustomed to light lamps at their festivals, and particularly at that instituted by Judas Maccabæus, which is called the Feast of Lamps. (See DEDICATION, FEAST OF.) Herodotus informs us there was an annual sacrifice at Saïs, known by the name of the feast of lamps. The Chinese have a similar festival at the present day.

A lamp in figurative language is the symbol of government or a governor. Thus concerning the law of God, the Psalmist says, "Thy word is a lamp unto my feet, and a light unto my path," (Psalm 119. 105,) the law being that whereby the king was to be guided, and in 1Kings 11. 36, a lamp signifies the seat or perpetual succession of a kingdom. When lamp is used to signify successor, as in the passage, "I have ordained a lamp for mine anointed," (Psalm 132. 17,) the metaphor is taken from the light being continually kept in by fresh supplies.

LAND, ארץ *erets*. This word in the Old Testament often denotes emphatically the country of the Israelites; at other times some particular country or district; as the land of Canaan, the land of Egypt, the land of Ashur, the land of Moab. In several places of our authorized version, the phrase "all the earth" is used, when the more restricted phrase "the land" or "all the land" would be more proper.

For some account of the cultivation and tenure of land in Palestine, see Agriculture; Farm; Grain; Husbandry; Palestine.

LAND-MARK, גבול *giboul.* (Deut. 19. 14; 27. 17.) In the above passages a strict command is given to the Israelites not to remove a neighbour's land-mark, "which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it." When the Israelites had conquered the Land of Promise, it was by the Divine command surveyed and divided by lot, first among the twelve tribes; then the portion of each tribe was laid out in separate inheritances, according to the number of the families composing the tribe; and thus every man in the nation had his field, which he was directed to cultivate for the support of himself and his family. To prevent mistake and litigation, these fields were marked off by stones set up on the limits, which could not be removed without incurring the wrath of heaven. In Persia, land-marks are still used; in the journey from Arzroum to Amasia, Mr. Morier found the boundaries of each man's possession here and there marked by large stones. Land-marks were used in Greece, at least before the age of Homer; for in describing the combat of Minerva and Mars, the poet states that "the goddess seized, with her powerful hand, a piece of rock, lying in the plain, black, rugged, and large, which ancient men had placed to mark the boundary of the field."

Roberts says, "Fields in the East have not fences or hedges as in England, but a ridge, a stone, or a post; and, consequently, it is not very difficult to encroach on the property of another. Should a man not be very careful, his neighbour will take away a little every year, and keep pushing his ridge into the other's ground. Disputes of the most serious nature often occur on this account, and call for the greatest diligence and activity in the authorities. An injured man repeats to his aggressor the proverb, 'The serpent shall bite him who steps over the ridge;' that is, he who goes beyond the land-mark."

LAND OF CANAAN. See Palestine.

LANE, *ρυμη*. This word, in the New Testament, (Luke 14. 21,) signifies a lane or alley of a city, in distinction from *ἡ πλατεια*, a street.

LANGUAGE. We read in Genesis 11. 1, "And the whole earth was of one language, [שׂפה *saphah*,] and of one speech;" v. 6,7, "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech."

What was the first language taught men is a point which has excited much discussion. The Hebrew, Syriac, Arabic, Chaldee, Phœnician, Egyptian, Ethiopic, Greek, Sanscrit, and Chinese, have each had their prior claims ably stated. The weight of evidence, however, is in favour of the Hebrew and the Syriac, which were originally one and the same: (1.) Because the names of the letters and the numeral values assigned to them in Hebrew and Syriac, have been generally adopted by the rest, notwithstanding the dissimilarity of the letters. (2.) The superior antiquity of the Hebrew and Syriac letters, (which had originally but one form,) is demonstrated by the greater simplicity of their shape. (3.) There is strong internal evidence in favour of the supposition; such as, that words derived from, or identical with Hebrew words, run through the greater number of known languages; that all Oriental proper names of rivers, mountains, cities, persons, &c., are deducible from the Hebrew; that when Abraham "the Hebrew" travelled in Palestine and Egypt, he was everywhere understood.

Dr. Adam Clarke remarks, that "As the people had the same language, so they had a unity of design and sentiment. It is very likely that the original language was composed of monosyllables, that each had a distinct ideal meaning, and only one meaning; as different acceptations of the same word would undoubtedly arise, either from compounding terms, or when there were but few words in a language, using them by a different mode of pronunciation to express a variety of things. Where this simple monosyllabic language prevailed, and it must have prevailed in the first ages of the world, men would necessarily have simple ideas, and a corresponding simplicity of manners. The Chinese is exactly such as this; and the Hebrew, if stripped of its vowel points, and its prefixes, suffixes, and postfixes, separated from their combinations, so that they might stand by themselves, would nearly answer to this character even in its present state. I shall not examine how the different languages of the earth were formed. It certainly was not a work of the moment; different climates must have a considerable share in the formation of tongues, by their influence on the organs of speech. The invention of new arts and trades, must give birth to a variety of terms and expressions. Merchandize, commerce, and the cultivation of the sciences, would produce their share; and different forms of government, modes of life, and means of instruction, also contribute their quota. The Arabic, Chaldee, Syriac, and Ethiopic, still bear the most striking resemblance to their parent, the Hebrew. Many others might be reduced to a common source; yet, everywhere there is sufficient evidence of the confusion of tongues. The anomalies even in the most regular languages sufficiently prove this."

We have no means of positive knowledge as to what relation existing tongues may bear to the primitive language of the earth, and in the absence of such evidence, we can only arrive at probable conjectures on the subject. In the first place, we must consider that in antediluvian times the numbers of the human race, and their consequent divisions into nations, could not have been nearly so great as in the present day, from the comparatively short period that had elapsed since the creation, and from the comparatively unrefined condition natural to a primitive race of beings, on whom the gift of reason was obviously bestowed by the Creator for the purposes of exertion and of gradual cultivation and improvement. We must not here suppose, however, with too many advocates of an erring philosophy, that man was at first naturally savage, or in the state in which we now find the wild and uncultivated natives of savage countries; or that religion and knowledge were, in the first days, in the debased condition we now too often find them in the remote corners of the earth. The savage state is not natural to man, but, on the contrary, is the result of wandering from the true path of knowledge, in which both Adam and Noah must have brought up their first descendants; and which, in both instances, was communicated in a direct manner from that source of every good which mankind now enjoys. It is highly probable that, as we hear of no diversity of language on the earth until after the Deluge, the whole primitive race was, like the immediate descendants of the survivors of the Deluge, "of one language, and of one speech."

The statements of Scripture relative to the social state of the Antediluvian world, (see ANTEDILUVIANS,) though brief, are directly opposed to the theory of some infidel philosophers, of Egypt or Ethiopia being covered some myriads of years ago with a horde of speechless savages, gradually improving themselves through the lapse of many centuries, until they had attained a pitch of civilization and refinement which enabled them to meet together and agree upon the sublime harmony of sounds and pictures, which constitutes the language of ancient Egypt. In spite of the constant repetition of such wild fancies, we know that all analogy as well as Scripture is against them. The savage never improves until he comes in contact with the civilized man. Left to himself, his race is steadily sinking to deeper degradation and final extinction. The traditions of all savages are on this point in accordance with the Bible. They all tell of past days of greatness and prosperity, evidently meaning civilization. The savage state then, is not one of nature, but of degradation; and it is in modern rather than in ancient times, that this deplorable consequence of the sin that is in man is to be looked for. The whole history of man since the creation has likewise taught us that, ignorant of the art of writing, he would soon become a savage; for we are not aware that a race of beings entitled to be called civilized ever existed who were destitute of it; and this consideration certainly renders it probable that in this art also man, in his primitive state, was taught of God. With respect to the confusion of tongues at Babel, we have no distinct information as to the extent to which this remarkable event operated on the languages of men; and accordingly, this subject has occasioned much discussion. It is certainly not necessary to suppose that the confusion of languages was then so great as at present. Some, who consider that the present diversity of languages is not greater than would naturally arise in the lapse of ages, and in changes of climate and country by migrations, think the confusion operated very slightly at first, consisting merely in the introduction of various inflections and some new words, which sufficed to make the people misunderstand one another. This is the opinion of those who think that all existing languages are derived from one parent stock. But others, who believe that the existing diversity is too great to allow the doctrine of their being all derived from one common stock, think new languages were formed at the Confusion, to each of which it is possible to trace the various derivative languages which have been formed from it in the lapse of time by removals, intermixtures, and refinements. It is allowed, however, that the formation of two new languages, or strongly marked dialects, for two of the families of Noah, while the other retained the primitive tongue unaltered, would be sufficient to account for all the existing differences. The language of the whole country, Mr. Bryant thinks, was confounded by causing a labial failure, so that the people could not articulate. It was not an aberration in words or language, but a failure and incapacity in labial utterance; for God said, "Go to, let us go down and confound their lip, [שפה *saphah*,] that they may not understand one another's speech." By this their speech was confounded, but not altered; for, as soon as they separated, they recovered the true tenor of pronunciation; and the language of the earth continued for some ages nearly the same. What these original tongues or dialects were is another point, which has excited much debate. Sir William Jones being a high authority in this matter we may give his opinion, as collected by Dr. Hales, from different volumes of the *Asiatic Researches*. He discovers traces of three primeval languages corresponding to the three grand aboriginal races, which he calls the Arabic, the Sanscrit, and the Sclavonic.

(1.) From the Arabic or Chaldee spring the dialects used by the Assyrians, Arabs, and Jews.

(2.) From the Sanscrit, which is radically different from the Arabic, spring the Greek, Latin, and Celtic dialects, though blended with another idiom, the Persian, the Armenian, and the old Egyptian or Ethiopic.

(3.) From the Sclavonic or Tartarian, which is again radically different both from the Arabic and Sanscrit, spring, (so far as the above eminent authority could venture to pronounce upon so difficult a point,) the various dialects of Northern Asia and North-Eastern Europe.

A complete system of the origin and progress of language would be a history of the progress of the human intellect. We are unable always to ascertain, as Dugald Stewart observes, "How men have actually conducted themselves on particular occasions; and we are then led to inquire in what manner they are likely to have proceeded, from the principles of their nature, and the circumstances of their external situation. In such inquiries the detached facts which the remains of antiquity or the narrations of travellers afford us, or the external appearances of languages at present, serve as land-marks for our speculations. The steps in the formation of language cannot probably be determined with certainty; yet if we can show the known principles of human nature, how the various parts may naturally have arisen, the mind is not only to a certain degree satisfied, but a check is given to that indolent philosophy which refers to a miracle whatever appearances, either in the natural or moral world, it is unable to explain." It is not necessary to suppose, says Kett, "that the Creator inspired the first parents of mankind with any particular original or primitive language; but that he made them fully sensible of the power with which they were endued of forming articulate sounds, gave them an impulse to exert it, and left the arbitrary imposition of words to their own choice."

Mr. Roberts, in his *Oriental Illustrations*, informs us that the Hindoos believe there were originally eighteen languages, the names of which they have preserved. They have no tradition of a confusion of tongues.

The Armenians allege, that as the ark rested in their country, Noah and his children must have remained there a considerable time before the lower and marshy country of Chaldæa could be fit to receive them; and it is therefore reasonable to suppose they left their language there. A native advocate for this opinion thus states his case:—

"Was the confusion of tongues which took place at Babel confined to those who were engaged in that great work of impiety and rebellion in the plains of Shinar; or was the punishment inflicted on the innocent as well as on the guilty, so as to affect Noah and those of his descendants who remained with the venerable patriarch in Armenia? For if it be acknowledged that the language of Noah remained unchanged, I hope to be able to prove satisfactorily that that language was the Armenian.

"The principal argument in favour of the Hebrew being the original language is drawn from the circumstance that most of the proper names of the antediluvian patriarchs retain in the Hebrew the signification imputed to them in the Books of Moses. Now, as Moses was writing by the Divine inspiration, in Hebrew, for the Hebrews, we may reasonably suppose that in rendering a word which was meant to be significant, although a proper name, he would give it in the language which was likely to be understood by the people for whom he was writing. Thus, when relating the history of Lamech he wished to make known to the children of Israel that that patriarch gave to his son a name expressive of the hopes he entertained at the time of his birth, when he said, 'This shall comfort us concerning our work, and the toil of our hands,' (Gen. 5. 29,) he states that 'he called his name Noah,' a Hebrew word expressive of 'rest or refreshment,' adapted to the comprehension of the Hebrew nation. In like manner, other nations of antiquity, in the records which they have preserved of the same personage, have called him, not by his Hebrew name, Noah, a word insignificant and unintelligible to them, but by other names, as Saturnus, Xisuthrus, &c., words which, in their own language, were expressive of the idea which they wished to express. Thus, in our version of the Books of Moses, where it is rendered in the English, 'And he called the name of the well Ezek, because they strove with him,' (Gen. 26. 20,) we read, 'He called the name of the well Zercooman;' not that we mean that the well was actually named Zercooman, but we use a word signifying 'deprivation,' to express the idea which is represented in the Hebrew by the Hebrew word Ezek. In like manner Josephus, when he states that the Armenians call the place in which Noah descended from the ark by the name Apobaterion, does not mean that the Armenians actually used a word derived from the Greek, but merely that amongst them the name of the place bears the same meaning as the Greek word Apobaterion, which implies 'a going forth,' and is represented in the Armenian by the word Nakhijivan, the actual name of the place alluded to.

"There are some who contend that the language in which the Books of Moses were written was the language of Adam, because, say they, it is manifest that Moses wrote in the language of Abraham, from whom he was descended; in like manner Abraham used the language of Terah, who used that of Shem, who used that of Noah, which was the language of Adam. This seems to me to be nothing more than begging the question, and hardly deserves the name of an argument, as it might be applied with equal reason in the case of any other of the languages of antiquity. There are, indeed, some who contend that Eber, the ancestor of the Hebrews, did not assist at the building of Babel, and that consequently his language remained unchanged. But the Greek histories which have preserved the story, contradict it in other places, where they say, that it is recorded that Eber was actually the architect who superintended the building of Babel, under Bale, or Nimrod, who exercised a paramount authority over all. In a Greek work called the *Smaller Genesis*, Syncellus tells us that there was a tradition that an angel appeared to Moses, and told him that he had taught the Hebrew tongue to Abraham the Chaldæan, and that the Hebrew was, therefore, considered as original. But these accounts are evidently as fabulous as they are at variance with each other, and with the records of Scripture.

"It cannot be doubted that Abraham spoke the language of the Chaldees. (Gen. 11. 28,31; Judith 5. 6; Acts 7. 4.) Now the Chaldees originally inhabited the country in the immediate vicinity of the land of Shinar, in which the confusion of tongues took place. Whence, then, the argument that the language of the Chaldees remained unchanged? But allowing that it did, we shall find ourselves far from the solution of the question; for the languages of the Phœnicians, Syrians, Arabs, and others are, equally with the Hebrew, cognate dialects of the Chaldæan, differing from each other not in essentials, but only in the degree which may now be perceived in the several dialects of the Armenians, as spoken at Constantinople, at Julpha, and at Angulis, or in some of the languages of Europe which have been derived about the same period from a common origin. Moreover, if it is argued that the language of the Chaldees remained unchanged, I would ask, who were the people whose language was changed at the confusion of Babel? There is no reason for saying it was Noah, and those who were with him in Armenia, because we are told that the miracle was performed at Babel, where 'the Lord came down to see the city, and the tower which the children of men builded.' (Gen. 11. 5.) Nor can we say it was the language of the Persians, or of the Greeks, or of the Egyptians, because we have no grounds for supposing that Greece, and Persia, and Egypt, were then inhabited. The obvious answer is, that it was the people inhabiting the country in the vicinity of the place where the power of God was made manifest, who, or amongst whom, we have every reason to believe, were those who were subsequently known as the Chaldees; from which it would follow that the present Chaldee, with its cognate dialects, the Arabic, Syriac, Phœnician, &c., must be regarded as one of the great families of languages, the origin of which was at the confusion of Babel.

"There are some, indeed, who assert that the present Chaldee is derived from the Hebrew; an opinion which is not only highly improbable, but which is opposed to the facts recorded in the Holy Scriptures. For it is related by Moses that 'the Lord had said unto Abraham, Get thee out of thy country and from thy kindred, and from thy father's house,' which we are distinctly told was in the land of the Chaldees, from which it is clear that Abraham was a Chaldee; and while history shows us that the Chaldæans never migrated to any great distance from Ur and Haran, where we first find them established, and that they gradually rose to be a most powerful nation, we find that Abraham, with no other of his countrymen, save only those of his own household, 'departed out of Haran,' as the Lord had commanded him; that he went down into the land of Canaan and into Egypt, and that he sojourned till his death in the land of the Canaanites; that his son Isaac also, and Jacob the son of Isaac, spent their lives in the same foreign land, where they dwelt two hundred and fifteen years. The sons of Jacob went down into Egypt, where they and their descendants remained for a further period of two hundred and fifteen years, when they went forth under Moses to possess the land which had been promised by the Lord to Abraham their forefather. It appears, then, that for a space of four hundred and thirty years, the language of the Israelites was confined to one family, who were strangers and sojourners in a foreign land; and as during this time they dwelt upon terms of the closest intercourse with the people amongst whom they dwelt, it is against all experience to suppose that they could possibly have preserved their language as pure as it was originally introduced by Abraham from Chaldæa. We see, moreover, that the language in which the Books of Moses were written, and which we must suppose to have been the language of the Israelites, though allied to the Chaldæan, is nevertheless a separate and distinct language. It has also been shown that there are no grounds for supposing that the language of the Chaldees remained unchanged at the confusion of Babel; so that on every side the opinion of those who assert the originality and superior antiquity of the Hebrew language, is not only in the highest degree improbable, but is obviously opposed to any just conclusion to which fair reasoning, and the records of Scripture, are calculated to lead us; and as the arguments of other nations of antiquity in favour of the originality of their own languages are not supported on better grounds than those which have been adduced on the part of the Hebrew, I will proceed to show the arguments upon which it is contended that the language of Noah, and consequently of Adam, has been preserved unchanged amongst the people of Armenia.

"We are told in the Holy Scriptures that Noah, in the six hundredth year of his age, entered into the ark, taking with him seven other persons, namely, Noyemzar his wife, (whose name has been preserved amongst the records of the Armenians,) and his three sons, Japheth, Shem, and Ham, with their wives; that the flood came down and continued till every living thing was destroyed, save only those who were preserved in the ark; that the waters prevailed upon the earth for one hundred and fifty days, after which they gradually abated, and the ark at length rested upon the mountains of Ararat. These mountains were certainly in Armenia. In the Syriac and Latin translations of the Bible, the word 'Ararat' is rendered 'Armenia,' which is also the case in the English version in 2Kings 19. 37, and also in Isaiah 37. 38. Jeremiah also uses Ararat for Armenia. (51. 27.) Josephus also calls Ararat a mountain of Armenia, and states that Berosus, the Chaldæan, called it Mount Cordus, in Armenia, by which name it is called in the Arabic and Chaldæan translations of the Old Testament. Abydenus also, Nicholas of Damascus, and others, agree in placing Ararat in Armenia. The oldest, perhaps, of these early historians, is Maribas of Catene, mentioned by Moses Chorenensis, from whom he writes that the mountain was at first named Masis, from Amasia, our ancestor, whose name is still preserved in the town of Amasia, and that Ararat was the name of the district around it, so called from Aræus, another of our ancestors, and that it is also known by the name of Cordus, the general name of the great chain of mountains to which it belonged. Josephus also mentions, that in his time it was believed that the remnants of the ark were still in existence, which belief was strongly entertained amongst the Armenians so late as the time of St. Jacob, patriarch of Nisibeen, in the year A.D. 340.

"These proofs, I trust, will satisfactorily prove, what few, perhaps, will call in question, that the ark rested on a mountain in Armenia; and as there is nothing in the language of Scripture, nor any circumstances which would render it probable that Noah would wander forth in quest of a place wherein to settle, far from the scene of his miraculous preservation, situate as it was in one of the finest countries in the world, we are warranted in assuming that the patriarch, and such of his descendants as remained with him, established themselves in Armenia, speaking the language of the antediluvian world. Now we know, from several examples which abound throughout the Old Testament, that it was customary in those times to fix the names of any new place by some circumstance connected with its early history. Hence it may be inferred that if in the country in which, as has been shown, Noah and his family descended from the ark, and fixed their residence, there are found any names significant of circumstances relating to the history of that early period, the language in which such names are significant, is the actual language which was then in use. Now, according to the history of Moses of Chorene, the ark rested on Mount Masis in Armenia, at the foot of which mountain we find to this day a town and district, called Arnohwote; now this word, in Armenian, signifies 'Noah placed foot,' from *Ar*, 'placed,' *Noh*, 'Noah,' and *wote*, 'foot.' Again, in Genesis 9. 26, it is written, 'And Noah began to be a husbandman, and planted a vineyard.' Now adjoining to Arnohwote is a place called Akhooree, which signifies, in Armenian, 'He planted a vineyard,' from *Akh*, 'he planted,' and *oor*, 'vines.' In the same vicinity is another place called Nakhijivan, which signifies 'first halting place,' while others say it should be called Nakhsivan, which means 'first departing place,' which is evidently, as the traditions of the country set forth, the place from which the first colonies emigrated, and is the place which Josephus calls Apobaterion, in which he tells us was the sepulchre of Noah.

"It is moreover stated in Armenian history, that on the death of Noah's wife, Noyemzar, (or Nemzar, as she was called by some writers,) her sons buried her in a place which was consequently called Marant, which signifies in Armenian 'Mother is there,' which name is still preserved in a town of Armenia. Now, as these places are all actually in existence, bearing, in the present language of Armenia, the singular meaning above assigned to them, they cannot but be regarded as strong proofs in favour of the proposition that the language of Noah, and consequently of Adam, has been preserved among the mountains of Armenia.

"It should further be observed that there is nothing whatever in sacred history to which this opinion can be said to be opposed. For even in the account of the confusion at Babel it is stated 'that the Lord did there confound the language of all the earth.' By *there* is meant the plains of Shinar, the land of Babel, not that of Armenia. For otherwise the word *there* would have been superfluous; and it cannot be said that a like reasoning will equally apply to other places as well as Armenia, and give grounds for asserting that the languages of the people of Persia and of Syria must also, in like manner, be supposed to be original, because we have no grounds for assuming that those countries were then inhabited at all, whereas we know that Armenia had been inhabited since the ark rested on the mountains of Ararat. It is nowhere recorded where Noah died, but there is a tradition amongst the Armenians, preserved in a work called *Zoowetsa*, or *The Collection*, which states that he was buried with his wife at Marant, to which Syncellus and Cedrenus both bear witness; and Josephus, when recording the death of Noah, states that, after that event, there was an emigration from Armenia, from which it would follow that Noah himself died in Armenia. If it be allowed that the language of Noah was preserved in Armenia till the death of that patriarch, it cannot be said that it has been subsequently changed, because the ancient kings of Armenia were descended in a direct line from Haie, who lived with Noah in Armenia; and although our country has, in later times, been overrun and occupied by foreign powers, the language has not been materially affected, as may be seen by comparing it with the languages of those nations by whom it has been at different times overrun." Thus much for the opinion of a native Armenian; the argument is plausible and ingenious, but the question is far too difficult to be decided on such premises.

In the infancy of society, ideas were more copious than words. Hence until language enlarged itself, and in thus enlarging itself had acquired a greater degree of precision, men were obliged to employ the few words which they possessed, not only in their natural and direct sense, but likewise in an artificial and tropical sense. This circumstance has ever caused the phraseology of primitive nations to abound in metaphor and allegory. We are apt to talk of the figurative language of the East, as if it were something peculiar to the Orientals, but such is very far from being the case.

A North American chieftain will harangue his tribe in phraseology which is quite as tropical as any that has been used in the East; nor does this, in either instance, arise from any inherent or peculiar taste for poetry. Why is it that a Hebrew denominates a spark of fire "the sun of the burning coal?" Was it originally from any inherent taste for poetry? Most assuredly not. When the expression was first used, his language did not afford any single word to describe a spark. Hence a circuitous and tropical mode of speech was imposed upon him, not by choice, but by necessity. In fact, the result will be just the same whenever a foreigner, imperfectly acquainted with the language of a country, has to converse with the natives of it. He will supply his defects by various expedients, and by sundry verbal combinations, which are unnecessary for those who are fully acquainted with a copious modern tongue.

To persons, then, in early or in half-civilized society, who were more conversant with things than with words, figurative or tropical language would soon, from absolute necessity, become familiar. Would we describe a man who possessed the mingled qualities of courage, generosity, and ferocity, we should, in such a state of society, find it no easy matter to express these abstract qualities in words definitely appropriate; but if we called the man a lion, addressing ourselves to a race of hunters, who were well acquainted with the nature of that animal, we should make them, without further trouble, perfectly understand what we meant. On the same principle, we should call a dangerous, malicious, and crafty man, a snake in the grass; a peaceful, industrious man, an ox; an ambitious, quick-sighted man, a hawk, or an eagle. Accordingly, names of this description are perpetually assumed by the savage warriors of the Indian tribes, or conferred upon them by their warlike followers. One man is the tiger, another the lion, a third the great buffalo, a fourth the bloodhound. Thus we see that the language of defective civilization becomes, of necessity, a language of symbols. If such then, of necessity, was the language of defective civilization, such also would be the first rude attempt to express it in writing. The earliest manuscripts were neither more nor less than pictures; but these pictures closely followed the analogy of spoken language. Hence, like spoken language itself, they were partly proper and partly tropical. A member of a half-civilized community, who wished to express the naked idea of a man, would rudely delineate the picture of a man; but such a delineation would be insufficient if he wished to express a man marked by such or such qualities.

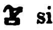
How, then, would he manage when in this difficulty? He would obviously transfer to the sand, or the leaf, or the brick, or the rock, the image which had become familiar to him in his ordinary conversation. A brave, ferocious, and generous man, he was already accustomed to denominate a lion; if, therefore, he wished to express such a man in writing, he would delineate a lion. In a similar manner, the person whom he denominated a snake he would paint a snake; the person whom he called an ox he would paint an ox; the person whom he called an eagle he would paint an eagle. But such a mode of delineation is no other than the tropical hieroglyphic, or symbol, in its earliest stage of existence; and when once this method of writing had been adopted, the idea upon which it was built would readily suggest another involution. If, on account of his qualities, a single individual might aptly be represented by a lion, or an eagle, or an ox, it were easy and natural to employ the same symbols for the purpose of representing a body corporate or a nation; for nation bears to nation the same reference that individual bears to individual. Hence, according to their attributed characteristics, this nation would be the lion, that would be the bear, and that would be the tiger. Such a mode of writing, which, in fact, constitutes one great branch of the tropical hieroglyphics of Egypt, gave rise to the science of heraldry; the general prevalence of that science in all ages, under one modification or another, perpetuated and extended the form of speech to which it owed its origin. Thus the dove was the ancient banner of the Assyrian empire alluded to in Psalm 68. Thus, also, the eagle was the standard of the Roman empire; and this circumstance similarly produced that parabolical prophecy of our Lord, "Wheresoever the carcase is, there will the eagles be gathered together." (Matt. 24. 28; Luke 17. 37.) The same cause produced the same language among the minstrels of the Middle Ages; nor is such phraseology obsolete in the present day. Perhaps the most ancient specimen of the apologue, which has been handed down to us from primitive times, is the parable of Jotham. (Judges 9. 8-15.) But such a mode of composition is by no means peculiar to the Israelites. The Roman fable of Menenius Agrippa, the Indian fables of Pilpay, and their direct imitation, the Greek fables of Esop, all belong to the same class, and have all sprung from that phraseology which owed its own origin to the poverty of primeval language. Every apologue is a speaking hieroglyphic; and if the story set forth in it be delineated by the pencil or the graving tool, a painting or a sculptured hieroglyphic is at once produced. We have already adverted to what are ordinarily termed the three different systems of writing in Egypt, though they are not properly three distinct systems of writing, but rather three different modes of tracing the characters of the same system; each of which, however, must be separately studied in order to their being satisfactorily deciphered.

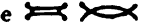
The power of imitative characters to express ideas must, in the nature of things, be very limited. It is probable that out of this necessity has arisen the contrivance of symbolic or figurative characters. They may be thus defined; a character representing the form of one object, and conveying the idea of another. There are various methods of effecting this in the ancient Egyptian writings.

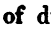
(1.) A part is substituted for the whole. Thus two arms, the one with a shield, the other with a battle-axe, denote an army or combat; so the head of a goose denotes geese, and the two pupils of the eyes •• the eyes.

(2.) The effect is often put for the cause, the cause for the effect, and the instrument for the work produced. Thus the crescent with the horns downwards, denoted a month; a column of smoke issuing from a chafing-dish denotes fire. So the picture of the sun ⊙ represents the day, of which it is the cause; and so also the idea of letters, or writing, is denoted by the representation of the reed, or pencil, combined with the inkhorn and palette, which were the instruments employed in writing the hieroglyphics.

(3.) Some fancied resemblance between the objects represented and the idea conveyed, has, in many cases, prompted the substitution. Thus contemplation, or vision, was denoted by the eye of the hawk, because that bird was supposed to possess the power of gazing upon the sun. Priority, or pre-eminence, is conveyed by the foreparts of a lion. A sovereign is denoted by a bee, because this insect submits to a regular government; and by a fox, or jackal, one of the priestly scribes whose duty it was to take account of the revenues of temples, &c., over which they ought to watch like faithful dogs.

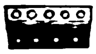
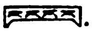
(4.) The resemblance between the object represented and the idea conveyed, was often enigmatical, very distant and obscure; in many there was no relation whatever between the two but that of pure convention. So they symbolized justice by an ostrich feather because all the feathers in the wing of that bird are equal; and a palm branch  signified the year, because they supposed that this tree grew twelve branches every year, and one every month. A hawk perched upon a standard conveyed the idea of God, or Divine Being, and a basket, woven, of rushes of different colours 𓎟 that of lord, or ruler.

(5.) Another species of symbol was also discovered by the industry and analytical tact of Champollion. It arises out of a peculiarity of the language of ancient Egypt, which it has in common with the Chinese: the employment of the same sound to express many different ideas. Taking advantage of this circumstance to render their writing more intelligible, the representation of one object was made the symbol of another idea, because both were denoted by the same sound, or nearly so, in the spoken language. Thus the character is the picture of the thigh of some animal, dressed and prepared for sacrifice or the table, which in Egyptian is ϣⲁ *sha*, and in this primary sense it is frequently used in the texts; but it is quite as frequently applied also in passages where it has been ascertained to mean "to be born of, or descended from;" because the word ϣⲁ *sha* also means "to be born" in the spoken language. The hatchet 𓊹, named ⲧⲉⲣ *ter*, is one of the commonest symbols of "God or Divine Being," because that idea was denoted by the same sound ⲧⲉⲣ. The weaver's shuttle  is the symbol of the goddess Neith, the Egyptian Minerva, because the Coptic word for that instrument is ⲙⲁⲧ, ⲙⲁⲑ.

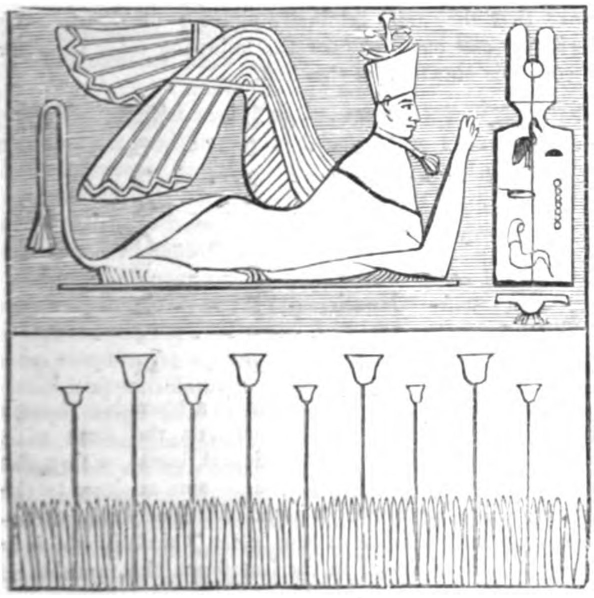
The idea of a physician is frequently represented by a species of duck , the name of which was ⲥⲏⲓⲛ: the Egyptian word for physician was also ⲥⲏⲓⲛⲓ. This mode of suggesting words by pictures is extensively used in the written system of the Chinese; and is allied to that whereby the phonetic characters have been formed. Thus the following Chinese characters may serve to illustrate this remark:—

日 or ☉ 人 口 中 馬

jih, sun, day; *jin*, man; *kho*, mouth; *chung*, middle; *ma*, horse.

So also may be compared the Mexican ⊗ for day, and  for heaven. The Egyptian symbol for the latter is .

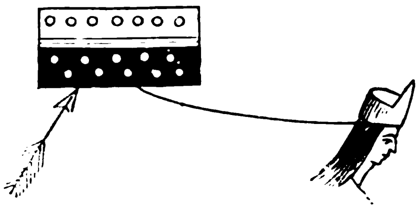
In the Mexican picture-writing three circles over a child's head represented him to be three years old. Such, then, were everywhere the germs of alphabetic writing, "from which," to use the words of Professor Stuart, "that tree sprung whose leaves are for the healing of the nations."



Egyptian Monumental Inscription.

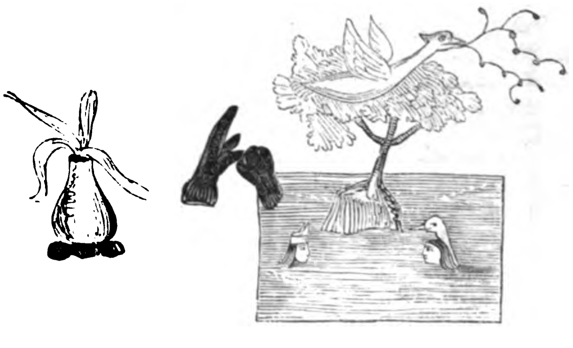
The preceding is a female winged sphinx, carved on a block of black granite. "It exhibits," says Spineto after Champollion, "a perfectly Egyptian specimen of the mystico-symbolic style. The sphinx was an emblem of strength and wisdom, the body being that of a lion, and the head human. The name on the cartouche in front is Tmauhmot. (The vulture, the emblem of maternity; the half circle, a mark of the feminine; the sign for *ma*, beloved; for *uh;* and the symbol of Mout, also a goddess, with the sign of the feminine. Over the cartouche is the sun's disk, and ostrich feathers indicating honour.) She was the daughter of Horus, a king of the eighteenth dynasty of Egypt, contemporary with the Mosaic age. This, then, is a symbolical image of the queen herself; and the lotus flowers beneath are evidently, though emblematically, taken for the Nile, and for the entire country of Egypt. The sphinx raises a hand in the attitude of protection. The whole, then, appears to be in praise of a monarch, and to signify monument raised to the memory of Queen Tmauhmot, styled the guardian and protectress of the land of Egypt.

We here give some Mexican symbols from Clavigero, to show that a similar principle obtained in the New World.



Mexican Symbols. No. 1.

No. 1 is one of the symbols of their kings, Montezuma, or Ilhuicamina, which word means "he who shoots into the sky;" the head has the Mexican crown, denoting royalty; the dotted and shaded figure is the symbol for sky or heavens, the arrow, the act of shooting upwards.



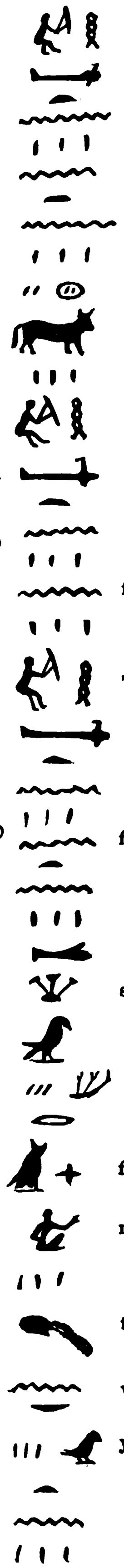
Mexican Symbols. Nos. 2, 3.

No. 2 is a symbol of one of their cities, Atotonilco; it is an earthen pot put upon three stones, in the manner the Indians are accustomed to keep it over a fire; and in the mouth of the pot is the figure for water. Atotonilco signifies "in hot water," or the place of the baths.

No. 3 is a Mexican traditional symbolic representation of the deluge. The human head and bird in the water denote the drowning of men and animals. They likewise represent a ship with a man on it, as that vessel, according to their tradition, in which one man and woman were saved to perpetuate their race. The corner figure is the mountain Colhuacan (always thus represented when alluded to), on which they disembarked. The pigeon is the bird, they say, which communicated speech to man, who was born dumb after the deluge; the numerous twigs are the symbols of the multitude of languages taught; these twigs are always used in the

Mexican writings for "words" or "languages." There is an accompanying painting to this, consisting of fifteen persons, showing the fifteen families the race separated into on the confusion of tongues.

The following is a curious specimen of a labour song, taken from Champollion, (for which we are indebted to the author of the *Antiquities of Egypt, illustrative of the Sacred Scriptures;*) it is inscribed over a man driving two yoke of oxen, treading out a floor of corn, on a tomb at Eilethyas in Egypt. The first word, which signifies the act of treading out, is the Coptic word ϩⲓ *hi*, which has the same meaning, and was probably the sound uttered by the drivers to stimulate these animals. This accounts for the repetition. Like all similar songs, in all countries, it is rude and simple; but nevertheless the construction is rhythmical. It may be rendered thus:—



(The Coptic word, which signifies "to tread out," is ϩⲓ *hi*, probably the sound uttered by the driver; it is here denoted by the letter ϩ, and a man in the act of driving cattle.)

Tread out for yourselves,
Tread out for yourselves,
O oxen!
Tread out for yourselves,
Tread out for yourselves,
The straw;
For man, who is your master,
The grain.

And might thus be paraphrased in English:—

Heigho, heigho, oxen, tread the corn faster;
The straw for yourselves, the grain for your master.

This ancient strain furnishes a suitable comment upon the Scripture precept in reference to this operation of agriculture: "Thou shalt not muzzle the ox when he treadeth out the corn," (Deut. 25. 4,) which is quoted by the Apostle Paul in First Timothy (5. 18,) with the addition, "and the labourer is worthy of his reward." The song before us would seem to imply that this merciful injunction was not the custom in Egypt, but the monuments show that the Egyptians, like the Jews, suffered the ox to tread out the corn unmuzzled.

We have before observed in the article Egypt, that the phonetic characters are the pictures of physical objects, denoting not ideas but letters. The principle upon which this alphabet has been constructed is simple and curious. The object depicted has been made the representative of the sound with which its Egyptian name commenced. This mode of constructing an alphabet did not originate in Egypt, nor is it peculiar to the hieroglyphic system of that country. The same principle is distinctly perceptible in the alphabets of the race of Shem. The ancient alphabets in use among the the Hebrews and the nations allied to them, are all constructed upon exactly the same principle. The names of the letters all commence with the sounds they severally signify, which are also the Hebrew names of visible objects. The resemblance to these objects is sufficiently traceable in the existing forms of many of the letters, to prove that they were originally pictures of them. We need only cast our eye over the following table in order to convince ourselves of this fact.

Name of Letter.	Meaning.	Hebrew Character.	Samaritan.	Phœnician.
Beth	House	ב	ࠁ	
Gimel	Camel	ג	ࠂ	
Daleth	Door-post	ד	ࠃ	𐤃
Jod	Hand	י	ࠉ	
Gnain	Eye	ע	ࠏ	𐤏
Phe	Mouth	פ	ࠐ	
Resh	Head	ר	ࠓ	𐤓
Shin	Teeth	ש	ࠔ	𐤔

It will be observed that there is a traceable though not very marked resemblance between the form of ב *beth*, and the outline of an Oriental house with a flat roof; the letter ג *gimel*, also retains some analogy to the form of a camel, whence its name is derived; the resemblance is more decided in the letter ד *daleth*, which is evidently a door-post. In the last form, the remains of the original picture are sufficiently obvious.

The principle applied in the formation of alphabetic signs by the Egyptians, we now find to have been known and used also by a tribe of men, inhabiting a country which the unanimous voice of all ancient authority declares to have been the cradle of the whole human race after its destruction by the Flood. It existed therefore among the descendants of Shem, and the descendants of Mitzraim, the Egyptians, and was applied in the languages which were peculiar to them. It was highly improbable that either of these nations transmitted the art to the other; because in many instances wherein this has occurred, it is the characters themselves that are transmitted, their names and forms, not the principle of their formation; and it is still more improbable that a principle so curious and recondite should have been discovered in two nations independently of each other. Such a supposition is contradicted by all analogy and all experience. Another fact has also been established respecting the alphabets of these two neighbouring races. They constructed their alphabets on the same principle, without borrowing from each other a single character, or the name of a character, as appears to be generally the case in later transmissions of the art of writing from nation to nation; and yet the two people had from the remotest antiquity been in very close intercourse with each other.

The descendants of Shem were permitted to retain not only the principle upon which an alphabet was constructed, but its proper use as an alphabet. The Semitic races have always written alphabetically. They were also permitted to take up their abode in countries not far removed from the scene of the confusion of tongues. (Gen. 10. 21-24.) The Semitic alphabets were the root whence all other alphabets were derived. The structure of the language of ancient Egypt is a writing of pictures, expressing the ideas of a language of pictures. The roots of this language prove to be, according to the tradition, literally the cries of animals: everything, as far as possible, being named from the sound produced by it. The verbs and adjectives were, many of them, probably all (for the subject is still under investigation) the names of objects animate or inanimate, suggesting the peculiarities of their appearance and habits; as a camelopard signified *to be long*, *to extend;* a wolf, *to be cunning;* a scarlet ibis, *to be red.* To this extent all was picture in the language as well as in the writing. It also consists of a comparatively small number of sounds; the same sound expressing many different ideas, probably because different qualities of the same animal were thus variously employed. So that we can hardly arrive at any other conclusion than that the language and the writing arose together.

On the foundation of the hieroglyphic system is built the entire mode of the pagan interpretation of dreams. They did not interpret vaguely and loosely, according to the accidental humour of each particular soothsayer; but they proceeded according to certain fixed and definite rules, which rules themselves were founded upon the figurative language of symbols. Thus a wide spreading tree, under the shade of which both men and animals might repose, was the hieroglyphic of a powerful and wide-ruling prince; doubtless, because such a prince had been so denominated during an early stage of society, when ideas were more copious than words. Hence Daniel scrupled not to interpret the dream of Nebuchadnezzar, relative to a tree which first extends its branches far and wide, and which afterwards is hewn down to the ground, upon the acknowledged and familiar principle that such an hieroglypic bore such a signification. (Dan. 4. 10-27; compare Ezek. ch. 31.) Hence, also, on the self-same principle, the Median astrologers interpreted the dream of Astyages, that a vine sprung forth from his daughter, and rapidly overspread the whole of Asia. Hence, likewise, the Persian Magi founded their interpretation on the basis of this identical principle, when consulted by Xerxes relative to his dream, that he was crowned with the wreath of an olive-tree which covered all the earth, but which suddenly and totally disappeared.

Thus, because poverty of language had anciently produced a figurative mode of expression, heaven, from its exalted situation, was made the symbol or hieroglyphic of supreme royal power. Consequently, if a king dreamed that he ascended into heaven, the ancient Indians, and Persians, and Egyptians, as we learn from Achmetes, interpreted his dream to signify that he would obtain the pre-eminence over all other kings.

Such, according to Faber, Daubuz, and many other eminent expositors, is the principle on which is built the figurative language of prophecy. Like the ancient hieroglyphics, and like those non-alphabetic characters which are derived from them, it is a language of ideas rather than of words. It speaks by pictures quite as much as by sounds; and through the medium of those pictures, rather than through the medium of a laboured verbal definition, it sets forth with equal ease and precision the nature and relation of the matters predicted. Nor is there anything in this circumstance, either strange in itself, or derogatory to the all-wise spirit of prophecy. There is nothing strange, because such language is the natural language of man in a primitive state of society; there is nothing derogatory to the Holy Spirit, because when God designs to converse with men, He must use the language of man. In fact, it was not without abundant reason that this ancient phraseology was chosen as the vehicle of prophecy rather than the unfigured language of highly cultivated nations. The Scriptures in their ultimate use were not designed for this people or that people in particular, but for the whole world. Hence it was meet that their predictions should be conveyed in what may be termed a universal language. But the only universal language in existence is the language of hieroglyphics. To understand this character, we have not the least occasion to understand the spoken language of the nation which uses it, as may be remarked in the case of the Threshing Song, which we have given from the tombs of Egypt. Those for instance who have learned the import of the characters employed by the Chinese, can read their books without understanding a syllable of their spoken language, because this character not being alphabetic, is the representation not of words but of things. Since the language of hieroglyphics then is the sole universal language, it was made, with very good reason, rather than naked unfigured language, the vehicle of prophecy. In the use of this language, there is by no means that obscurity and uncertainty which some half infidel objectors would pretend. Persons of such a stamp take up the prophecies of Daniel and St. John, which are almost throughout a continued hieroglyphic; and because they encounter a variety of recondite symbols, they hastily pronounce the whole to be unintelligible. They might with as much reason throw aside a Chinese inscription as incapable of being deciphered: without a key neither can be understood; but when the key is procured, the book will very readily be opened. Now the key to the Scriptural hieroglyphics is furnished by Scripture itself; and when the import of each hieroglyphic is thus ascertained, there is little difficulty in translating, as it were, the hieroglyphical prophecy into the unfigured phraseology of modern language. Both the elements and the principle of exposition will be very much the same as those on which the ancient astrologers or soothsayers rested their system of interpretation.

Thus, when once it is known that a wild beast is the symbol of an idolatrous and persecuting empire, and when the empire intended has been satisfactorily ascertained, it matters not whether this deed or that deed be verbally ascribed to the empire, or symbolically ascribed to the wild beast. Either mode of speech is equally intelligible; for whatever is predicated of the hieroglyphic, is predicated of the empire which the hieroglyphic represents. Daniel, for instance, expressly tells us that the ram and the he-goat, which make so conspicuous a figure in one of his visions, are the Medo-Persian empire and the Grecian empire. Where, then, is the difficulty of understanding the hieroglyphical prophecy; and who does not see, just as plainly as if the unfigured language of history had been employed, that the overthrow of the ram by the he-goat means the overthrow of the Medo-Persian empire by the Grecian? The only difference between the language of prophecy and the language of symbols is this: in the former, words are the signs of things; in the latter, hieroglyphics are the signs of things. When the import of a word is ascertained, we learn the thing denoted by that word. When the import of the hieroglyphic is ascertained, we learn the thing denoted by that hieroglyphic.

In either case, the elements of the language must first be learned, but when that has been accomplished, the rest will follow, of course, whether the language in question be verbal or hieroglyphical. In verbal language, words are the signs of things. Different words, however, are frequently used in all languages to express nearly the same thing; whence they are termed synonymous; and the use of them, so far from making a language obscure, renders it more copious, and, consequently, more beautiful. But in some instances, the matter is precisely reversed, and the same word is used to express different things. Whenever this occurs, a degree of obscurity, which is a manifest defect in a language, is necessarily introduced; and the obscurity is greater or less, both according as the same word represents a greater or a less number of different things, and in proportion as its context enables us less or more to ascertain the precise meaning designed to be annexed to it in any particular passage. Daniel and St. John, whose writings exhibit the most perfect and systematic specimens of Hebrew hieroglyphical composition, frequently use different symbols to express the same thing; but they never use a single symbol to express different things, unless such different things have a manifest analogical resemblance to each other. Hence the language of symbols, being purely a language of ideas, is, in one respect, more perfect than any verbal language ever known and employed; it possesses the varied elegance of synonyms, without the obscurity which springs from the use of ambiguous terms.

In taking up the particular department of Scripture prophecy according to these views, we find it to be constructed partly on abstract ideas, and partly on direct symbols or hieroglyphics. That which is constructed on abstract ideas is purely metaphorical or allegorical. Thus:

(1.) Life denotes existence; and since existence may be either moral or political, it thence variously denotes either moral or political existence.

(2.) Sores are ill digested humours in the body politic, after they have broken out into overt action. In a theological sense, they denote various degrees of open profligacy and apostacy, according to their various degrees of putridity.

(3.) Sickness is a low state of political health. In a theological sense, it is a low state of piety and religion.

(4.) Death is the extinction of existence, whether that existence be moral or political.

(5.) Slaying denotes the infliction of moral or political death.

(6.) Revival signifies the recovery of the life which has been lost by moral or political death.

(7.) The resurrection from the dead means the resuscitation of a defunct body ecclesiastical or political.

(8.) The lying unburied for a short time is the remaining politically or ecclesiastically dead for a short time.

(9.) The being not only dead, but buried, is the being politically or ecclesiastically dead for a long time.

(10.) The exposure of dry bones, from which all flesh is wasted away, is the being politically or ecclesiastically dead so long, that nothing remains to the defunct community of its former substance and strength.

(11.) Ascension to heaven is the ascending of a revived body politic, after its figurative resurrection, to power and authority.

(12.) The occurrence of the day of judgment, and the coming of the Lord in glory, are employed to represent the temporal judgment of any wicked empire or community through the agency of second causes.

(13.) Blasphemy is apostasy, whether idolatrous or of any other description.

(14.) To hate, after having once loved, an object, denotes the ceasing to be under that influence to which a person was before subject.

(15.) To measure signifies to take an exact account of the thing measured; when something is left unmeasured, it involves the idea of separation.

(16.) To seal, or set a mark upon a person, imports the separation of such a person to the service of him who has imprinted the seal or mark.

(17.) To devour the flesh of any allegorical person, is to plunder him of his substance.

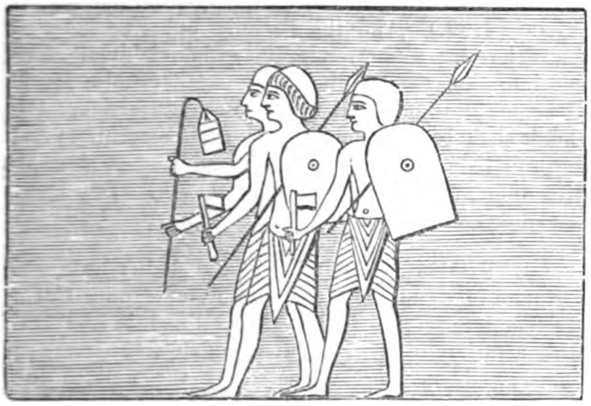
(18.) To eat a prophecy, signifies to receive and digest it, for the purpose of communication.

(19.) To seal up a prophecy is to suffer it to remain unintelligible till its accomplishment.

But prophecy not only borrows its phraseology from abstract ideas; it likewise reveals futurity, through the medium of various absolute symbols, or strictly proper hieroglyphics. One of the largest of these symbolic classes is that which is constituted by the natural world, with its several divisions and various inferior departments and modifications.

These remarks may suffice to give some idea of the figurative and symbolical language used in the prophetical writings. The proper use and import of this language, comprising, as it does, the hieroglyphical system of the ancient Hebrews, seems to have been taught as one great branch of education in those schools of the prophets which are often mentioned in the Old Testament Scriptures. To imagine that man could teach man to predict future events, would be grossly and palpably absurd; but there is nothing incongruous in supposing that the pupils were instructed in the meaning and application of the established prophetic phraseology. Thus initiated, they were prepared, whenever they should receive the illuminings of the Holy Spirit, to communicate them in the technical and conventional phraseology of the schools. All mystical or spiritual interpretations must, therefore, be such as really illustrate, not obscure or perplex, the subject. Agreeably to the sound maxim adopted by divines, they must not be made the foundation of articles of faith, but must be offered only to explain or confirm what is elsewhere more clearly revealed.

LANTERN. The word λαμπας is rendered "lantern," in our version. (John 18. 3.) It is a term for lights in general, and here probably denotes some kind of military lamp with which the soldiers were furnished when they came to take Our Saviour, lest he might escape through the darkness of the night. See Lamp.



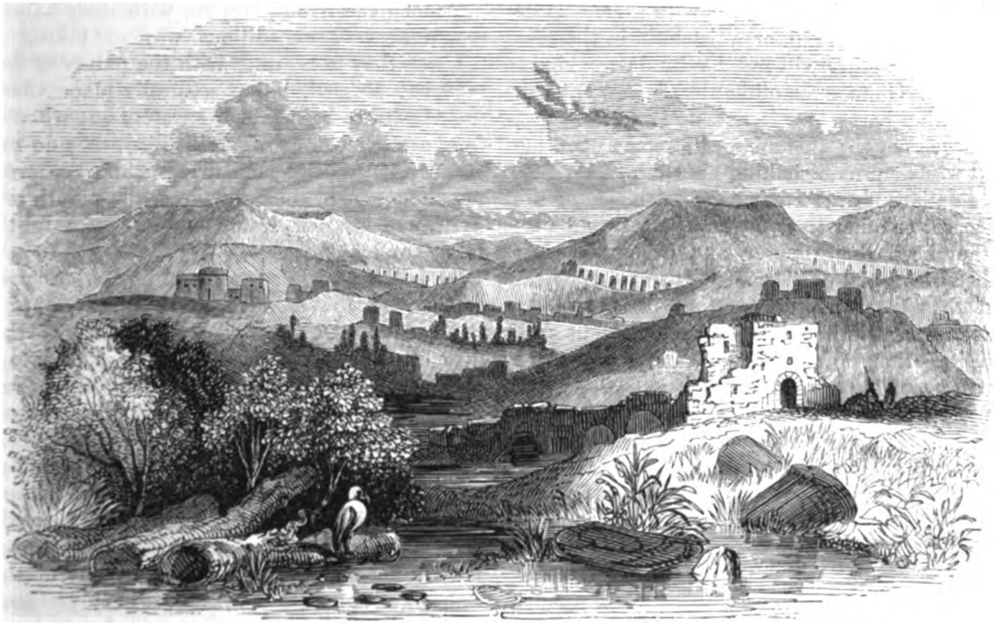
Egyptian Guard with Military Lantern. From the Monuments.

LAODICEA. There were five cities of this name, two in Asia Minor, two in Syria, and another in Media; but the Scriptures speak only of that in Phrygia, near Colosse, one of the seven primitive Christian churches. Its earliest name was Diospolis; it was afterwards called Rhoas; but Antiochus II., king of Syria, having rebuilt or enlarged and beautified it, called it Laodicea, after his wife Laodice. Strabo mentions it as being a great and important city in his time and in the age preceding.

Laodicea was situated on the Lycus, a tributary of the Meander, one hundred and twenty miles E.S.E. of Smyrna. It was an inconsiderable place under the Syrian kings, but when it came into the possession of the Romans, they strengthened and enlarged it, so that at length, about the Christian æra, it became, next to Apamea Cibotos, the largest city of Phrygia. There can be little doubt that it was visited by St. Paul in the course of his apostolic tour through Asia Minor, and probably the Christian converts of Laodicea, as well as those of Colosse and Hierapolis, both neighbouring towns, were the fruits of the Apostle's preaching. In the Epistle to the Colossians, (4. 16,) mention is made of an epistle to the Laodiceans; and though some critics have maintained that it is identical with that to the Ephesians, the more probable conjecture is, that it has not come down to us. The persecution which raged in Asia Minor during the latter part of the first century, tended somewhat to abate the zeal of the Laodicean Christians, and hence the rebuke in the Revelations.

"Laodicea," observes Dr. Chandler, "was often damaged by earthquakes, and restored by its own opulence, or by the munificence of the Roman emperors. These resources failed, and the city, it is probable, became early a scene of ruins. About the year 1097, it was possessed by the Turks, and submitted to Ducas, general of the Emperor Alexis. In 1120, the Turks sacked some of the cities of Phrygia, but were defeated by the Emperor John Comnenus, who took Laodicea, and built anew or repaired the walls. About 1161, it was again unfortified. Many of the inhabitants were then killed, with their bishop, or carried with their cattle into captivity by the Turks. In 1190 the German emperor, Frederic Barbarossa, going by Laodicea with his army towards Syria, on a crusade, was received so kindly, that he prayed on his knees for the prosperity of the people. About 1196 this region, with Caria, was dreadfully ravaged by the Turks. The sultan, on the invasion of the Tartars in 1255, gave Laodicea to the Romans; but they were unable to defend it, and it soon returned to the Turks. We saw no traces of houses, churches, or mosques. All was silence and solitude. Several strings of camels passed eastward over the hills; but a fox, which we first discovered by his ears peeping over a brow, was the only inhabitant of Laodicea."

The city finally came into the hands of the Turks in the beginning of the fourteenth century, since which it has been a mere ruin, "wretched and miserable, and poor and naked." (Rev. 3. 14-22.) Its ruins now only remain, which bear among the Turks of the neighbouring towns the name of Eski-hissar, or the Old Castle. There is, in fact, not one of the seven churches, the overthrow of which has been so severe, and the desolation of which is so entire, as that of Laodicea. It is indeed little else than a heap of ruins; from which, however, ample evidence may be collected of the magnificence for which it was anciently celebrated. These ruins cover three or four small hills, and are of very great extent.



Laodicea.

Its three theatres, and the immense circus, which was capable of containing upwards of thirty thousand spectators, the spacious remains of which are yet to be seen, give proof of the greatness of its ancient wealth and population; and indicate too strongly, that in that city where Christians were rebuked, without exception, for their lukewarmness, there were multitudes who were lovers of pleasure more than lovers of God. There are no sights of grandeur, nor scenes of temptation, around it now. Its tragedy may be briefly told. It was lukewarm, and neither hot nor cold; and therefore it was loathsome in the sight of God.

"Laodicea," says Dr. Smith, "is utterly desolated and without any inhabitant except wolves, and jackals, and foxes. It can boast of no human inhabitants, except occasionally when wandering Turcomans pitch their tents in its spacious amphitheatre."

Colonel Leake observes, "There are few ancient cities more likely than Laodicea to preserve many curious remains of antiquity beneath the surface of the soil. Its opulence, and the earthquakes to which it was subject, render it probable that valuable works of art were often there buried beneath the ruins of the public and private edifices."

"Not a single Christian," says another writer, "is said to reside at Laodicea, which is even more solitary than Ephesus. The latter city has a prospect of a rolling sea or a whitening sail to enliven its decay; the former sits in widowed loneliness. Its temples are desolate, and the stately edifices of ancient Laodicea are now peopled by wolves and jackals. The prayers of the Mohammedan mosque are the only prayers heard near the yet splendid ruins of the city, on which the prophetic denunciation seems to have been fully executed in its utter rejection as a church."

LAP, חצן *hhotsen*, (Nehem. 5. 13,) a sort of pouch formed by the clothes when something is carried in them. The passage in Nehemiah, wherein the word *hhotsen* occurs, is rendered in our version, "Also I shook my lap and said, So God shake out every man from his house, and from his labour, that performeth not this promise, [to make restitution of their usurious gains,] and thus be he shaken out and emptied." Gesenius has it, "I also shook the bosom of my garment."

Roberts observes that, in India, "when men or women curse each other, they shake the lap, that is, their cloth, or robe, and say, 'It shall be so with thee.' Does a man begin to shake his sali, or waistcloth, in the presence of another, the other will say, 'Why do you shake your cloth here? Go to some other place.' 'What, can you shake your lap here? Do it not, do it not.' 'Yes, yes, it is all true enough; this misery has come upon me through that wretched man shaking his cloth in my presence.' The natives always carry a pouch made of the leaf of the cocoa, or other trees, in their lap; in one part of which they keep their money, and in another their areca nut, betel leaf, and tobacco. It is amusing to see how careful they are never to have that pouch empty; for they have an idea, that so long as a single coin shall be found in it, (or any of the articles alluded to,) the attraction will be so great that the contents of the pouch will not be long without companions. See the Englishman who wants anything out of the pouch or bag; if he cannot soon find the article he requires, he shakes out the whole. 'Do that! why, who knows how long the pouch will remain empty?' It is therefore evident, that to shake the lap conveyed with it the idea of a curse."

Instead of the fibula that was used by the Romans, the Arabs join together with thread, or with a wooden bodkin, the two top corners of their upper garment; and after having placed them first over one of their shoulders, they then fold the rest of it about their bodies. The outer fold serves them frequently instead of an apron, in which they carry herbs, loaves, corn, and other articles, and may illustrate several allusions made to it in Scripture: thus, one of the sons of the prophets went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full. (2Kings 4. 39.) And the Psalmist offers up his prayer that Jehovah would "render unto his neighbours sevenfold into their bosom their reproach." (Psalm 19. 12.) The same allusion occurs in Our Lord's direction, "Give, and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give into your bosom." (Luke 6. 38.) See Bosom; Clothing; Dress.

LAPIDES JUDAICI. In the chalky beds which surround in some parts the summit of Mount Carmel, are found numerous hollow stones lined in the inside with a variety of sparry matter, which, from some distant resemblance, are supposed by the natives to be petrified olives, melons, peaches, and other fruit. These are considered not only as curiosities, but as antidotes against several diseases. Those which bear some resemblance to the olive have been designated Lapides Judaici, and are superstitiously regarded as an infallible remedy for stone and gravel, when dissolved in the juice of lemons. Those supposed petrified fruits are, however, as Dr. Shaw states, only so many different sized flint stones, beautified within by sparry and stalagmitical knobs, which are fancifully taken for seeds and kernels.

LAPIDOTH, לפידות the husband of Deborah the prophetess, is mentioned in Judges 4. 4. The conjecture that the word refers rather to her birth-place than to the name of a man, has no support from the Hebrew, where it distinctly mentions Deborah as his wife, though nothing more is known of him. The word signifies in the Hebrew, "lamps or torches." See Deborah.

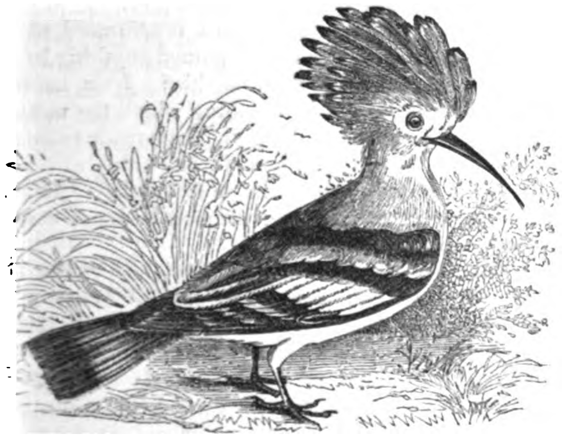
LAPPING. Lapping, by "putting their hand to their mouth," spoken of as a test in reference to Gideon's men, (Judges 7. 5,6,) is still in the East supposed to distinguish those who evince an alacrity and readiness which fits them in a peculiar manner for any active service in which they are to be engaged.

Among the Arabs, lapping with their hands is a common and very expeditious way of taking in liquids. "When they take water with the palms of their hands," says Dr. Russell, "they naturally place themselves on their hams, to be nearer the water; but when they drink from a pitcher or gourd fresh filled, they do not sit down on purpose to drink, but drink standing, and very often put the sleeve of their shirt over the mouth of the vessel, by way of strainer, lest small leeches might have been taken up by the water."

It is for the same reason they often prefer taking water with the palm of the hand, to lapping it from the surface. A modern traveller states that "a dog laps by means of forming his tongue into the shape of a shallow spoon. The Hottentots have a curious custom resembling the dog, and the three hundred chosen men of Gideon's army. On a journey, on immediately coming to water, they stoop, but no further than what is sufficient to allow their right hand to reach the water, by which they throw it up so dexterously, that their hand seldom approaches nearer to their mouth than a foot, yet I never observed any of the water to fall down upon their breasts. They perform it almost as quickly as the dog, and satisfy their thirst in half the time taken by another man. I frequently attempted to imitate this practice, but never succeeded, always spilling the water on my clothes, or throwing it against some other part of the face."

Another authority states, "On coming to water, a person who wishes to drink cannot stop the whole party to wait for him, when travelling in caravans; and therefore, if on foot, any delay would oblige him to unusual exertion in order to overtake his party. He therefore drinks in the manner described, and has satisfied his thirst in much less time than one who, having more leisure, or being disposed to more deliberate enjoyment, looks out for a place where he may kneel or lie down to bring his mouth in contact with the water, and imbibe long and slow draughts of it."

LAPWING. The word דוכיפת *dukiphath*, rendered in our version "lapwing," according to the Septuagint, the Vulgate, and also the Arabic, signifies the hoopoe, (*Upupa epops*,) which is, no doubt, the bird intended. It is frequently mentioned in the ancient writings, and the head of this bird is often represented as the ornament on the top of the rod or sceptre in the hand of some of the Egyptian deities. It is about twelve inches long, with a fawn-coloured plumage, barred with black and white on the wings and lower parts of the back, the eyes are hazel, and the head is ornamented with a crest, consisting of a double row of feathers, of a pale orange colour, tipped with black, the highest about two inches in length. The tail is black, with a broad bar of white near the base. The female is said to have two or three broods in the year; she makes no nest, but lays her eggs in the hollow of a tree, and sometimes in a hole in a wall, or even on the ground. The hoopoes are migratory birds; in Egypt, where they are very common, they are seen only in small flocks; they are also met with in all the warmer regions of the old continent, and occasionally visit England.



The Hoopoe.

LASEA, a maritime city of Crete, near which the Apostle Paul sailed on his voyage to Rome. (Acts 27. 8.) It is not mentioned by any of the ancient geographers, and its exact site cannot now be ascertained.

LAST DAY. This expression in John 7. 37, refers to the eighth and great day of the Feast of Tabernacles. (See Tabernacles, Feast of.) In other places (as John 11. 24; 12. 48,) it refers to the day of judgment. (See Judgment, Day of.) "The last days" are those from the time of Christ's first coming to his second. (Acts 2. 17; Heb. 1. 2.)

LATCHET. John the Baptist, speaking of the coming of Our Lord, describes Him as one, "the latchet of whose shoes I am not worthy to stoop down and unloose." (Mark 1. 7.) The word rendered "latchet" is ὑποδημα, which signifies properly "what is bound under" the foot, that is, a sandal, a sole of wood or hide, bound on with thongs. The expression appears to have been a customary one, implying inferiority, since unloosing the sandal was usually done only by menial servants, or slaves, for their masters. See Shoe.

LATIN VERSIONS. From the testimony of St. Augustine, it appears that the Latin church possessed a very great number of versions of the Scriptures, made at the first introduction of Christianity, and whose authors were unknown; and that in the primitive times, as soon as any one found a Greek copy, who thought himself sufficiently versed in both languages, he attempted a translation of it. In the course of time this diversity of translation produced much confusion, parts of separate versions being put together to form an entire composition, and marginal notes being inserted into the text; but one of these Latin translations appears to have acquired a more extensive circulation than the others, and for several ages was used in preference to the others, under the name of the Itala or old Italic, on account of its clearness and fidelity.

This version, which in the time of Jerome was received as canonical, is by him termed sometimes the *Vulgate*, and sometimes the *Old*, in opposition to the new translation undertaken by him. He mentions no other version. The old Italic was translated from the Greek in the Old Testament as well as in the New, there being comparatively few members of the Western church who were skilled in Hebrew. From the testimony of St. Augustine, it has been inferred that the old Italic version was made in the first century of the Christian æra; but the New Testament could not have been translated into Latin before the canon had been formed, which was certainly not made in the first century; there is, however, every reason to believe it was executed in the early part of the second century, and that it is quoted by Tertullian before the close of that century. The great number of Hebraisms and Syriasms observable in it, particularly in the Gospels of Matthew and Mark, have induced some eminent critics to conjecture that the authors of this translation were Jews converted to Christianity. Before the end of the fourth century, the alterations, either designed or accidental, which were made by transcribers, of the Latin Bible, had become as numerous as the alterations in the Greek Bible, before it was corrected by Origen. To remedy this growing evil, Jerome, at the request and under the patronage of Pope Damasus, towards the close of the fourth century, undertook to revise this translation and make it more conformable to the original Greek. But before Jerome had finished his revisal, he had commenced a translation of the Old Testament from the Hebrew into Latin, in order that the Western Christians, who used this language only, might know the real meaning of the Hebrew text, and thus be the better qualified to engage in controversial discussion with the Jews.

This version, which surpasses every former one, was executed at different times, Jerome having translated particular books in the order requested by his friends. We learn from St. Augustine that it was introduced into the churches by degrees, for fear of offending weak persons. At length it acquired so great an authority, from the approbation it received from Pope Gregory I., that ever since the seventh century, it has been exclusively adopted by the Roman Catholic Church, under the name of the Vulgate Version; and a decree of the Council of Trent, in the sixteenth century, pronounced it to be authentic, and commanded that the Vulgate alone should be used whenever the Bible is publicly read, as also in all sermons, expositions, and disputations. The universal adoption of Jerome's new version throughout the Western church rendered a multiplication of copies necessary; and with them new errors were introduced, in the course of time, by the intermixture of the two versions (the old Italic and Jerome's, or the Vulgate) with each other. Of this confusion Cassiodorus was the principal cause, who, as minister of the Gothic rulers of Italy, then the most powerful sovereigns of the Western church, that the old version might be corrected by the Vulgate, ordered them to be written in parallel columns; and though Alcuin, in the eighth century, by the command of Charlemagne, provided more accurate copies, the text again fell into such confusion, and was so disfigured by innumerable mistakes of copyists, that the manuscripts of the Middle Ages materially differ from the first printed editions. Robert Stephens was the first who attempted to remedy this confusion, by publishing critical editions of the Vulgate in 1528, 1532, 1534, 1540, and particularly in 1545 and 1546. These, especially the last, having incurred the censures of the doctors of the Sorbonne, John Hentenius, a divine of Louvaine, was employed to prepare a new edition of the Vulgate: this he accomplished in 1547, in folio, having availed himself of Stephens's previous labours with great advantage. A third corrected edition was published by Lucas Brugensis, with the assistance of several other divines of Louvaine, in 1573, in three volumes octavo, which was reprinted in 1586, in quarto and octavo, with the critical notes of Lucas Brugensis. In the mean time, Pope Pius IV. commanded some divines of the Romish church to collect and collate the most ancient manuscripts which they could procure. This collation was continued during the pontificate of Pius V., who further caused the original text to be consulted. Under Gregory XIII. the work ceased, but it was resumed and completed under the auspices of Sixtus V., who personally devoted much time and attention to it, correcting the proof sheets himself of the edition published at Rome, 1590. This was pronounced to be the authentic Vulgate; but notwithstanding all this care, the edition was discovered to be so exceedingly incorrect, that his successor, Clement VIII., caused it to be suppressed, and published another authentic Vulgate in 1592. This, however, differs more than any other edition from that of Sixtus V., and mostly resembles that of Louvaine. These fatal variances between editions, all alike promulgated by pontiffs claiming infallibility, have not passed unnoticed by Protestant divines, who have taken advantage of them in a manner that sensibly affects the Church of Rome.

The Vulgate version is regarded by Papists and Protestants in very different points of view: by the former it has been extolled beyond measure; while by most of the latter it has been depreciated as much below its intrinsic merit. Although the Latin Vulgate is neither inspired nor infallible, yet it is allowed to be in general a faithful translation, and sometimes exhibits the sense of Scripture with greater accuracy than the more modern versions; and, notwithstanding the variations between the Sixtine and Clementine editions, and that several passages are mistranslated in order to support the peculiar dogmas of the Church of Rome, it preserves many true readings where the modern Hebrew copies are corrupted.

LATTICE. The word שבכה *sibachah*, rendered "lattice" in our version, in 2Kings 1. 2, does not refer to a window as we generally suppose, but to a sort of latticed or net-work fence composed of wood; nor must it be confounded with מעקה *maakah*, the battlement to the flat roofs of Oriental houses. It appears that in some cases the roof was secured with the sibachah, or latticed or net-work balustrade only, and thus "Ahaziah fell down through a lattice in his upper chamber;" by which we are to understand that he fell from the roof of the house, and not through a window, into the interior court or garden. He was perhaps leaning against this slight fence, when it gave way under him.

In Judges 5. 28, the word אשנב *eshnab*, rendered in our version "lattice," refers to a window which was latticed in order to admit the cool air. In Canticles 2. 9, the word חרכים *hharakim*, occurs, which signifies the same thing, the lattice or trellis of a window. See House.

LAUGH, LAUGHTER, צחק *tsihhok*. Laughter is an indication either of delight or of mirth and mockery. Sarah, upon the birth of her son, said, "God hath made me to laugh." (Gen. 21. 6.) Roberts tells us, that "In India a woman, under the same circumstances, would make a similar observation: 'I am made to laugh.' But this figure of speech is also used on any wonderful occasion. Has a man gained anything he did not expect, he will ask, 'What is this? I am made to laugh.' Has a person lost anything which the moment before he had in his hand, he says, 'I am made to laugh.' Has he obtained health, or honour, or wealth, or a wife, or a child, it is said, 'He is made to laugh.' 'Ah! his mouth is now full of laughter; his mouth cannot contain all that laughter.'"

Laughter in general implies rejoicing: "There is a time to weep and a time to laugh." (Eccl. 3. 4.) "Blessed are ye that weep now; for ye shall laugh." (Luke 6. 21,25.) It is also used for excessive and irreligious mirth: "I said of laughter, it is mad." (Eccl. 2. 2.) "Let your laughter be turned to mourning," (James 4. 9;) your worldly joy shall terminate in sorrow and remorse. It also denotes conscious security, as "At destruction and famine thou shalt laugh," (Job 5. 22,) that is, thou shalt not fear it, thou shalt be perfectly secure against those evils.

LAVER, כיור *keyor*, (Exod. 30. 18,28; 31. 9; 1Kings 7. 38,) signifies a laver, or basin, especially for washing.

The brazen laver, which stood between the altar and the Tabernacle, was of a circular form, and was made of the brazen ornaments which the women had presented for the use of the Tabernacle. The size of this laver is not stated, but was probably considerable. It is supposed that the laver stood upon another basin, more wide and shallow, as a cup on a saucer; and that the latter received from cocks or spouts, in the upper basin, the water which was allowed to escape when the priests washed themselves with the water which fell from the upper basin. The Rabbins say the laver had several cocks, or "nipples," as they call them, from which the water was let out as wanted; but the number is differently stated. In what manner the priests washed their hands and feet at the laver seems uncertain. That they did not wash in either the laver or its base appears evident, because the water in which they washed would then have been considered impure by those who washed before or with them. The Orientals, in their washings, make use of a vessel with a long spout, and wash at the stream which issues from thence, the waste water being received in a basin which is placed underneath. This may probably illustrate the idea of the laver with its base, as well as the ablutions of the priests. The laver had thus its upper basin from which the stream fell, and the under basin for receiving the waste water. The Jewish commentators state that any kind of water might be used for the laver, but that the water must be changed every day. They also mention that ablution before entering the tabernacle was in no case dispensed with. A man might be perfectly clean, might be quite free from any ceremonial impurity, and might even have washed his hands and feet before he left home, but still he could by no means enter the tabernacle without previous ablution at the laver.

In the Temple of Solomon there was a very large brazen laver called the molten sea; it was ten cubits in diameter, five deep, and thirty in circumference. It was capable of containing 3,000 baths, or 22,500 gallons English measure; but it was commonly supplied with only 2,000 baths, or about 15,000 gallons. (2Chron. 4. 2-5; 1Kings 7. 26.) It was adorned on its upper edge with figures that resembled lilies in bloom, and was cast of fine brass, a hand's breadth thick, and mounted on twelve brazen oxen, three facing to the north, and three to the east, and the others in the opposite directions. In addition to the brazen sea, there were ten smaller brazen lavers, which were also set off with various ornaments, five on the north, and five on the south side of the court. They rested on bases and wheels of brass, were each four cubits in circumference, and each held 40 baths, or 315 gallons. The flesh of the victims that were sacrificed was washed in these lavers. (1Kings 7. 27-39; 2Chron. 4. 6.)

LAW, תוֹרה *torah*. This term, Law, beside other meanings, is in the Scriptures pre-eminently applied to the code contained in the Pentateuch, or the religious and civil regulations imposed, by Divine authority, upon the Hebrews by Moses. "The right consideration of this Divine institution," says Dr. Graves, "will surround it with a glory of truth and holiness, not only worthy of its claims, but which has continued to be the light of the world on theological and moral subjects, and often on great political principles, to this day."

The Mosaic dispensation, in its general provisions, comprehended a complete form of government, both civil and religious; and, in both these respects, it was purely a theocracy. Its civil enactments were adapted to peculiar cases and circumstances; but they enjoined the duties of social life in all its several relations. Its religious enactments contained certain doctrines, promises, threatenings, and predictions, which were the authoritative rule of faith to the Jews; those enactments also prescribed a great multitude of ceremonial and judicial institutions, which, however indifferent in themselves, were obligatory on the Jews, by the commanding authority of God. The precise use of all these institutions we cannot, at this distance of time, fully ascertain: but some of them were manifestly established in opposition to the rites of the Egyptians and other neighbouring nations, and with a view to preserve the Jews from the infection of their idolatries; others of these rites were instituted as memorials of signal and extraordinary acts of Divine Providence towards them, especially those by which their Law had been confirmed and established.

It has been justly remarked, that they who supposed Moses himself to have been the author of the institutions, civil or religious, that bear his name, and that in framing them he borrowed much from the Egyptians or other ancient nations, must never have compared them together, otherwise they could not but have perceived many circumstances in which they differed most essentially from them all. That a correspondence subsisted between some of the Mosaic ordinances and the customs of other people, is granted; but that they were derived from the practices of idolatrous nations appears inconsistent and absurd. The true source of the similarity is to be traced to those primitive revelations and patriarchal examples retained by both the Israelites and the Gentiles, but corrupted by the latter; whilst the striking and radical opposition discoverable between the most important parts of their respective systems of worship and religious service, mark with indubitable evidence the design of the Deity to separate the one from the other. It is only necessary to give to the following instances of the dissimilarity betwixt the laws and institutions of Moses and those of other nations, the consideration they merit, to be fully convinced that the Mosaic ritual was vastly superior to every other, and formed with too much contrariety to other systems ever to have been borrowed from them.

(1.) No heathen ever conceived an idea of so great an *object* as that of the institutions of Moses, which appears to have been nothing less than the instruction of all mankind in the great doctrine of the Unity and moral government of God, as the creator of the world, and the common parent of all the human race, in opposition to the polytheism and idolatry then prevailing, which, besides being grossly absurd in its principles, and leading to endless superstitions, threatened the world with a deluge of vice and misery. For this purpose the Hebrew nation was placed in the most conspicuous situation among all the great civilized nations of the earth, which were universally addicted to idolatry of the grossest kind, to divinations, necromancy, and other superstitions of a similar nature, and practised as acts of religion; some of their rites abominably licentious, and others most horribly cruel, yet enjoined as the necessary means of recommending the persons that performed them to the various objects of their worship.

As all mankind imagined that their outward prosperity depended upon the observance of their respective religions, that of the Hebrew nation was made to do so in the most conspicuous manner as a visible lesson to all the world. They were to prosper beyond all other nations while they adhered to their religion, and to suffer in a manner equally exemplary and conspicuous in consequence of their departure from it. Of this all mankind might easily judge.

These great ideas occur in the sacred books of the Hebrews, and nowhere else. They are all distinctly advanced by Moses, and more fully unfolded in the writings of the later Prophets; but certainly nothing so great and sublime could have been suggested to Moses from anything that he saw in Egypt, or could have heard of in other countries.

(2.) In no system of religion, besides that of Moses, was *purity of morals* any part of it. All the heathen religions were systems of mere ceremonies, and the sole business of the priests was to attend to those rites, which were so far from being favourable to morals that they were ordinarily of the most impure and abominable nature.

The contrary to this appears not only in the Ten Commandments, but in all the writings of Moses. The purest morality, the most favourable to public and private happiness, was the principal and ultimate object of the whole system. Sacrifices and ceremonial observances of every kind, are always represented as of no signification without morals. Such precepts as these, "Be ye holy, for I am holy;" and "What does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" could never have been borrowed from any heathen system of religion. The writings of Moses, and of the prophets that succeeded him, are in these respects *a great original.*

(3.) Nowhere in all the heathen world could Moses have heard of such a sublime *worship* as that which he introduced. The Hebrews alone had one single object of their worship, one altar, one precise ritual, one only place for the meeting of the whole nation at the great public festivals. In no other country in the world were the public festivals instituted in commemoration of such great events, respecting their history and the Divine origin of their religion. It is also peculiar to this nation, that directions for the celebration of them were reduced to writing at the time of their institution, so that there never could be any uncertainty about the origin or the reasons of them. These festivals were three; the Passover, or their deliverance from their state of servitude in Egypt, when the first-born of all the Egyptians were destroyed, and all theirs preserved; the Pentecost, or the giving of the Law from Mount Sinai; and the Feast of Tabernacles, in commemoration of their living in tents or booths during their travels through the Wilderness.

No heathen festivals were so well adapted to important events as these. The festivals of the heathens were numerous and perplexing; the origin and reasons of their institution were uncertain, and none of them were to answer any important moral purpose. The heathen festivals were also in general celebrated in a manner the most disgusting to modesty and common sense; and those of Greece were chiefly borrowed from Egypt. Why did not Moses the same? Such acts would, no doubt, have been acceptable to his people, naturally prone to sin like others; and this is evident from his own history of the Israelites joining in the worship of Baal Peor. So far, however, was the Jewish legislator from yielding to such compromising suggestions, that in the place of the infamous rites and orgies inseparable from Egyptian festivals, the Jewish festivals were united with inviolable principles of morality, which were constituted solemn acts of religion, and, in their purport and manner of observation, perfectly distinguished the Israelitish congregations from the other families of mankind.

(4.) In no other country was the *place* and other circumstances of the public worship so well calculated to inspire a profound respect for the object of it as among the Hebrews. No heathen temple could be compared with the temple of Solomon, or even the tabernacle of Moses, erected in the Wilderness, designed only for temporary use, and portable. The dress and office of the high-priest, and the whole of the ceremonials annexed to the priesthood, were in the highest degree striking and impressive, and far beyond anything of the kind in the heathen world.

When the nation was in the wilderness, even then an order and solemnity were observed, for which there was no precedent. The place of the tabernacle was in the centre, each of the twelve tribes had its prescribed place on the north or south, the east or west, side of it. The Levites had their station nearest to it, and were employed in taking it down, carrying, or erecting it. They were not, however, allowed to touch the most sacred utensils, this duty remained solely with the priests. To them also exclusively appertained the carrying the ark; the place of which was the Holy of Holies, and over which was the place where the immediate presence of God was manifested.

How different from this were the most solemn processions of the heathens, when they carried the images of their gods from place to place, generally at least in the East, on the idea of giving them an airing, or amusing them with an excursion from their temples! In time of public danger, they made a public feast in the temples, and the statues of the gods were brought in rich beds with pillows, and placed in the most honourable parts of the temple, as the principal guests.

The ark of the Hebrews was never removed on any such ideas as these. It contained no image to which such an excursion or entertainment could apply; and, after the building of the Temple, it was never on any occasion removed out of it. Before this it had, by the order of God, been carried by the priests to the brink of the river Jordan, the waters of which were divided as their feet touched them; and on some solemn occasions it was permitted to be carried as a token of the Divine presence; and from the wonders thus wrought, the Hebrews must have had a much higher idea of the object of their worship, than any of the heathen could have of theirs.

(5.) Sacrificing was a mode of worship more ancient than idolatry, and instituted, as there are the strongest reasons to believe, by the Deity himself, as soon as the guilt of man made such an offering necessary. But this universal practice was greatly corrupted by the heathen, who introduced superstitious customs, thus teaching the worshippers to reverence and fear the creature rather than the Creator, all of which were excluded from the religion of the Hebrews; while their sacrifices assumed a greatness, and excited an elevated hope, by manifesting that they were the pattern of heavenly things, and shadows of good things to come, when "a body should be prepared for Him who was the substance of them all."

We read of nothing among the heathen from which Moses could take such distinctions of offering, as we read of in his institutions,—the burnt offerings, sin offerings, peace offerings, or of the heaving or waving of them. These, therefore, he could not borrow from them. These positive institutions, by which the people were thus disciplined, Christian believers now know, and the whole Jewish nation might know, answered a Divine purpose, and as a schoolmaster brought the worshippers to Christ.

The belief of a future state, though not explicitly taught by Moses, is yet in his writings presupposed as a generally adopted article of religion. From the circumstance of the promise of temporal blessings being principally, if not entirely, annexed to the laws of Moses, Bishop Warburton attempted to deduce an argument in support of his Divine mission, which was, that the omission of the mention of a future state can be satisfactorily accounted for; another argument is, that the writings of Moses show that he himself believed in a future state. These two propositions, the former of which is in unison with the opinion of Warburton, the latter at variance with him, appear to be very satisfactorily established by the luminous reasoning of Dr. Graves. Instead of employing the omission of the doctrine as a medium, by which to prove that a Divine interposition was necessary for the erection and maintenance of Judaism, he first exhibits the reality of a Divine interposition, and then that the omission in question, so far from being inconsistent with the Divine origin of the system, does, in fact, necessarily result from the peculiar nature of the dispensation, and from the character of the people to whom it was given. The polytheistic principle of tutelary deities maintained that their worship was attended with a national prosperity. The futility of this it was the intention of God to display by open and unequivocal demonstrations of his own omnipotence. The moral government of Jehovah was to be exhibited on the earth by the theocracy which He established. Its very nature required temporal sanctions, and their immediate enforcement; its object could not be attained by waiting till the invisible realities of a future state should be unveiled. The previous exhibition of such a moral government was the best preparation for the full revelation of man's future destiny, and of the means provided for his welfare in it. "Life and immortality were thus to be fully brought to light by the Gospel." As yet the bulk of mankind were unprepared for it, and were better fitted to comprehend, and be influenced by, sensible manifestations of the Divine judgments, than by the remoter doctrine of a future state of retribution.

In the Books of Leviticus and Deuteronomy, there are various enactments against diviners, enchanters, and those who profess to know the future by consulting either familiar spirits or the spirits of the departed. All these superstitions suppose the belief of spirits, and the doctrine of the existence of souls after death; and Moses would not have prohibited the consulting of them by express laws, if he had not been apprehensive that the Hebrews, after the example of the neighbouring heathen nations, would have abused the doctrine of the immortality of the soul, which was universally received among them. Severe, however, as these laws were, they did not entirely repress this abuse; for the Psalmist reproaches the Israelites with having eaten the sacrifices of the dead, that is, sacrifices offered to the manes of the dead. (Psalm 106. 28.) Saul likewise affords an instance of this superstition. After he had cut off those that had familiar spirits, and the wizards out of the land, (1Sam. 28. 3,9,) having in vain consulted Jehovah respecting the issue of his approaching conflict with the Philistines, he went in quest of a woman that had a familiar spirit, and commanded her to evoke the soul of the prophet. This circumstance clearly shows that Saul and the Israelites believed in the immortality of the soul.

The repression of idolatry among the Hebrews was one great object of the Law; this throws light on many of the precepts and injunctions which would otherwise be unmeaning. Many of these injunctions must probably always remain obscure, from our ignorance of the idolatrous practices to which they refer. Maimonides, in his *More Nevochim*, acquaints us with many superstitions and practices of the ancient idolators which were understood to have been aimed at by particular injunctions and prohibitions of the Mosaic law. Professor Jahn remarks, "Since God was the sovereign of Palestine and its inhabitants, the commission of idolatry by any inhabitant of the country, even by a foreigner, was a defection from the true king. It was in fact treason; it was considered a crime equal to that of murder, and was consequently attended with the severest punishment. Whoever even encouraged idolatry was considered seditious, and was obnoxious to the same punishment. Incantations, necromancy, and other practices of a similar nature, were considered equally nefarious with idolatry itself, and deserving an equal punishment. Any one who knew a person to be guilty of idolatry was bound by the law to accuse that person before the judge, although the criminal were a wife, a brother, a daughter, or a son.

"The Law, with the penalty attached to it, as we may learn from other sources, had reference only to overt acts of idolatry; it was rather a civil than a religious statute; and the judge who took cognizance of the crime, whilst he had a right to decide upon the deed, the undeniable act, in any given instance, evidently went beyond his promise if he undertook to decide upon the thoughts and feelings of a person implicated, independently of any overt commission of the crime.

"It has been observed that the Law was not so much a religious as a civil one. The distinction is obvious. A religious law has reference to the feelings; and those laws, consequently, which command us to love God, to believe in Him, and to render Him a heartfelt obedience, are of this nature. It should be remarked that the severe treatment of idolatry, of which we have given a statement, was demanded by the state of society at that period, when each nation selected its deity, not from the dictates of conscience, but from the hope of temporal aid. It was an age when idolaters were very numerous, and when nothing but the utmost severity of the laws could prevent them from contaminating the soil of the Hebrews."

It is not our intention here to enter upon a discussion of the various branches of the Mosaic law; this would occupy too much space for the limits assigned to the present work, and besides, we should unavoidably be going over the same ground twice, as, in the alphabetical form, most of the subjects are given under their respective terms. The reader, by turning to the APPENDIX, will find a table of the Jewish Law, divided into three classes. The first is the Moral Law, containing the ten commandments. The second is the Ceremonial Law, reduced under its several heads. The third is the Political Law, having reference to the state of society which then prevailed. The various topics enumerated under these heads will be found noticed in alphabetical order in the body of the work.

In reference to the question whether there are types in the laws of Moses, Professor Jahn remarks,—

"That there are historical and moral types in the laws of Moses, is evident from the Passover, and from the Feast of Tabernacles, also from the rite of circumcision, and the golden plate on the mitre of the high-priest; for a typical import is expressly assigned to these last by Moses himself. But whether there are to be found in the writings of Moses what are termed prophetical types, has been a subject of very great controversy. We see in the discussions which have arisen upon this subject the tendency of men to rush from one extreme to another; and because types of this kind were formerly too much multiplied, the wisdom of men in later days has taken upon it boldly to deny the existence of any such types at all. One thing, however, appears to be certain, that the whole Mosaic discipline, taken in connexion with the promises made to the patriarchs, was not only introduced to preserve and transmit the true religion, but implied and intimated something better to come. Those better times were not hidden from the sight of the prophets, and after, from age to age, they formed the subject of their predictions. But express and insulated types of Christ, or the Christian church, known to be such by the ancient Hebrews, do not appear to be found in the laws of Moses. Still it is a question worthy of further investigation than has hitherto been bestowed upon it, whether God, through the instrumentality of Moses, did not so far order certain events and ceremonies, that they should be discovered to be typical at the coming of Christ, and in this way facilitate the conversion of the Jews to the Christian religion."

Dr. Wait likewise remarks upon this subject:—"If we advert to the internal structure of the Law, which was accommodated to the temporary circumstances of the Israelites, restricted as it was, from the nature of the times and the genius of the people, who were thus appointed the guardians of God's truth and oracles, it will appear most eminently adapted to the preservation of the more ancient promises and revelations, and in every way fitted to be the connecting medium between the patriarchal economy and the Gospel. Its very deficiencies contained indications that the end of its institutions remained to be accomplished; its obscurities intimated that its object and intent would hereafter be plenarily disclosed. Its whole catalogue of ceremonies was so constructed that, surrounded as the Hebrews were by nations who veiled their esoteric faith in external symbols or hieroglyphical devices, it was impossible they should not have directed the inquirer, even at the time when they were confining him to the pure worship of the One Eternal God, to have sought in them a hidden and fuller signification; and if at any time, observant of the depravity of the Canaanite, or inquisitive concerning the superstitions of the house of bondage, the Israelite might have been induced to compare his legislative code with the laws of other communities, he must have perceived that it had proceeded beyond the civilization of the rest of the world: and could not have failed to have remarked that it ranked above all others in a permanent distinction, that bearing the impress of a Divine revelation, it contained provisions for the future, and prefigured, in its whole body of services, a far more expansive, although distant, communication from God to man; and although these evidences were dispersed though the whole economy, they may nevertheless be said to have been more especially comprised in the *types*, which rendered the sacrifices, oblations, and expiations, figurative of *Him* in whom they were ordained to receive their completion in the fulness of time: and as they supplied the student of Moses with the requisites to identify the true Messiah at his appearance, and established a union between the two Testaments, which then evinced both to be revealed by the same Allwise Being, so they doubtless compensated to the Israelites for the absence of those mysteries and secret rites which the Gentiles had engrafted on theology, and which even the divinely-taught Hebrew appears, from his numerous defections and his endless propensity to idolatry, to have required."

The term Law is used in Scripture with considerable latitude of meaning; and in order to ascertain its precise import in any particular place, it is necessary to regard the scope and connexion of the passage in which it occurs. Thus, for instance, it sometimes denotes the whole revealed will of God as communicated to us in his word. In this sense it is generally used in the Book of Psalms. Sometimes it is taken for the Mosaic institution as distinguished from the Gospel. (Matt. 11. 13; John 1. 17; Acts 25. 8.) Hence we frequently read of the law of Moses as expressive of the whole religion of the Jews. (Heb. 9. 19; 10. 28.) Sometimes it is used in a more restricted sense, for the ritual or ceremonial observances of the Jewish religion. In this sense the Apostle speaks of "the law of commandments contained in ordinances," (Eph. 2. 15; Heb. 10. 1;) and which, being only "a shadow of good things to come," Christ abolished by his death, and so in effect destroyed the ancient distinction between Jew and Gentile. (Gal. 3. 17.) It is often used to signify the decalogue, or the ten commandments which were delivered to the Israelites from Mount Sinai. It is in this acceptation of the term that Our Lord declares he came not to destroy the law, but to fulfil it, (Matt. 5. 17,) and he explains its import as requiring perfect love to God and man. (Luke 10. 27.) It is in reference to this view that St. Paul affirms, "By the deeds of the law shall no flesh living be justified; for by the law is the knowledge of sin." (Rom. 3. 20.) The language of this Law is, "The soul that sinneth it shall die," and "Cursed is every one that continueth not in all things that are written (or required) in the book of the law to do them." (Gal. 3. 10.) To deliver from this penalty "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. 3. 13.) The Law in this sense was not given that men should obtain righteousness or justification by it, but to convince them of sin, and to show them their need of a Saviour.

The term Law also denotes the rule of good and evil, or of right and wrong, revealed by the Creator and inscribed on the consciences of mankind, and therefore binding upon them by Divine authority. That such a law was implanted in man appears from the traces it has left, which are still extant in every man. It is from these common notions, handed down by tradition, though often imperfect and perverted, that the heathens themselves distinguished right from wrong by which "they were a law unto themselves. Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another." (Rom. 2. 12-15.)

LAWYERS, νομικοι. This term in the Jewish sense was applied to those persons who were interpreters and teachers of the Mosaic law, particularly of the traditionary or oral law. Lawyers and scribes appear to be synonymous terms, implying one and the same order of men, as St. Matthew in 22. 35, calls him a lawyer whom St. Mark (12. 28,) designates as a scribe. Dr. Macknight conjectures the scribes to have been the public expounders of the Law, and that the lawyers studied it in private, or, as Dr. Lardner supposes, taught in the schools. This is the general opinion of commentators, but M. Basnage maintains that the lawyers were a distinct class or sect of men who adhered closely to the text of the Law, and totally disregarded all traditions, and that they were the same as the modern Karaites.

LAYING ASIDE EVERY WEIGHT. This form of expression occurs in Hebrews 12. 1, where the Apostle exhorts the Christian in these terms: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us." The athletæ took care to dismember their bodies of every article of clothing which could in any manner hinder or incommode them. The pugilists at first used a belt, with an apron or scarf fastened to it, but this was at length laid aside. In the foot race they were anxious to carry as little weight as possible, and uniformly stripped themselves of all such clothes as by their weight, length, or otherwise, might entangle or retard them in the course.

The Olympic games generally opened with races, and were celebrated at first with no other exercise. The lists or course where the athletæ exercised themselves in running, was at first but one stadium in length, or about six hundred feet; and from this measure it took its name, and was called the stadium, whatever might be its extent. This in the language of St. Paul, speaking of the Christian's course, was the "race which was set before them," determined by public authority and carefully measured. On each side of the stadium and its extremity ran an ascent or kind of terrace, covered with seats and benches, upon which the spectators were seated, an innumerable multitude collected from all parts of Greece, to which the Apostle thus alludes in his figurative description of the Christian life. See **Games.**

I. LAZARUS, was the name of the brother of Martha and Mary, whom Jesus loved. Nothing is recorded of his life, except that he resided at Bethany, when he was miraculously raised from the dead. The circumstances of this miracle are minutely detailed in the eleventh chapter of the Gospel by St. John; and upon it, a modern writer makes the following remarks:—"The scene was not laid in Jerusalem, where the minds of men might be supposed to be held in awe, or biassed by power, where the miracle might be charged with ostentation, and where personal prejudices were triumphant; nor was it laid in a desert, where there might be suspicion of deceit, but at the distance of only two short miles from Jerusalem.

"The precise time of Christ's arrival at Bethany is a circumstance that must be viewed in the same light. His coming so late destroys all suspicion of any concert. It gave his enemies an opportunity of observing the whole transaction; as the season was, of all others, the fittest for finding access to their minds. By this time, the sisters of Lazarus were receiving the consolatory visits of their neighbours and friends: many of the Jews had come to Martha and Mary, to comfort them concerning their brother. Jesus himself approaches, and mingles with the company as a mourner and friend. When Jesus, therefore, saw the Jews also weeping, who had followed Mary out of the house, he groaned in spirit and was troubled. He was under no necessity of affecting the appearance of sorrow, for he felt it—Jesus wept; and the reality both of his sympathy and sorrow did not fail to make him an object of regard. Then said the Jews, Behold how he loved him. Everything concurred to excite expectation and scrutiny from the malice of some of the Jews who were present, which caused them to insinuate a defect in the power or goodness of Jesus. Some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

"At length they arrive at the grave. It was a cave, and a stone lay upon it, which Jesus commanded to be removed, for he exerted his miraculous power only in cases where second causes were inadequate. This stone might be removed by the hand of man; therefore Jesus ordered it to be removed. This circumstance would excite the greater attention, as the objection felt by Martha to the execution of this command most evidently shows, that death had indubitably taken place; and from the time he had been buried, especially under the influence of so warm a climate, it is certain that those changes of mortality must have passed upon the frame to which she alluded. No human means, however, could raise Lazarus: Jesus, therefore, interposed his miraculous power; and after a short prayer, which was expressly intended for the spectators, he cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot, with grave clothes. That all present might have the fullest conviction of the reality of the miracle which had thus been wrought, Jesus commanded them to loose him and let him go. The question has been asked, How could a man come out of a grave who was bound hand and foot? To this inquiry of the unbeliever a satisfactory answer may be returned. We learn from Josephus, and travellers who have visited Palestine, that the Jewish sepulchres were generally caves or rooms hewn out of rocks. The Jews, therefore, as they did not make use of coffins in burying their dead, generally placed their bodies in niches cut into the sides of these caves or rooms. This form of the Jewish sepulchres affords an easy solution of the supposed difficulty. The Evangelist does not mean to say that Lazarus walked out of the sepulchre; but that, lying on his back in a niche or cell, he raised himself into a sitting posture, and then, putting his legs over the edge of his niche or cell, slid down and stood upright on the floor. All this he might do, notwithstanding his arms were swathed with rollers, after the custom of his countrymen. Accordingly, when he thus came forth, Jesus commanded them to loose him and let him go, which circumstance plainly indicates that the Evangelist knew that Lazarus could not walk till he was unbound.

"The witnesses of this miracle are likewise to be considered. Though some of those who had come to mourn with the sisters of Lazarus were the friends of Christ and his Apostles, the Evangelical narrative informs us that others were not friendly to Christ and his Gospel. Many of these, however, having witnessed the transaction, believed on him; but others, who were not willing to be his disciples, though they found it impossible to reject or to deny the miracle which had been wrought, went their way to the Pharisees, and told them what Jesus had done. The Pharisees themselves could not contradict the miracle, though they were interested in denying it. A council of the chief priests and Pharisees was convened. They did venture to examine the miracle, as they had done in the case of the man who had been born blind. The consideration of Lazarus and of his sisters, who were not mean persons, the number of the witnesses, who were also persons of distinction, and who had filled Jerusalem with the news at their return, and the fear of adding a further degree of evidence to a miracle which they were desirous of suppressing,—all these circumstances augmented their indignation against Jesus, and determined them to put him to death, and thus terminate his miracles. They said, What do we, for this man doth many miracles? If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and nation.

"If any additional evidence were wanting to confirm this miracle, it might be added that, after the resurrection of Lazarus, and six days before the Passover, Jesus came to Bethany, where he supped with Lazarus and his sisters; and much people of the Jews knew that he was at Bethany, and they came from Jerusalem thither, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief-priests consulted that they might put Lazarus to death; because that, by reason of him, many of the Jews went away and believed on Jesus. (John 12. 1,2,9-11.) The curiosity of those who came to Bethany, and their belief in Christ, are natural consequences of the truth of Lazarus's resurrection, which could not but enrage the priests and Pharisees, who were the enemies of Christ; and their determination to put Lazarus to death shows the desperation to which the publicity of the miracle drove them. The resurrection of Lazarus was also one reason why, on the following day, much people that were come to the feast (of the Passover), when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, Blessed is the King of Israel that cometh in the name of the Lord. The people, therefore, that was with him when he called Lazarus out of his grave, and raised him from the dead, *bare record. For this cause*, the people met him, for that they heard that he had done this miracle. The Pharisees, therefore, said among themselves, Perceive ye how ye prevail nothing by your threatenings or excommunications? *Behold the world is gone after him*—the whole mass of the people are becoming his disciples. (John 12. 12,13,17-19.) Is it possible to deny that Christ made his entry into Jerusalem in the manner related by the Evangelists, while many persons were living who had actually witnessed it? Can we separate so notorious an event from the important circumstances which are blended with it in the Evangelical narration? And can a more natural reason be assigned for such a concourse and triumph than the resurrection of Lazarus, of which many were witnesses, and which the whole multitude already believed to be a true miracle?"

The presumed tomb of Lazarus still exists at Bethany. Mr. Robinson says, "Crossing the valley of Kedron, we followed the path which winds round the edge of Mount Olivet, for about half an hour, when we arrived at the little village of Bethany, situated on its eastern brow. We halted here a few minutes to gratify the pious curiosity of those who wished to visit the supposed tomb of Lazarus, out of which he was raised to a second mortality by the enlivening voice of Christ, 'Lazarus come forth.'"

Mr. Carne says, "On the right of the road is the tomb of Lazarus. Carrying candles, we descended ten or twelve stone steps to the bottom of the cave. In the middle of the floor is the tomb, a few feet deep, and large enough to admit one body only. Several persons can stand conveniently in the cave around the tomb, so that Lazarus, when restored, did not, as some suppose, descend from a sepulchre cut out of the rock, but rose out of the grave hewn in the floor of the grotto."

II. Lazarus is the name of a person introduced by Our Lord into a very instructive parable or narrative, to represent, figuratively, the poor and distressed in this world. (Luke 16. 19-25.)

LEAD, עפרת *ophereth.* Lead, a widely-diffused metal, appears to have been well known in very early times, as it is alluded to both by Job and by Moses, in terms that prove that its peculiar characteristics must have been familiar to all. By the Egyptians it was employed for a variety of purposes, but chiefly as an alloy with more precious metals. Sir John Gardner Wilkinson says, "The skill of the Egyptians in compounding metals is abundantly proved by the vases, mirrors, arms, and implements of bronze, discovered at Thebes and other parts of Egypt; and the numerous methods they adopted for varying the composition of bronze by a judicious mixture of alloys, are shown in the many qualities of the metal." This art must also have been well known to the Hebrews; for the prophet Ezekiel alludes to this compounding of metals, and the consequent deterioration of the more precious metals, in his description of the corrupt state of the Jewish nation: "Son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will leave you there, and melt you." (Ezek. 22. 18-20.)

On the breasts of mummies that have been unrolled, there is frequently found in soft lead, thin and quite flexible, the figure of a hawk, with extended wings, emblematical of Re, or Phra, the sun. In the bird's talons are the disks, the emblems of the sun. This leaden figure is sometimes gilded. Lead is mentioned by the patriarch Job as a substance on which writings were graven, and we know from other authorities that it was used for the purpose of writing upon by the ancients. If Job lived in the land of Edom, he was not very far from one of the sources from which this metal might be supplied; for lead is to be met with at a place called Sheff, near Mount Sinai. Another source of supply is indicated in the recent discovery by Mr. Burton of ancient lead mines, in some of which the ore has been exhausted by working, in the mountains between the Red Sea and the Nile.

On the above passage in Job 19. 24, Roberts observes, "The fact of lead being used may allude to the fixing of the stone by means of that metal. In all parts of the East are to be found records thus written, many of which have never been deciphered, as they are in the languages not now understood. It is proverbial to say, 'The words of the wise are written on stone.'"

"A talent of lead," or rather weight of lead, is mentioned in Zechariah 5. 7,8, which no doubt was of a figure and size as well known as any of our weights in ordinary use; so that, though weights are termed "stones," yet, probably, the Hebrews had some of metal.

LEAF, LEAVES, עלה *aleh,* עלות *aloth.* Leaves, the organs of perspiration and inhalation in plants, are used symbolically in the Scriptures, in a variety of senses; sometimes they are taken as an evidence of grace, (Psalm 1.3,) while at others they represent the mere outward form of religion without the spirit. (Matt. 21. 19.) Their flourishing and their decay, their restoration and their fragility, furnish the subjects of numerous allusions of great force and beauty, some of which we may briefly notice.

The prophet Isaiah, after foretelling the approaching desolation of his country, intimates, under the figure of the restoration of the leaves of trees, that a remnant shall be saved. The Lord says, "But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance is in them when they cast their leaves; so the holy seed shall be the substance thereof." (ch. 6. 13.) No longer cultivated as a garden, but left like a wilderness, Judæa is, indeed, greatly changed from what it was; all that human ingenuity and labour did devise, erect, or cultivate, men have laid waste and desolate; all the "plenteous good" with which it was enriched, adorned, and blessed, have fallen like seared or withered leaves, when their greenness is gone; and stripped of its "ancient splendour," it is left as "an oak whose leaf fadeth;" but its inherent sources of fertility are not dried up; the natural richness of the soil is unblighted; the substance is in it, strong as that of the teil tree or the solid oak, which retain their substance when they cast their leaves. And as the leafless oak waits throughout winter for the genial warmth of returning spring, to be clothed with renewed foliage, so the once glorious land of Judæa is yet full of latent vigour, or of vegetative power strong as ever, ready to shoot forth, even "better than at the beginning," whenever the sun of heaven shall shine on it again, and the "holy seed" be prepared for being finally "the substance thereof."

To appreciate the beauty of the allusions in Psalm 1. 3; Jeremiah 17. 8, where green leaves appear as the symbols of the righteous, it is necessary, Roberts says, "to think of a parched desert, where there is scarcely a green leaf to relieve the eye. In the midst of that waste is perhaps a tank, a well, or a stream, and near to the water's edge will be seen plants and shrubs, and trees covered with the most beautiful foliage. So shall the man be who puts his trust in Jehovah."

Job, deprecating the Divine inflictions, compares man to a leaf: "Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?" (13. 25;) so also the prophet Isaiah: "We all do fade as a leaf; and our iniquities like the wind have taken us away." (64. 6.) See Trees; Tree of Life.

LEAGUE, or COVENANT, ברית *bireth*. (Josh. 9. 6.) It was the custom among the ancient Hebrews to confirm covenants by sacrifice; and this practice was derived, Professor Jahn says, "from a usage among the Chaldæans. The practice to which we allude was this. Those who were about to confirm an agreement slew and divided the victims, and placed the parts opposite to each other. Then the party making the agreement or covenant passed between the pieces, declaring the terms by which he bound himself to abide. As this was the strongest and most solemn method Abram knew, of contracting a binding obligation, God thought proper to make use of it on this occasion, [the first covenant made with Abram. (Gen. ch. 15.)] The patriarch was directed to make the customary arrangements; and having made them, he remained till evening watching the carcasses, to protect them from injuries by beasts or birds: 'And when the sun was gone down, a deep sleep fell upon Abram; and lo! horror and great darkness fell upon him.' Then it was that God made a larger and more distinct declaration of his intentions than the patriarch had hitherto received. When the sun was set and it was dark, the patriarch saw a cloud of smoke, like that of a furnace, accompanied by a flame of fire, pass between the severed parts to ratify the covenant; and by that fire the victims were probably consumed. (Gen. 15. 8,9,17,18.) And by this ceremony the Hebrews not only confirmed their covenaat with God, (Deut. 29. 12,) but also with king Zedekiah. (Jerem. 34. 18,19.)

"There can hardly be a doubt, therefore," continues Professor Jahn, "that other covenants on other occasions were confirmed in like manner, (see Exod. 24. 4-8; Josh. 24. 25; 1Sam. 11. 15; 1Kings 1. 9, *et seq.*; 2Chron. 29. 10; Psalm 50. 5.) The hypothesis, therefore, of its being a customary thing to confirm agreements by sacrifices, accounts for the mention made in 2Chronicles 6. 22, of the oath before the altar, that is, before the victims slain upon it. And it may be observed further, that this was the practice not only in Judæa; but likewise among almost all the other nations of antiquity, of which we have proof in the words and phrases used on such occasions. For instance, ברית *bireth*, meaning a covenant, is derived from ברה *barah*, to dissect or cut up, and means, literally, a dissection or cutting up of the victims that were sacrificed, when the covenant was confirmed. The Latin *fœdus*, covenant, in like manner, according to the etymology given by Servius, is derived from the epithet which was used to express the appearance of the wounds of the victims then slain. The Greeks had a corresponding phrase, and the Hebrews likewise, as כרת ברית *karath bireth*, to cut or to confirm, a covenant or oath. The Hebrew word נשבע *nishba*, to swear, means originally to swear by seven, that is, by seven victims. (Comp. Gen. 21. 24-31.)

"These victims were symbols of the punishment which was to fall upon the violator of the covenant, and which those who passed through the victims imprecated on their own heads, in case of such violation."

In the account of that great covenant which God made with the Hebrews, (Exod. 24. 3-8,) it is added, that Moses sprinkled with the blood of the victims, the altar, the book of the covenant, and the whole people, saying, "This is the blood of the covenant, which the Lord hath made with you concerning all these words." This signified to the Hebrews, that if they did not keep his commands, they would be accounted worthy to have their blood scattered in the same manner.

Traces of this custom may be perceived in the following superstitious observance related by Pitts. "If they [the Algerine corsairs] at any time happen to be in a very great strait or distress, as being chased, or in a storm, they will gather money, light up candles in remembrance of some dead marrabot (saint) or other, calling upon him with heavy sighs and groans. If they find no succour from their before-mentioned rites and superstitions, but that the danger rather increases, then they go to sacrificing a sheep, (two or three upon occasion as they think needful,) which is done after this manner; having cut off the head with a knife, they immediately take out the entrails, and throw them and the head overboard; and then with all the speed they can, (without skinning,) they cut the body into two parts by the middle, and throw one part over the right side of the ship, and the other over the left, into the sea as a kind of propitiation." In the case here referred to, the ship passes between the parts thus thrown on each side of it. See CONTRACTS AND COVENANTS; TREATY.

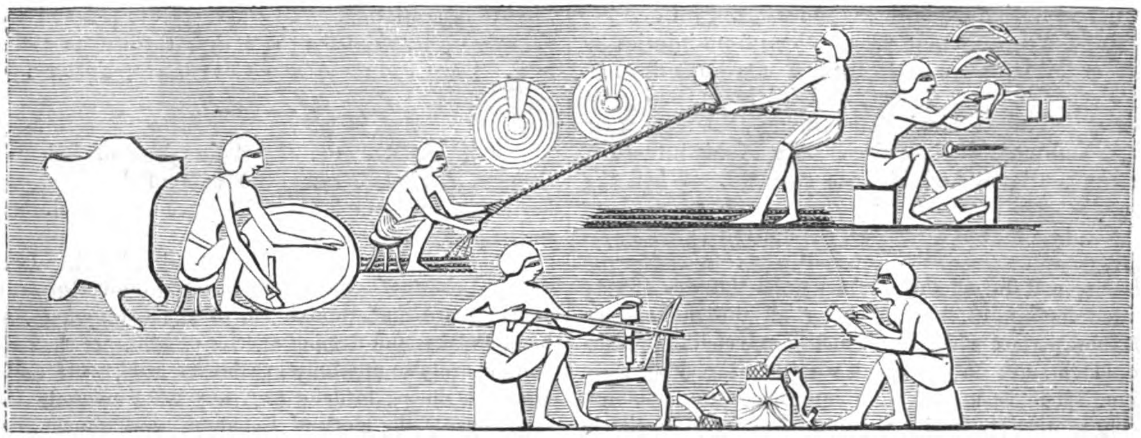
LEAH, לאה the eldest daughter of Laban, and sister of Rachel, became the wife of Jacob, on whom her father imposed her in the place of Rachel. (Gen. ch. 29.)

Rosenmüller observes, "This deceit of giving Leah to Jacob instead of Rachel was the more easy because the bride was introduced veiled to the bridegroom. The following passage from Olearius [speaking of the modern Persians,] is particularly applicable here. 'If they are people of any consideration, they bring up their daughters locked up in their chambers, to hide them from view, and they cannot be seen by the bridegroom till they are received in the chamber. In this manner many a one is deceived, and receives, instead of a handsome, a deformed and ugly girl, nay, instead of the daughter, some other relation or even a maid. Also, when the bridegroom has sat down, the bride is seated by his side veiled, and magnificently dressed, and that neither may see the other, a piece of red silk is drawn between them, which is held by two boys.'"

LEATHER, עור *or*. (2Kings 1. 8.) A girdle of leather is referred to in the above passage, which, with the mantle of hair, formed the humble attire that the Prophets usually wore. In like manner John the Baptist had his raiment of camels' hair and a leathern girdle about his loins. (Matt. 3. 4.) Strong and broad girdles of leather are still much used by the nomade tribes of Western Asia.

We learn from the monuments that the ancient Egyptians were well acquainted with the various processes of tanning and working in leather, and from this ingenious people there is no doubt the Hebrews derived their knowledge of the art of preparing leather for a variety of useful purposes. It appears that the Egyptian tan was prepared in earthen vessels, and that the workmen could preserve skins either with or without the hair. Oxen, goats, sheep, and other animals, seem to have been as much valued for their skins as for their flesh; and hence we find that, in the Levitical law, they were reserved as a perquisite for the priest: "And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered." (Levit. 7. 8.) The skins of the wild beasts taken by the hunters appear to have been highly valued as ornaments; the priest offering incense among the Egyptians wears a leopard skin, and there are examples of the lion and tiger skin worn as surcoats; but in general dresses of leather were only worn by the lowest orders. Leather was also employed for the manufacture of ropes, and the cordage used on board their vessels was generally formed of leather. The cutting of the leather into thongs appears to have been an important business; for it frequently occurs on the monuments; the knife used for this purpose was very similar to the one we now employ for cutting leather. It is evident that thongs cut straight would be of very limited extent, but we see, in the examples given on the monuments, that the Egyptians had the art of cutting their leather by a circular motion, which gave them a thong of considerable length, and we also find that it was these long strings which were twisted into ropes, or cables. The process is represented in the subjoined engraving, as is also the making of shoes; and from the circumstance of the lower part of the picture being occupied by two persons engaged in chair-making, it has been considered probable that leather was employed in that art also.

Amongst the articles composed of leather in the Egyptian room of the British Museum, which have been brought from the tombs, there are several sandals and shoes, and a cap of a single piece of leather cut into network, having at one corner a ring; there is also a workman's leather apron, narrowing towards the bottom, where it is cut into a kind of fringe; it has two straps above to pass round the body, and a small purse-shaped pocket at the right side, secured by a flap and tongue; and the edge ornamented with a painted black border.



Working in Leather. From the Egyptian Monuments.

LEAVEN, שאר *sior*, the mass of sour dough used to produce fermentation in the making of bread, is, in Scripture, used symbolically for the doctrine of the Gospel, (Matt. 13. 33,) as well as for corrupt opinions (Matt. 16. 6,12) and vicious practices. (1Cor. 5. 6.)

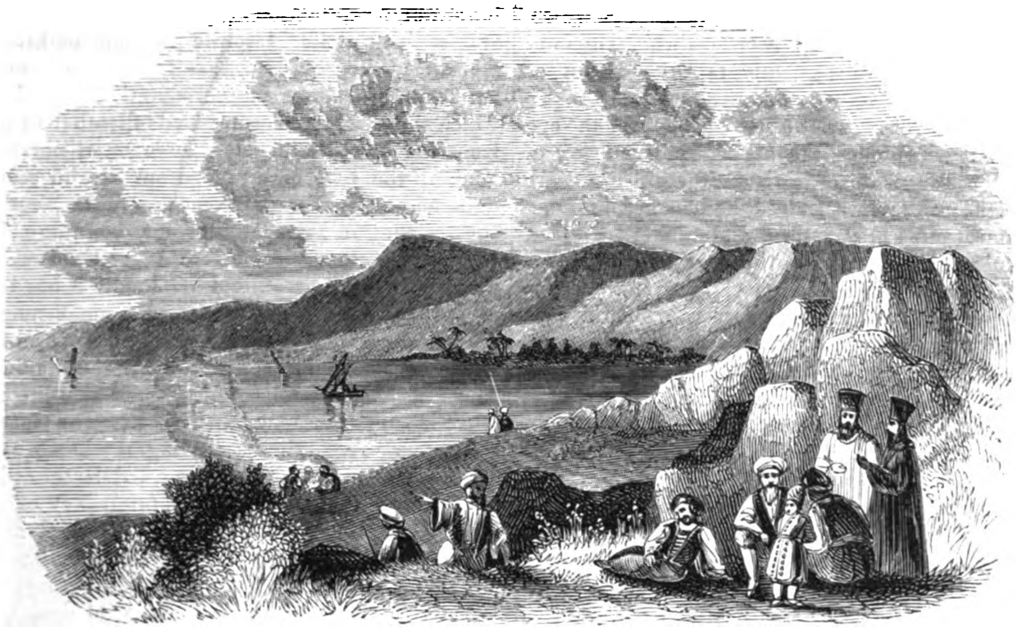
Leaven was forbidden to the Hebrews during the seven days of the Passover, in memory of their ancestors, who, when they went out of Egypt, were obliged to carry unleavened meal with them, and to make bread in haste, the Egyptians pressing them to be gone. (Exod. 12. 15,19; Levit. 2. 11.) The Lord also forbade either leaven or honey to be offered to Him in his temple; that is, in cakes, or in any baked meats; but, on other occasions, they might offer leavened bread, or honey. From Numbers 15. 20,21, we learn that they were required to give the first-fruits of the bread, which was kneaded in all the cities of Israel, to the priests and Levites. St. Paul (1Cor. 5. 7,8) expresses his desire that Christians should celebrate their Passover with unleavened bread; which figuratively signifies sincerity and truth.

The practice of the modern Jews in this particular is as follows. On the thirteenth day of the month Nisan, in the evening before the Passover, they are obliged to put away all manner of leaven out of their houses; saying the following grace: "Blessed art thou, O Lord our God, King of the Universe, who hath sanctified us with his commandments, and commanded us to put away the leaven." Those who disobeyed this commandment were threatened with excision: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." (Exod. 12. 15.) Their houses are therefore cleaned in the most careful manner, so that no kind of leaven is found in them. They must likewise put away all those utensils which they make use of at other seasons of the year. For they are not allowed to use any article on the Passover that they have employed to put any manner of leaven in heretofore. And therefore all those utensils which are to be used for the Passover are new, or such as have been reserved from one Passover to the other.

The Apostle Paul says, (1Cor. 5. 6,) "Know ye not that a little leaven leaveneth the whole lump?" Roberts remarks that, in India, "this is said of the man who corrupts others; also of a bad servant. When a mother has to administer nauseous medicine, she says, 'My child, take it; do you not know the more sour the leaven the better the bread?' meaning because the potion, or powder, is offensive, it will produce better effects."

LEBANON, לבנון This name, among the Hebrews, was given to a portion of that vast range of mountains which, springing from the table land of Asia Minor, runs southward through Syria and Palestine, and terminates in the desert of Sinai, on the shores of the Red Sea. The range consists of two well-defined chains, of which the western is the Libanus, and the eastern the Antilibanus, of antiquity. The chains run nearly parallel to each other through Syria, but near Tyre the western chain abruptly terminates upon the coast, and from this circumstance it forms the northern boundary of Palestine, while the eastern one skirts the Jordan and the Dead Sea, thus affording a barrier on the east and south.

The general elevation of the western chain is much greater than that of the eastern, some of its points approaching ten thousand feet, but one peak of the latter, usually considered as the Scriptural Mount Hermon, and now styled by the natives Djebel Es-sheik, has an elevation of nearly twelve thousand feet, and derives its modern name from a fanciful resemblance between its snow-clad summit and sides, and the head and flowing beard of an old man. On one of the loftiest summits of the western chain, Dr. Edward Daniel Clarke, in the height of summer, "observed the snow lying, not in patches, as



General View of the Western Chain of Lebanon from the Coast.

he had seen it during the summer upon the tops of very elevated mountains, but investing all the higher part with that perfect white and smooth velvet-like appearance which snow only exhibits when it is very deep—a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost considers the firmament to be on fire."

Lebanon formed an almost impregnable barrier to the Holy Land against invaders from the north, it being impossible for cavalry and chariots of war to pass it, except by very slow degrees. Thus, when Sennacherib, in his haughtiness, would express the ease with which he could overcome every obstacle that might oppose itself to his invasion, and hence the vanity of the resistance of Hezekiah and his people, he says, "By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof; and I will enter into the height of his border, and the forest of his Carmel." (Isai. 37. 24.) Imagery is frequently borrowed from Lebanon, to denote the growing improvement, and the imposing character of the moral changes that would be exhibited under the Christian dispensation as the effect of the preaching of the Gospel. While some parts of these mountains were prolific, others were extremely sterile. The prophet Isaiah, for the sake of his argument, assumes the latter to be their general character, and recognising in it a fit emblem of the moral aspect of the earth, he predicts of the Gentile portion of it, "Yet a very little while, and Lebanon shall be turned into a fruitful field." (Isai. 29. 17.) Speaking of the moral plenty that should characterize the reign of Messiah, the Psalmist says, "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." (Psalm 72. 16.) Its extended range and towering height, its eternal snows and fertilizing rivulets, its forests of cedar, its plantations of the vine, mulberry, fig, and olive, and its fields of corn and pulse; the eagle soaring above its topmost summit, the lion roaring among its ridges, and the hart and roebuck skirting its base, are, together, assumed to be glorious; and it is predicted of the Gentile world, "The glory of Lebanon shall be given unto it." (Isai. 35. 2.)

Very little is known of the zoology, botany, and geology of Lebanon. From the scattered notices of travellers we learn that, though the lion is no longer found there, wolves, and a small species of bear, are very common, as are also antelopes, roebucks, wild goats, and the mountain sheep; birds of prey also are numerous. The cedar, once "the glory of Lebanon," has almost disappeared, but its place is supplied by a variety of firs, and the valonea oak and sumach; the vine, the mulberry, and the olive, are cultivated on terraces cut like flights of steps on the sides of the mountains; and the valleys produce in abundance wheat, cotton, tobacco, hemp, indigo, and sugar. As to geology, it would appear that the whole range, as far as it has been investigated, is mainly composed of either carboniferous or mountain limestone, with primitive rocks occasionally appearing. The limestone in many places is very porous, easily acted on by air and water, and rapidly worn into hollows of various shapes and sizes, which have been formed into sepulchres and caves. Basalt and other igneous rocks appear east and south of Lake Tiberias; and the heights skirting the Dead Sea present granite, gneiss, dolomite, &c. Iron and coal are abundant in some parts of the range. The former is wrought in two districts; but owing to the distance from which the fuel has to be brought for smelting the ore, the produce of the mines is scarcely adequate to the consumption. The coal mines which during several years past have been wrought by Mehemet Ali, are situated about eight hours distance from Beiroot, at an elevation of about two thousand five hundred feet above the sea. The seams vary from three feet to four feet and a-half in thickness; but the coal, though abundant, is rather sulphureous. The quantity of coal dug up in 1837 amounted in all to only four thousand tons. Iron pyrites are found mixed with the coal, and smelting furnaces have been erected near the pits; but the returns are quite insignificant. See FUEL.

Lebanon was anciently celebrated for its stately cedars, which appear to have been once very generally diffused; but they are now almost wholly destroyed. What few remain are found in a cluster near a village called Eden, thirty miles south-east of Tripoli; they grow among the snow high up the mountain, and are remarkable, as well for their age and size, as for the frequent allusions made to them in the Scriptures. See CEDAR TREE.

The general aspect of the scenery of Lebanon is thus described by the Rev. Mr. Elliot:—"Our route lay directly across Mount Lebanon, the chief part of which is nearly barren. Almost the only tree which it nourishes is the fir, and consequently the view is not of a character to interest a lover of scenery. From the sea and the plains the range forms a noble object for the eye to rest on; but when once the ascent is begun, few of the component elements of a beautiful prospect are discernible. Deep ravines, indeed, and rugged bristling precipices meet one at every turn, and render travelling both painful and hazardous; but there are neither glaciers nor waterfalls, neither lakes nor rivers, no verdant fields nor smiling valleys, no extensive forests, no floral richness, and no rural villages; even the cedars, once 'the glory of Lebanon,' (Isai. 60. 13,) have deserted it, and are replaced by the umbrella-topped fir. In one spot only called Bisharri, nearly opposite Tripoli, eight gigantic cedars, and a few of inferior size, attest the splendour of their by-gone race. The large trees measure about thirty-six feet round the trunk, and more than one hundred feet between the extreme points of the opposite branches; while at the base or a little above they send out five limbs, each measuring twelve or fifteen feet in circumference. At another spot, west of Bisharri, little known and seldom visited, this same interesting tree is found in much greater numbers, but of inferior growth. The mountaineers cut down the cedars for their charcoal and tar, which latter article is used medicinally to heal the wounds and diseases of the camel and the other animals." "In fact," says another traveller, "it is impossible to view these patriarchs of the vegetable world, the remains of vast forests that once supplied Jerusalem with its finest timber and its choicest incense, without feeling the truth, aptness, and precision of the prophecies concerning them: The rest of the trees of his forest shall be few, that a child may write them! Lebanon is ashamed and hewn down, The high ones of stature shall be hewn down. Lebanon shall fall by the mighty one." (Isai. 10. 19,33,34; and 33. 9.)

It must not, however, be supposed, from these descriptions, that the whole mountain region is barren and uninteresting; for there are many fertile and well peopled valleys, whose industrious inhabitants, chiefly Druses or Maronites, are occupied in the silk and dyeing trades, and in raising wine, corn, tobacco, and cotton. Dr. Bowring describes them as "an active and laborious race, who turn to good account such parts of the soil as are suited to tillage; and in no part of Syria," he observes, "is there so obvious an activity, in none are the inhabitants so prosperous or so happy. The agricultural implements are rude; the plough is occasionally seen; but spade husbandry is much more used; and the steepness of the hill side requires a succession of terraces for cultivation. Almost every male inhabitant is a small proprietor of land; and some of the emirs are large owners, either cultivating their estates themselves, or letting them out to tenants."

Lebanon is peopled by a great variety of religious sects, who, however, generally occupy distinct districts. Thus, the extreme north-east quarter is the seat of the Ansaries, who are believed to be the descendants of the ancient Ismaelians, or Assassins; Kesrouan, in the north-west, is peopled exclusively by the Maronites and other Christian sects; and the southern part is in the possession of the Druses. The Maronites, however, who are the most numerous as well as the most intelligent and industrious of all the sects, besides holding a large part of Kesrouan exclusively, have numerous villages in the Druse country, and are found in all the sea-ports of Syria. Churches and convents are very numerous in the Christian districts; their ordinary condition may be judged of from the following account by Mr. Robinson of his visit to the Maronite convent of St. Anthony, otherwise called Kashheya:—

"Nothing can be more romantic than the position which these holy anchorites have chosen for their retreat from the busy world. It stands on a narrow strip of land, at the foot of a precipitous height, rocky in the extreme, at the same time covered with the richest vegetation. A mountain torrent, bounding from rock to rock, passes rapidly before it, and seems, from the violence of its course, and its loudly-echoed murmurs, to interdict approach to the curious stranger. The advanced hour of the day, and the apparent difficulty of access, made me hesitate whether I should be satisfied with external appearances, or verify the reports of travellers by personal experience. The latter finally prevailed. Accordingly, leaving my horse at the edge of the ravine, to wait my return, I descended alone by a circuitous path into the romantic valley of Abou Ali, so called from the torrent which intersects it. I found the convent gates open, and therefore entered, but did not meet with a soul to whom to address myself. After wandering for some minutes along its dark passages, I was about to retire from its solitary abode, when I was attracted by the sound of human voices to what turned out to be the church. Here I found the whole community, to the number of twenty or thirty, assembled for evening prayer. The service concluded, I introduced myself to one of the monks, who obligingly conducted me over the establishment. There is not much to be seen here. The whole claim of the place, as far as the eye is concerned, lies in its locality; but however picturesque it may be, seen from afar, when closely examined it is wretched in the extreme, being partly built and partly excavated in the rock. The church, for instance, is nothing more than an enlarged grot, perhaps the original habitation of some celebrated anchorite. The cells of the monks are small, and so damp, that, but for some legend which seems to be attached to the place, it seems wondrous how human creatures could ever have taken up their abode in so unhealthy a situation. I was shown a printing press with Syriac characters. It was interesting on account of its rarity in these barbarous countries, but it was in a sad neglected state, and it grieved me to find that those who superintended it were not the persons likely to draw from it all the advantages of which it was susceptible. They were, no doubt, actuated by the best of motives in obeying what they supposed to be the mandates of their vocation; but it required no extraordinary degree of perception to be convinced that they themselves were drawn from a class of society very little above those whom they were called spiritually to superintend. The Syriac language is known and spoken by many Maronites; and, in this district, the greater part of them write Arabic in the Syriac characters. On the left hand, on the approach to the convent, is a large natural grotto, extending a great way under ground. I entered a few paces, when my ears were painfully struck with the cries of persons issuing from the further extremity, apparently in distress; upon inquiry I learned that this was the grotto in which mad persons are confined until cured. But what was the remedy resorted to? Scanty allowance of food, and severe discipline! I have heard it somewhere affirmed that apostates, whom they regard here as madmen, are subject to similar treatment. It is well that missionaries should be aware of this result of their benevolent intentions. The monks, when not engaged in their devotions, are severally employed either in cultivating the land belonging to the convent, or in supplying the few articles which their simple mode of life requires, and which their removal from any town prevents their purchasing." Some of the convents produce a wine called vino d'oro, of good quality, both red and white; but it is often spoiled by the practice of boiling, and the use of skins. The tobacco of Mount Lebanon ranks also as the best in Syria. The quantity of raw silk produced in the district, exclusive of Tripoli, amounts annually to 240,000 okes. The weaving industry of Mount Lebanon, however, is perhaps superior to its agriculture; for Mr. Consul Moore reports, that of about 1200 looms employed in this district, 300 were engaged in producing silk and cotton stuffs of the better qualities, 300 in weaving the abbas, or coarse woollen garment of the peasantry, and 600 in making coarse cotton shirting. Exorbitant taxes are, however, a great hindrance to industry, and it is only matter for surprise that, notwithstanding they are mulcted of nearly half their earnings, these people maintain their proud bearing and independent character.

The valley of El-Bekaah, the ancient Cœle-Syria, which separates the two chains of Lebanon, is about one hundred miles long, and varies from ten to twenty miles in breadth, having an elevation, near the sources of the Orontes, exceeding 2000 feet above the sea. This valley, by collecting the waters from the mountains on either hand, is abundantly watered by rivulets; almost every village has its spring, all of which descend into the valley, and either lose themselves, or join the Liettani (the ancient Leontes), the source of which is between the towns of Zahle and Baalbec, about two hours from the latter place, near a hill called Tel Hushben. The soil is very fertile; and as the mountains concentrate the rays of the sun, a heat in summer is produced scarcely inferior to that of Egypt. Such a combination of water, warmth, and a good soil, produces exuberant fertility in the Bekaah, which is hence perhaps the most rich and beautiful part of Syria. The usual produce of the wheat harvest in the vale is tenfold; but in very good years it is often twentyfold.

LEBBEUS, a surname of the Apostle Jude, brother of James the Less. (Matt. 10. 3.)

LEBONAH, לבנה the name of a town belonging to the tribe of Ephraim, near Shiloh. (Judges 21. 19.) A village called Leban, situated about ten miles south of Nablous, (the ancient Shechem,) is supposed to occupy its site.

LEDGES, שלבים *shilabim*. (1Kings 7. 28,29.) In the Chaldee שלב *shilab* signifies the step of a ladder. Here it indicates the ledges, which in the form of a border covered the joinings of the sides of the bases of brass, placed by Solomon in the Temple, and were made so broad, according to Josephus, as to contain graven work.

LEECH. See Horse-leech.

LEEKS, חציר *hhatsir*, (Numb. 11. 5;) Sept. *πρασα*; Vulg. *porrum*. This word, which is derived from the root חצר *hhatsar*, "to grow green," is rendered in many other places "grass," in one instance "herb," and in another "hay." Being thus variously rendered, doubts have been expressed whether the leek is here intended. The Septuagint and Vulgate coincide with our version, and Hasselquist is of opinion that the *Allium porrum* of Linnæus, called karrat by the Arabs, must have been one of those vegetables after which the Hebrews pined. He observes, "This was certainly one of those desired by the children of Israel, as it has been cultivated from the earliest times to the present in Egypt. The seasons for this are the winter and spring months. The inhabitants are very fond of it, eating it raw as a sauce for their roast meat; the poor people eat it raw with bread, especially for breakfast, and would scarcely exchange their leeks and bit of bread for a royal dinner."

The question, however, does not appear to admit of a positive determination; and Scheuchzer, Bishop Lowth, and others, think it is the lotus, a sort of water lily, peculiar to Egypt, that is referred to. The root of this plant is round, of the size of an apple, of an agreeable flavour and refreshing quality, especially in the heats of summer. Herodotus thus describes it:—"Those who dwell in the marshes have the same customs as the rest of the Egyptians; but to procure themselves easily the means of sustenance, they have devised the following inventions. When the river is full and the plains are become a sea, there springs up in the water a quantity of lilies which the Egyptians call 'lotus.' After they have gathered these, they dry them in the sun; and then squeezing out what is contained within the lotus, resembling the poppy, they make it into loaves, which they bake with fire; the root also of this lotus, which is round, and of the size of an apple, is edible, and imparts a sweet flavour." This food is prepared in Egypt to this day in nearly the same manner. Representations of the lotus are extremely numerous in the ancient paintings and sculptures, where they are supposed to be the emblems of life. See Lily; Lotus.

Roberts says, "Cucumbers in India are eaten in abundance in hot weather, and melons are most delicious and plentiful. I have never seen leeks in the East, and I am doubtful whether they are to be found; but whether or not, there is much difference of opinion as to the translation of the word. The Tamul name of the lotus is the tamari. The *Materia Medica*, under the article *Nelumbium speciosum*, says this plant is the true lotus of the Egyptians, and *Nymphea Nilufer* of Sir William Jones. Its beautiful and fragrant flower is sacred to Lechemy, the goddess of Maga Vishnoo. It has a bulbous root, and is highly esteemed as an article of food. As it grows in tanks, it can only be had in the hottest weather, when the water is dried up; and in this we see a most gracious provision in allowing it to be taken when most required. Its cooling qualities are celebrated all over India. The natives eat it boiled, or in curry, or make it into flour for gruels. I am therefore of opinion, that it was the lotus of Egypt, respecting which the Israelites were murmuring."

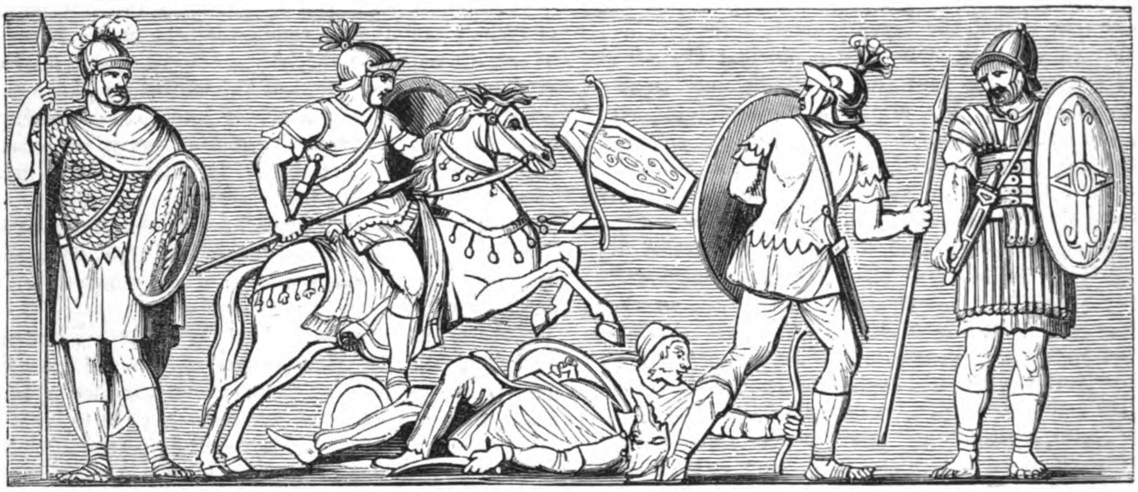
LEES, שמרים *shimarim*. In Isaiah 25. 6, we read that in the last days the Lord shall "make unto all people a feast of fat things, a feast of wines on the lees." Gesenius says, "it should be termed properly the preservers, because by keeping the wine on the lees they sought to preserve its strength and colour." In illustration of this passage a modern author states, "There is a custom which still prevails in some parts of Western Asia, where new wine is poured into vessels that have been kept for several generations, upon the lees of old wines of former years. When finally drawn off for use, the strength and quality of the wine is considered to have been greatly improved by this process; and it is often mentioned as a reason for recommending a particular wine to one who purchases or drinks."

In Zephaniah 1. 12 we read, "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their hearts, The Lord will not do good, neither will he do evil;" the margin has in place of "settled," "curded or thickened." The Tamul translation has "dregs stirred up," that is, sediment shaken together well thickened. Roberts says, "Of people who are in great straits, of those who are a strange compound of good and evil, of things which are difficult to understand, it is said, 'Ah! this is all kullumbin-vandal,' that is, stirred-up dregs. This appears to have been the state of the Jews, and they wanted to show that the Lord would neither do good nor evil; that in Him was not any distinct character, and that He would not regard them in their thickened and mixed condition; that though they were joined to the heathen, it was not of any consequence." To drink the cup of God's wrath "even to the lees," is to drink the whole cup. (Psalm 75. 8; Isai. 51. 17; Ezek. 23. 34.) See Dregs; Wine.

LEGAL PROCEEDINGS. See Tribunals.

LEGION, *λεγεων*. This term, borrowed from the Romans, is used in the New Testament for an indefinitely great number; it is applied to angels, (Matt. 26. 53,) and also to evil spirits. (Mark 5. 9.)

The legion was a body of Roman troops, which varied greatly in numerical strength at different times. In the time of Augustus it was composed of 6100 heavy armed foot, and 726 horse, and had usually near 6000 auxiliaries, who acted as light troops. Thus the total strength of the legion was 12,500 men, among whom every variety of equipment was to be found. The following representation of the legionary troops is copied from the sculptures on the column of Trajan at Rome.



Roman Legionary Troops.

LEGS, כרעים *kiraayim*. (Levit. 1. 13.) In 1Samuel 17. 6, we read that Goliath had "greaves of brass upon his legs," which were necessary to defend the legs and feet from the stakes placed in the way by the enemy to wound and disable their opponents. See Arms and Armour.

In Psalm 147. 10, it is said, "The Lord delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man." In this remarkable expression the allusion is most probably a military one, and cavalry and infantry are generally understood to be referred to. In Canticles 5. 15 we read, "His legs are as pillars of marble set upon sockets of fine gold." Sir William Jones gives, "'His thighs are as pillars of marble fixed upon pedestals of fine gold,' alluding to his sandals bound on his feet with golden ribands, or perhaps expressive of the feet themselves, as being of a redder tincture than the legs and thighs. The Asiatics used to dye their feet of a deep red colour. Thus the lover in Gitagovinda says, 'O damsel, shall I dye red with the juice of alactuca those beautiful feet, which will make the full-blown land lotus blush with shame?'"

In the narrative of the crucifixion of Our Saviour given by the Evangelist John, (19. 31,) it is said, "The Jews, therefore, because it was the preparation, that the bodies should not remain on the cross on the Sabbath-day, (for that Sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." A learned German physician, speaking of the crucifixion, observes, "The degree of misery is gradual in its increase, and the person crucified is able to live under it commonly until the third and sometimes until the seventh day. Pilate, therefore, being surprised at the speedy termination of Our Saviour's life, inquired in respect to the truth of it of the centurion himself, who had the command of the soldiers." (Mark 15. 44.) It was customary, when their speedy death was desired, to maim or wound those who were crucified: thus the legs of the two malefactors were broken, as they were found not to be dead, and a soldier thrust his spear into Our Lord's side. The legs of Our Saviour not having been broken was a remarkable fulfilment of prophecy: "A bone of him shall not be broken."

LEHI, לחי signifying "a jawbone," (Judges 15. 15,17,) is the name of a country on the confines of Philistia, (Judges 15. 9,14,19;) it is more fully expressed in verse 17 by רמת לחי *ramath lehi*, which, according to the etymology there given, Gesenius says, signifies "the throw of the jawbone." Others suppose that the name was given in consequence of the natural features of the place, perhaps from its steepy cliffs (as it were rocky cheeks), and they translate it, the height of the jawbone; Dr. Boothroyd gives "the hill of the jawbone." At this place Samson, when delivered by his countrymen into the hands of the Philistines, slew one thousand of the latter with the jawbone of an ass; and to quench his thirst the Lord graciously caused a fountain to spring up near the scene of action. The word *Lehi*, as before observed, was applied to the place, probably on account of its rocky crags, but, as Dr. Hales observes, "From a fondness for multiplying miracles, it would seem several of the ancient versions, followed by the English translation, understand '*lehi*' here to denote the jawbone of the ass, rather than the place so called; which is at variance with the sequel. The marginal reading '*lehi*,' is correct. All modern commentators concur in this; for if we have 'jawbone' here, we ought to retain it in the concluding clause of this verse; and instead of saying, 'which is in Lehi unto this day,' say, 'which is in the jawbone unto this day.'"

Burder remarks, "There is no good reason to suppose that the hollow place was cloven in the jawbone itself, for what can be understood by God's cleaving a cavity which was already in the bone? For if He clave a cavity previously existing, would not the water naturally run through it and empty itself upon the ground? But let the word Lehi stand untranslated, and all is plain. A certain cavity in the earth, in the place called Lehi, was miraculously cloven and opened, and a refreshing fountain of water gushed forth, which continued thenceforth to flow, down to the time when the history was written. This was called, in memory of the circumstance which gave rise to it, 'En-hakkore,' that is, 'the well or fountain of him that cried.' Doubdan, in one day, when he visited the country about Jerusalem met with two such places. On Easter Monday, the 1st of April, 1652, he set out, he informs us, with about twenty in company, to visit the neighbourhood of Jerusalem. They went the same road the two disciples are supposed to have taken, when Our Lord joined them, when he made their hearts to burn within them. A convent was afterwards built in the same place where Our Lord is imagined to have met them. Only some pieces of the walls of freestone are now remaining, with some walls and half-broken arches, and heaps of rubbish, together with a great cistern full of water, derived partly from rain, and partly from the springs in the mountain there, particularly from a most beautiful and transparent fountain a little above it, which breaks out at the further end of the grotto, naturally hollowed out in the hard rock, and which is overhung with small trees, where they made a considerable stop to refresh themselves. The water of this spring running by a channel into the cistern, and afterwards turning a mill which was just by the cistern and belonged to the monastery, and from thence flowed, as it still does, into the torrent bed of that valley from whence David collected the five smooth stones, of which one proved fatal to Goliath. Here we see a hollow place, a grotto, in which the God of nature had divided the rock for the passage of the water of a beautiful spring. It was a grotto in Lehi, in which God on this occasion made the water to gush out, and run in a stream into the adjoining country, where the exhausted warrior stood."

LEMUEL, למואל (Prov. 31. 1.) It is generally supposed that the name of Lemuel in this passage is a substitution, probably a familiar one, for that of Solomon. Lemuel being Solomon, the "mother" was consequently Bathsheba, who appears to have composed the admonitory verses in the 31st chapter of the Book of Proverbs, for her son, when he was in the flower of youth and high expectation.

LEND, לוה (in Hiphil,) *liveh*, to lend. (Exod. 22. 25.)

Michaëlis observes, "Among the Israelites, in the time of Moses, it must have been very common to lend on pledge: and that, according to the meaning of the word in natural law, which allows the creditor in case of nonpayment to appropriate the pledge to his own behoof, without any authoritative interference of a magistrate, and to keep it just as rightfully as if it had been bought with the sum which has been lent for it, and which remains unpaid. But while pledges are under no judicial regulation, much extortion and villany may be practised, when the poor man who wishes to borrow is in straits, and must of course submit to all the terms of the opulent lender. It will not be imputed to Moses as a fault that his statutes contain not those legal refinements, which probably were not then invented, and which even yet may be said rather to be in record in our statute books than to be in our practice. They would have been dangerous to his people, and peculiarly oppressive to the poor. He let pledge remain in its proper sense, pledge; and thus facilitated the obtaining of loans; satisfying himself with making laws against some of the chief abuses of pledging."

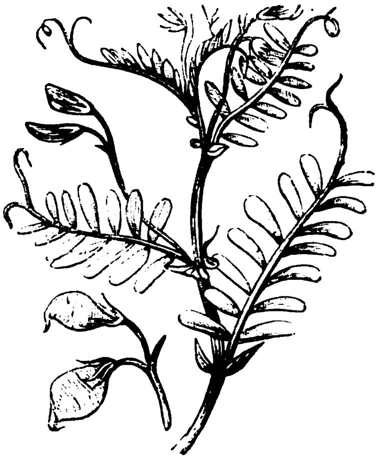
Roberts likewise observes, "From the numerous allusions in the Sacred Writings to the subject of lending and of usury, it is easy to perceive that this was a very common practice among the ancients of the East. There are thousands at this day who live on the interest of a very small capital, and thousands who make immense fortunes by nothing but lending. So soon as a man has saved a small sum, instead of locking it up in his box, it goes out to interest at the rate of twelve and sometimes twenty per cent. People of great property, on account of their anxiety to put out every farthing, often leave themselves in considerable difficulty. Children are taught in early life the importance of this plan: hence, striplings may be heard to boast that they have such and such sums out at interest. This propensity often places government in circumstances of great loss, in reference to their shroffs or native treasurers. They lend out money from the chest to a great amount, merely to gain the interest. 'Ah! you shall lend money to many people,' is one of the blessings pronounced on a youthful pair. When a person acquires a new situation, when a man is prosperous, it is said, 'He will lend to many people,' which means, he will be rich, and have much influence."

LENT. A time of fasting in the Church, observed as a period of humiliation before Easter, is called the season of Lent, the word being derived from the Saxon *lencten*, to lengthen, in allusion to the lengthening of the days in spring, at which season this fast falls. The duration of this fast at first was only forty hours; in the time of Gregory the Great, it extended to thirty-six days; and by that pontiff, or by Gregory II., in the eighth century, it was extended to forty days, the duration of the recorded fasts of Moses, Elias, and Our blessed Saviour. (Exod. 34. 28; 1Kings 19. 8; Matt. 4. 2.) Hence the term Quadragesima, (forty,) which had been already used to denote this period, became strictly applicable, and this is still its name in the Romish church. Basil the Great, Ambrose, and Leo the Great, speak of this quadragesimal fast as a Divine institution; but this can mean no more than that the fast was observed in imitation of the example of our Divine Redeemer.

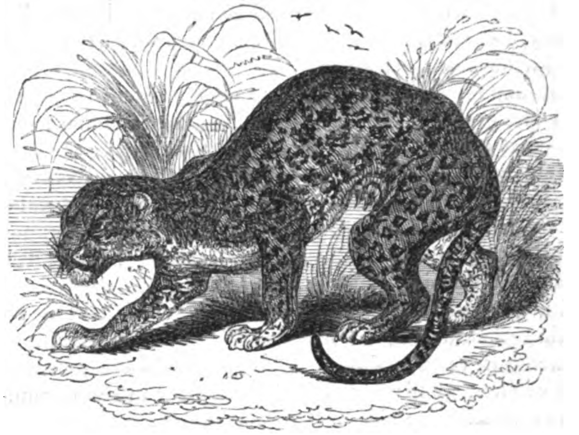
In the early ages the manner of observing Lent among those who were piously disposed, was to abstain from food till evening; their only refreshment was a supper, and it was indifferent whether it was flesh or any other food, provided it was used with sobriety and moderation. Lent was thought the proper time for exercising more abundantly every species of charity: thus, what they spared of their own bodies, by abridging them of a meal, was usually given to the poor; they employed their vacant hours in visiting the sick, and those that were in prison; in entertaining strangers and reconciling differences. The Imperial laws forbade all prosecution of men in criminal actions, that might bring them to corporal punishment and torture during the whole season. This was a time of more than ordinary strictness and devotion; and therefore in many churches they had religious assemblies for prayer and preaching every day. All public games and stage plays were prohibited at this season, and also the celebration of all festivals, birthdays, and marriages.

The Christians of the Greek church observe four Lents; the first commences on the 15th of November; the second is the same with our Lent; the third begins the week after Whitsuntide, and continues till the festival of St. Peter and St. Paul; and the fourth commences on the 1st of August, and terminates on the 15th. These Lents are observed with much strictness and austerity, but on Saturdays and Sundays they indulge themselves in drinking wine and using oil, which are prohibited on other days.

LENTILES, עדשים *adashim,* (Gen. 25. 34;) Sept. *φακος;* Vulg. *lens.* The lentile, *Lens esculenta* of some botanists, and *Ervum lens* of Linnæus, is a species of bean much used in cookery in the East, and in Southern Europe. The stem is slender and branched, and the leaves consist of about eight pairs of smaller leaflets. The flowers are small, and with the upper division of the flower prettily veined. The pods usually contain four seeds, which vary in colour from a tawny red to a black. The early use of lentiles as an article of food, is indicated in several passages of Scripture, and likewise on the paintings in the tombs of Egypt, from which we learn that they were employed in making pottage. St. Augustine says they grow abundantly in Egypt; are much used as a food there; and those of Alexandria are considered peculiarly valuable. Pliny mentions two Egyptian species, and takes occasion to remark that the lentile likes best a red soil, and infers that it thence derived the colouring principle by which it imparted a red colour to the pottage made with it. Dr. Shaw says, "Beans, lentiles, kidney-beans, and garvancos, are the chief of the pulse kind. Beans, when boiled, and stewed with oil and garlic, are the principal food of persons of all distinctions. Lentiles are dressed in the same manner as beans, dissolving easily into a mass, and making a pottage of a red or chocolate colour, much esteemed in Egypt and Western Asia." Lentiles remain about four months in the ground. If they have been sown along with other plants, they are rooted up, but if growing by themselves, are usually cut down with the scythe; they are then threshed, winnowed, and cleaned, the same as corn." See Pottage.


Lentiles.

LEOPARD, נמר *nimir.* (Cant. 4. 8; Isai. 11. 6; Jerem. 5. 6; Hosea 13. 7; Dan. 7. 6.) The leopard (*Felis pardus*) is still found in Syria, where it is known under its ancient name, nimir, and from the frequent mention of this animal in Scripture, it appears that formerly it was by no means uncommon. (Isai. 11. 16.) Solomon speaks of "the mountains of the leopards," (Cant. 4. 8,) and there are several places in Palestine whose names intimate their having been its haunts, as Nimrah, (Numb. 32. 3,) Beth-Nimrah, (v. 36,) and waters of Nimrah. (Isai. 15. 6.) The animal, whose hide is of a yellowish colour, thickly dotted with black spots, is about four feet in length, exclusive of the tail, which commonly measures two feet and a-half. His eyes are lively and continually in motion; his aspect is cruel, and expressive of nothing but mischief; his ears are round, short, and always straight. Fierce, savage, and scarcely capable of being tamed, he attacks all sorts of animals, not excepting man.


Leopard.

Leopards seem to have been once very common in Egypt, as, on the monuments, the priests offering incense are usually clothed with a leopard's skin. This leopard-skin dress was worn, says Sir John Gardner Wilkinson, on all the most important solemnities, and the king himself adopted it when engaged in the same duties.

LEPROSY, צרעת *tsoraath.* In the 13th and 14th chapters of Leviticus, minute accounts are given of the leprosy of men, of garments, and of houses. The first and the last have been already noticed under the articles Diseases and House; but some further details may not be out of place.

Leprosy has generally been held incurable in the East; hence there are no directions in the Mosaic law for its cure, but only to prevent its spread among the people. Lepers were obliged to wear a peculiar dress, and to live apart outside the camp, and, in the end, outside the towns, in a situation suitably detached, where they might have intercourse among themselves, but not with clean persons. From such they were to keep at a distance, and if any one drew near to them unawares, they were to announce their condition and proximity by crying out, "Unclean! unclean!" After the lapse of several thousand years, the leprosy is still common in Egypt and Syria, and is also met with in other hot countries. Mungo Park states that the negroes are subject to a leprosy of the very worst kind; and Jackson, in his account of Morocco, informs us that the species of leprosy called jeddem, is very prevalent in Barbary: "At Morocco there is a separate quarter outside the walls, inhabited by lepers only. Those who are affected with it are obliged to wear a badge of distinction whenever they leave their habitations; so that a straw hat, with a very wide brim, tied in a particular manner, is the signal for persons not to approach the wearer." The disease was also once prevalent in this and other northern countries, as the numerous hospitals for lepers which once existed fully prove.

Perhaps the most accurate conception of the real nature of this frightful disease may be gathered from the following extract from the report made to the French government by Peysonnel, a physician, who was sent out, in 1756, to the island of Guadaloupe, to examine into a new disease which had recently appeared there:—"The commencement of the leprosy is imperceptible; there appear only a few dark reddish spots on the skin of the whites; in the blacks they are of a coppery red. These spots are at first not attended with pain, or any other symptom, but they cannot be removed by any means. The disease increases imperceptibly, and continues for some years to be more and more manifest. The spots become larger, and spread indiscriminately over the skin of the whole body; they are sometimes rather raised, though flat; when the disease increases, the upper part of the nose swells, the nostrils distend, and the nose itself becomes soft. Swellings appear on the jaw-bones, the eye-brows are elevated, the ears grow thick, the ends of the fingers, as well as the feet and toes, swell, the nails grow scaly, the joints on the hands and feet separate and die off; on the palms of the hands and the soles of the feet there are deep dry ulcers, which rapidly increase, and then vanish again. In short, when the disease reaches its last stage, the patient becomes horrible, and falls to pieces. All these circumstances come on very slowly, for many years are often required before they all occur; the patient has no severe pain, but he feels a kind of numbness in his hands and feet. These persons are not hindered, during the time, in any of the functions of nature; they eat and drink as usual, and even when some of their fingers and toes die off, the loss of the member is the only consequence, for the wound heals of itself without attention or medicine. But when the poor people reach this last period of the disease, they are horribly disfigured, and most worthy of pity. It has been observed that this disease has other dreadful properties, such, in fact, that it is hereditary, and, therefore, some families are more afflicted with it than others; secondly, that it is infectious, and that it is propagated by persons sleeping together, or even having long-continued intercourse; thirdly, that it is incurable, or, at least, that no means to cure it have been discovered. A very well-grounded fear of being infected with this cruel disease; the difficulty of recognising the persons attacked with it, before the disorder has attained its height; the length of time that it remains secret, from the care of the patients to conceal it; the uncertainty of the symptoms at the beginning, which should distinguish it from other disorders; excited extraordinary alarm among all the inhabitants of this island. They were suspicious of each, because virtue and rank were no protection against this cruel scourge. They called this disease the leprosy, and presented to the commander and governor several petitions, in which they represented all the above circumstances; the general food, the uneasiness caused in this newly settled country, the inconveniences and the hatred which such inculpations produced among them, the laws which had been made against lepers, and their exclusion from civil society. They demanded a general inspection of all those who were suspected of having this disease, in order that those who were found to be infected might be removed into a particular hospital, or some separate place." Rosenmüller remarks upon this:—"All that these people required, and which was also granted them, we find to be prescribed in the laws relative to the leprosy, contained in the 13th chapter of Leviticus."

Michaëlis observes, "When we hear of the leprosy of clothes and houses, we must not be so simple as to imagine it the very same disease which is termed leprosy in man. Men, clothes, and stones have not the same sorts of diseases; but the names of human diseases are by analogy applied to the diseases of other things." The "leprosy of clothes" is described in Leviticus 13. 47-59, as consisting of green or reddish spots, which remain in spite of washing, and continue to spread, so that the cloth becomes bald or bare, sometimes on the one side, sometimes on the other. It is not easy to identify this disease in clothes, or to say exactly in what it consisted. The Jewish writers themselves are rather at a loss upon the subject; and most of them rest in the conclusion that it was peculiar to themselves, and unknown to other nations; but there are some, as Abarbanel, who conclude that the disease was derived from the cloth having been touched or used by leprous persons, and imbibed from them the purulent matter in which the infection lay. Michaëlis says, "I have not been able to obtain complete information on this subject; but in regard to wool and woollen stuffs, I have consulted the greatest manufacturer in the electorate of Hanover, and he informs me that what he has read in my German Bible, at this passage, will be found to hold good, at any rate, with regard to woollen articles; and that it proceeds from what is called dead wool, that is, the wool of sheep that have died by disease, not by the knife; that such wool, if the disease has been but of short duration, is not altogether useless, but in a sheep that has been long diseased, becomes extremely bad and loses the points; and that, according to the established usage of honest manufacturers, it is unfair to manufacture dead wool into any article worn by man, because vermin are so apt to establish themselves in it, particularly when it is worn close to the body and warmed thereby. When I told him that, in the countries with a view to which I questioned him, the people, from want of linen and from poverty, had always worn and still wear, woollen stuffs next the skin, he stated it as his opinion that there the disagreeable effect just mentioned must take place in a still higher degree than in countries where a linen shirt is worn between the woollen clothes and the body. He added that dead wool was usually manufactured into sacks and horse-cloths. With regard to leather and linen, I can say nothing with historical certainty, because I know no great wholesale manufacturer or merchant in either line, and I do not choose to trouble my reader with conjectures." Clothes suspected to be thus tainted were to be inspected by the priest. If they were found to be corroded by the leprosy, they were to be burned; but if, after being washed, the plague was found to have departed from them, they were to be pronounced clean.

When a house was suspected to be tainted with leprosy, which is described as the appearance of spots on the wall, which continued to spread from day to day, the priest examined it, and ordered it to be shut up seven days. If he then found that the signs of the "plague" had not spread, he ordered it to be shut up seven days more. At the expiration of that time, he paid another visit, and if he found the infected spot dim, or extinct, he caused that part of the wall to be taken out and removed to an unclean place, the wall to be mended, and the whole house to be newly plastered. It was then shut up for another seven days; and if he then found that the plague had broken out anew, he caused the whole house to be pulled down. But if there were no such appearance, he pronounced it clean; this served to apprise every one that the suspected house was not infected, and thereby relieved the neighbourhood from any apprehension which might have been entertained. See HOUSE.

LESHEM, לשם (Josh. 19. 47;) the name of a town; the same, probably, that was also called Laish, or Dan.

LETHECH, לתך *lethech*. This, which only occurs in the marginal reading of Hosea 3. 2, was a certain measure which, according to the Hebrew commentators, the Vulgate, and our translators, was equal to half an homer, or four bushels.

LETTERS. See Book; Language; Writing.

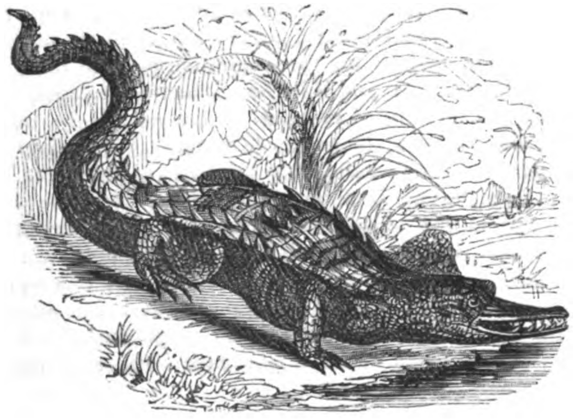
I. **LEVI,** לוי (Gen. 29. 34,) the third son of Jacob and Leah, is known only as having participated in the revenge of Simeon against the Schechemites for the outrage upon Dinah, (ch. 34. 25,) and for having given his name to the tribe that was set apart for the priesthood and worship of God.

II. Levi was the name of one of the twelve Apostles, who is also called Matthew. See Matthew.

LEVIATHAN, לויתן (Job 3. 8, margin; 41. 1; Psalm 74. 14; 104. 26; Isai. 27. 1.) This word, Gesenius says, signifies "properly the twisted animal;" hence the name for every great water animal, especially a great serpent, also the crocodile.

All the old commentators supposed the whale to be here intended. But Bochart has supported the opinion of Beza and Diodati that it was the crocodile with such a train of argument, that nearly all modern Biblical students have concurred in it.

Dr. Mason Good, in the notes to his *Translation of the Book of Job*, says, "It is a sufficient objection to the whale tribes, that they do not inhabit the Mediterranean, much less the rivers that empty themselves into it; some of the species have occasionally been found in this quarter; but the great whale, or *Balæna mysticetus*, perhaps never. This family of marine monsters, moreover, have neither proper snout nor nostrils, nor proper teeth. Instead of a snout they have a mere spiracle or blowing hole, with a double opening at the top of the head, which has not hitherto been proved to be an organ of smell; and for teeth, a hard expanse of horny laminæ, which we call whalebone, in the upper jaw, but nothing of the sort in the lower. The eyes of the common whale, also, instead of answering the description here given, are most disproportionally small, and do not exceed in size those of an ox. Nor can this monster be regarded as of fierce habits or unconquerable courage; for instead of attacking the larger sea animals for plunder, it feeds chiefly on crabs and medusas, and is often itself attacked and destroyed by the osk or grampus, though less than half its size.



The Crocodile.

"The crocodile, (*Crocodilus vulgaris*,) on the contrary, is a natural inhabitant of the Nile and other Asiatic and African rivers; of enormous voracity and strength, as well as fleetness in swimming; attacks mankind and the largest animals with most daring impetuosity; when taken by means of a powerful net, will often overturn the boats that surround it; has, proportionally, the largest mouth of all monsters whatever; moves both its jaws equally, the upper of which has not less than forty, and the lower than thirty-eight, large teeth; and is furnished with a coat of mail so scaly and callous, as to resist the force of a musket-ball in every part, except under the belly. Herodotus expressly asserts that one of the modes by which this unconquerable monster was occasionally taken in his time, was by means of a hook (αγκιστρον), which was baited with a hog's chine, and thrown into the midst of the river; the crocodile having swallowed which, was drawn on shore and despatched."

The Talmudists represent leviathan to be a great fish, so great that one day it swallowed another fish which was nearly a thousand miles in extent. There were two, male and female, at first, but if they had both lived, the world would soon have been destroyed; therefore the female was killed and laid up in salt for the great feast of the Messiah in the latter days. (See Fable.) Kimchi, a Jewish commentator, distinguishes leviathan and tannin (the "sea-monsters" of our version, probably the *Phoca vitulina*,) by their magnitude alone: "Leviathan," says he, "is that enormous serpent or dragon: hence leviathan is a sinuous animal, which coils itself up like a dragon; and is described by the Prophet Isaiah as the oblique, tortuous, or crooked serpent. But as the word tannin is often used to denote the whale, and other marine animals, so the term leviathan is, in Scripture, sometimes employed to denote the same creatures. An example of this use of the term occurs in David's description of the sea: 'There go the ships, there is that leviathan whom thou hast made to play therein.'" It is not, however, certain that the term leviathan is ever used in this general sense; for the crocodile, the creature to which it properly belongs, often infests the sea near the mouth of the great rivers of Africa and the East.

Every part of the sublime description which Jehovah has given of leviathan in the Book of Job exactly corresponds with the natural history of the crocodile, which lives equally in the sea and in the river. He has the shape of an asp; his legs are so short that, like the serpent, he seems to go upon his belly. His feet are armed with claws, his back-bone is firmly jointed, and his tail is a most formidable weapon; his whole formation is calculated for strength. Diodorus Siculus speaks of the Nile and its adjacent lakes as swarming with crocodiles in his time; yet very few were taken, and those not with hooks, but with iron nets. That this was a difficult undertaking may be inferred from the coin which Augustus the Roman emperor caused to be struck when he had completed the reduction of Egypt, on which was exhibited the figure of a crocodile, bound with a chain to a palm-tree, with this remarkable inscription, *Nemo antea relegavit*, which words seem to intimate that, in the experience of the ancients, to chain the crocodile was an achievement of the utmost difficulty. Plutarch asserts that no creature is so ferocious; and in another part of his works, that it is an animal extremely averse to society, and the most atrocious of all the monsters which the rivers, the lakes, or the seas produce.

When the crocodile is satiated with prey, he leaves the deeps to repose on the banks of the river, or on the shore of the sea. At such a time, none are so bold as to disturb his slumbers, or provoke his vengeance, (Job 41. 10;) or if any one, disregarding the dictates of prudence, or eager to display his intrepidity, ventures, in such circumstances, to attack him, it is at the imminent hazard of his life. Diodorus Siculus assigns this as the reason why the crocodile was worshipped by the Egyptians, that their enemies, for fear of him, durst not cross the river Nile to attack them. The flesh of the crocodile was, in some places, as at Apollinopolis, made an article of food, and though the creature was venerated in some nomes, it was in others detested as the emblem of Typhon, the deity of evil; and its destruction was regarded as a religious duty. In the Egyptian mythology it was peculiarly sacred to the god Savak. It appears from Ælian that in places where crocodiles were worshipped, their numbers increased to such an extent "that it was not safe for any one to wash his feet or draw water at the river; and no one could walk near the edge of the stream, either in the vicinity of Ombos, Coptos, or Arsinoë, without extreme caution."

Strabo speaks of the respect shown to the crocodile in the nome of Arsinoë, or, as it was formerly called, Crocodilopolis. He states that one was sacred there, and kept apart in a particular lake, which was so tame that it allowed itself to be touched by the priests. They called it souchos, or suchus. It was fed with bread, meat, and wine, which were brought by those strangers who went to see it. The host of Strabo, a man of consideration, when showing the geographer and his party the sacred curiosities of the place, conducted them to the brink of the lake, having taken with him from table a cake, some roast meat, and a cup of wine. The animal was lying on the bank; and while some of the priests opened its mouth, one put in the cake, and then the meat, after which the wine was poured into it. The crocodile upon this, taking to the water, passed over to the other side; and another stranger having come for the same purpose made similar offerings to it as it lay there.

Sir John Gardner Wilkinson states that, among the Egyptians, "The crocodile was supposed by some to be an emblem of the sun; and Clemens tells us the sun was sometimes placed in a boat, at others on a crocodile. On the subject of the crocodile M. Pauw makes a very judicious remark, 'that on his examining the topography of Egypt, he observed Coptos, Arsinoë, and Crocodilopolis (Athribis), the towns most remarkable for the adoration of crocodiles, to be all situated on canals at some distance from the Nile. Thus by the least negligence in allowing the ditches to be filled up, those animals, from being incapable of going far on dry land, could never have arrived at the very places where they were considered as the symbols of pure water. For, as we learn from Ælian, and more particularly from a passage in Eusebius, the crocodile signified water fit for drinking and irrigating the lands. As long as their worship was in vogue, the government felt assured that the superstitious would not neglect to repair the canals with the greatest exactness.' Thus was their object gained by this religious artifice. Herodotus speaks of a method of catching the crocodile with a hook to which a piece of pork was attached as a bait; but I ought not to omit another mode practised at the present day. They fasten a dog upon a log of wood, to the middle of which is tied a rope of sufficient length, protected by iron wire, or other substance, to prevent its being bitten through; and having put this into the stream, or on a sand-bank at the edge of the water, they lie concealed near the spot, and await the arrival of the crocodile. As soon as it has swallowed the dog, they pull the rope, which brings the stick across the animal's throat. It endeavours to plunge into deep water, but is soon fatigued by its exertions, and is drawn ashore; when, receiving several blows on the head with long poles and hatchets, it is easily killed. It is now seldom eaten, the flesh being bad; but its hide is used, especially by the Ethiopians, for shields and other purposes: the glands are taken from beneath the arm or fore leg, for the musk they contain; and some parts are occasionally dried and used as philters. In former times it seems rather to have been eaten as a mark of hatred to the Evil Being, of whom it was the emblem, than as an article of food."

Mummies of crocodiles are found at Thebes, Maabdeh, and other places, many of which are of full size and perfectly preserved. In the Egyptian room of the British Museum, may be seen mummies of crocodiles enveloped in bandages; one in a fine state has been unrolled; it was brought from Thebes.

LEVIRATE, the name given to a Hebrew law, in obedience to which, when a man died without issue, it became the duty of his brother to marry his widow, with the view of raising up a first-born son to succeed to the inheritance. Michaëlis says, "This has been denominated Levirate marriage, from the word *levir*, which, though it appears not in the ancient classic authors, but only in the Vulgate and the Pandects, is nevertheless really an old Latin word, and is explained by Festus to signify a husband's brother. The Hebrews had, in like manner, an ancient law term which we do not meet with elsewhere, יבם *jabam*, of the very same import whence came יבמת *jebamet*, a brother's wife, and יבם *jebem*, to marry such a person. The Chaldee, Syriac, and Samaritan versions of the Bible do indeed retain the word, but it is not otherwise at all current in these languages, nor can we find in them the least trace of an etymology for it, and in the Arabic tongue it is altogether unknown. This is often the case with respect to the Hebrew law terms. The Hebrew language alone has them, while in the kindred languages they are not to be found at all, or in quite a different sense. How that happens I am ignorant; with this exception, that I frequently remark, in like manner, among ourselves, ancient law terms whose etymology is obscure, because old words have been retained in law, while the language has in other respects undergone alteration.

"The law which obliged a man to marry the widow of his childless brother was much more ancient than the time of Moses; having been in use in Palestine among the Canaanites, and the ancestors of the Israelites, at least, more than 250 years previous to the date of his law, and indeed with such rigour, as left a person no possible means of evading it, however irksome and odious compliance with it might appear to him. The law, however, was unquestionably attended with great inconveniences; for a man cannot but think it the most unpleasant of all necessities if he must marry a woman whom he has not chosen himself. *Must*, in matters of love and marriage, is a fearful word, and almost quite enough to put love to flight, even where beauty excites it. We see, likewise, that the brother in some instances had no inclination for any such marriage, (Gen. ch. 38; Ruth ch. 4,) and stumbled at this, that the first son produced from it could not belong to him. Whether a second son might follow and continue in life was very uncertain; and among a people who so highly prized genealogical immortality of name, it was a great hardship for a man to be obliged to procure it for a person already dead, and to run the risk meanwhile of losing it himself. Nor was this law very much in favour of the morals of the other sex; for, not to speak of Tamar, who, in reference to it, conceived herself justified in having recourse to most improper conduct, I will only here observe that what Ruth did (3. 6-9) in order to obtain, for a husband, the person whom she accounted as the nearest kinsman of her deceased husband, is, to say the least, by no means conformable to that modesty and delicacy which we look for in the other sex. A wise and good legislator could scarcely have been inclined to patronize any such law; but then it is not advisable directly to attack an inveterate point of honour, because, in such a case, for the most part nothing is gained; and in the present instance, as the point of honour placed immortality of name entirely in a man's leaving descendants behind him, it was so favourable to the increase of population, that it merited some degree of forbearance and tenderness. Moses, therefore, left the Israelites still in possession of their established right, but at the same time he studied as much as possible to guard against its rigour and evil effects, by limiting and moderating its operation in various respects. In the first place, he expressly prohibited the marriage of a brother's widow, if there were children of his own alive. Before this time, brothers were probably in the practice of considering a brother's widow as part of the inheritance, and of appropriating her to themselves, if unable to buy a wife, as the Mongols do; so that this was a very necessary prohibition. For a *successor præsumptivus in thoro*, whom a wife can regard as her future husband, is rather a dangerous neighbour for her present one's honour; and if she happen to conceive any predilection for the younger brother, her husband, particularly in a southern climate, will hardly be secure from the risk of poison.

"In the second place, he allowed, and indeed enjoined the brother to marry the widow of his childless brother; but if he was not disposed to do so, he did not absolutely compel him, but left him an easy means of riddance; for he had only to declare in court, that he had no inclination to marry her, and then he was at liberty. This, it is true, subjected him to a punishment, which at first appears sufficiently severe; the slighted widow had a right to revile him in court as much as she pleased; and from his pulling off his shoe and delivering it to the widow, he received the appellation of Baresole, which anybody might apply to him without being liable to a prosecution. A little consideration, however, will show that this punishment was not so severe in reality as in appearance. For if Baresole is once understood, according to the usage of the language, to mean nothing more than a man who has given a woman the refusal, it is no longer felt as a term of great reproach, and any one will rather endure it, than have his own refusal talked of. To be once in his lifetime solemnly abused in a public court by a woman, is at any rate much easier to be borne than the same treatment from a man, or extrajudicially; and if, besides, the cause is known, and that the court allows her this liberty, in order to give free vent to her passion, because the man will not marry her according to her wish, the more violent the emotions of her rage are, the more flattering to him must they prove; and he will go out of court with more pride than if she had excused him from marrying her, with much coolness or without any emotion at all. I have often heard vain fops mention in company, how many women in other places would gladly have married them, and were greatly enraged that they would not take them. On persons of this description, such a judicial punishment would indeed have been very justly bestowed. But it is at worst more flattering than even the politest language with which a lady begs leave to decline an offer of marriage, or but distantly yields to it. A legislator, in ordaining a punishment of this nature, could hardly have had it in view, to insist very particularly on the observance of a statute, that but ratified an old custom by way of a compliment. If it had been a point in which he was interested, he would have ordained a very different punishment. The Hebrew expression in Deuteronomy 25. 9, has been by some so understood, as if the widow had a right to spit in his face. And no doubt it may signify as much; but then that act in a public court is so indecent that if any other interpretation is admissible, this one ought not to be adopted. Now there are two others: (1.) 'She shall spit before his face.' The Arabs at this day, when they wish to affront any one, spit, and cry Fi; even people of rank do so, just as the common people do with us. (2.) ירק *yarak*, may also mean to revile properly, *Bilem evomere*, which signification is familiar in Arabia, only that, according to the usual rule, the Hebrew *yod* must be changed into *vau*, and the word written *varak*.

"The person whose duty it was to marry a childless widow, was the brother of her deceased husband in the strict sense of the word, as the story in Genesis ch. 38 clearly shows. I would not have thought it necessary to make this remark, had not the contrary opinion been maintained by some who assert that the word 'brother,' in Deuteronomy 25. 5-10, is to be taken in a general sense, and means a relation, excluding the real brother. The law, however, only extended to a brother living in the same city or country, not to one residing at a greater distance. Nor did it affect a brother having already a wife of his own. At least, if it had its origin in this, that by reason of the price required for a wife, often only one brother could marry, and the others also wished to do the same, it could only affect such as were unmarried; and in the two instances that occur in Genesis ch. 38, and Ruth ch. 4, we find the brother-in-law, whose duty it was to marry, apprehensive of its proving hurtful to himself and his inheritance, which could hardly have been the case, if he had previously had another wife, or (but that was at least expensive,) could have taken one of his own choice. When there was no brother alive, or when he declined the duty, the Levirate law, as we see from the Book of Ruth, extended to the next nearest relation of the deceased husband, as, for instance, to his paternal uncle or nephew; so that at last, even pretty remote kinsmen, in default of nearer ones, might be obliged to undertake it. Boaz does not appear to have been very nearly related to Ruth, as he did not so much as know who she was, when he fell in love with her, while she gleaned in the fields. Nor did she know that he was any relation to her, until apprised of it by her mother-in-law. Among the Jews of the present day, Levirate marriages have entirely ceased; so much so, that in the marriage contracts of the very poorest people among them, it is generally stipulated that the bridegroom's brother shall abandon all those rights to the bride to which he could lay claim by Deuteronomy ch. 25."

A modern Jewish writer thus explains the custom in the present day:—"When a man dies childless his widow is not to marry a stranger, but is left to the brother of the deceased, who either marries or gives her leave to marry another man. This is grounded on the following passage:—'If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.' Now this is to be understood thus; that both the brothers, that is, the deceased, and likewise the surviving brother, must have their being upon earth at one and at the same time; but if the brother should happen to be born after the decease of the other, it is not then to be observed, because it cannot be said, 'to dwell together,' for evidently their dwelling, that is, their being, was not together. The marrying such a widow is called *zibum*, which word signifies to marry a sister-in-law. But if the brother does not choose to marry her, she must not marry another man without his first setting her at liberty. This ceremony of giving a brother's wife leave to marry again is called *chalitsa*, the loosing of the shoe according to the passage in Deuteronomy 25. 9. This ceremony is performed in the following manner:—A suitable place having been fixed upon the evening before, by three Rabbis, they with the witnesses are attended next day, after morning prayers, by the congregation; for if the ceremony is performed by night, it is not valid. The Rabbis, being seated, order the widow and brother-in-law before them, who declare that they are come to be set at liberty; the one from espousing, the other from being espoused; when the Rabbi, after a long examination, finds the man determined not to marry the widow, he asks him no more questions. The man then puts on a shoe, by order of the Rabbi; this shoe is made from black-cloth list, knitted in a peculiar manner; he then takes it off again to unravel, which is a very troublesome job. For he must unravel it by making use of his two thumbs and two little fingers only, which is not a very easy task. This ends the ceremony, and the widow is then at liberty to marry again."

LEVITES, בני לוי *Beni Levi*; Sept. *Λευιται.* The Levites were a class of persons substituted in the place of the first-born of the Hebrews, who were originally priests by birth; but in the age of Moses yielded their right in this respect, and were ever after to be redeemed, by a pecuniary payment, from serving at the altar. (Numb. 3. 5-13,40-51.) From the tribe of Levi, Aaron and his posterity were consecrated to the priesthood, to whom a nearer access was given to the throne of God in the Holy of Holies, which, in truth, is intimated in the usual name for priests, כהן *Cohen*, a word applied to men who have access to the king, as the sons of David, (2Sam. 8. 18; 1Chron. 18. 17,) rendered in our version, "chief rulers," and "chiefs." (See Priesthood.) The high-priest sustained the highest office in the tribe, and ranked as the head both of priests and Levites. The other Levites performed those religious duties which were of an inferior kind; but for the more menial employments, such as bringing water and splitting wood, they were allowed servants, who were assigned to them for the labours of the sanctuary. These had their origin as a separate class in the community from a religious practice among the Hebrews of devoting by a vow themselves, a son, or a servant, to services of such a kind. It was in reference to this practice that the law was enacted, which is recorded in Leviticus 27. 1-8, and which fixed the price at which a person who had thus devoted himself might be redeemed. In the time of Joshua, the number of persons thus employed in the capacity of servants in performing the religious ceremonies, was increased by the accession of the Gibeonites, "as hewers of wood and drawers of water," (Josh. 9. 23-27;) their number was likewise much increased in the times of David and Solomon. After the captivity they constituted a very considerable class of the people, and were called by an honorary name that was anciently applied to the Levites, נתינים *Nethinim*, a word which signifies given or devoted, that is, to the service of the temple or sanctuary. (Numb. 3. 9; 8. 17,19.) Their employment, however it may have been esteemed originally, was eventually considered so respectable, that we find them, after the Captivity, mentioned immediately after the Levites, and, as it would seem, placed in a measure above the other Israelites. (Ezra 2. 58; 8. 20.)

It appears that the Levites were in the first instance solemnly separated from the rest of the Israelites, and qualified for their official duties by a peculiar rite. (Numb. 8. 5-22.) Having washed and shaved the whole body, they brought a bullock with a meal offering and oil to the altar for a burnt-offering, and another bullock for a sin-offering. They were then sprinkled with water by Moses. The leading men of the Israelites laid their hands upon them, and by this ceremony substituted them in their own place or in that of their first-born. The Levites, in the presence of the priests, prostrated themselves before God, in signification that they offered themselves to his service. Finally, they placed their hands upon the bullocks and then slew them. With these ceremonies, the Levites and their posterity were set apart to the service of God, of the priests, and of the tabernacle, but whether any consecration of each individual in after times took place does not appear, though most probably it was so. (1Chron. 15. 12; 29. 5; 38. 6.) They were not enjoined to wear any particular sort of dress; but we learn that those who removed the ark in the time of David, as well as those who were singers and musicians in Solomon's temple, were arrayed in white robes. Their duties consisted in rendering such assistance to the priests as was required, and in keeping guard round the tabernacle, and subsequently round the temple. In the journey through the wilderness, it was their duty to transport the different parts of the tabernacle, and the various sacred utensils that pertained to it; to see that both the tabernacle and the temple were kept clean, and to prepare supplies for the sanctuary, such as wine, oil, incense, &c. They had the care of the sacred revenues, and subsequently, to the time of David, were required to sing in the temple and to play upon instruments. In the more recent periods of the Jewish state, they slew the victims for the altar; for the people, having for a time discontinued it, had then become unskilful in the performance of this service. The Levites, in consequence of their descent from the three sons of Levi, Kohath, Gershon, and Merari, were divided into three families. These families bore separate and distinct parts of the tabernacle, and of the furniture which belonged to it, during the march in the desert. This laborious service was exacted from them from the thirtieth to the fiftieth year of their age; but from twenty-five to thirty, and subsequently to the fiftieth year, the employments, which they were expected to attend to, were of a less arduous nature. (Numb. 3. 1-36; 4. 1,30-35,42,46-49.) It appears that in later times they commenced the performance of the less difficult duties at a still earlier period, that is, at twenty years of age. (1Chron. 23. 24,27.)

When the Israelites were settled in Palestine, and the tabernacle was no longer carried about from place to place, as it had been, the service of the Levites underwent much change, and became considerably lighter than previously to that time. On the completion of the Temple, the priests and Levites were immediately subjected to the regulations of David, which ever after continued in force. He divided the thirty-eight thousand of them into four classes, as follows: twenty-four thousand were assigned as assistants to the priests, four thousand were employed as porters, four thousand were musicians, and six thousand judges and genealogists. (1Chron. 23. 3-5,24-32; 24. 20-31.) The musicians, who were subjected to a minor division into twenty-four classes, performed the services which were allotted to them alternately. One class was employed a week, and then its place was occupied by another. The stations that were guarded by those whose business it was to watch the Temple, were not all occupied by the same number, some being guarded by six, some by four, and others by two persons only. They were relieved every Sabbath-day by others. (1Chron. 26. 17-19; 2Chron. 23. 4.) They had likewise their appropriate heads or overseers.

The descendants of Levi had forty-eight cities assigned to them for their residence, on the division of the land of Canaan; thirteen of these were appropriated to the priests, to which were added the tithes of corn, fruit, and cattle. The Levites, however, paid to the priests a tenth part of all their tithes; and as they were possessed of no landed property, the tithes which the priests received from them were considered as the first fruits which they were to offer to God. (Numb. 18. 21-24.)

LEVITICUS. This, the third book of the Pentateuch, termed by the Jews ויקרא *Va-yikra*, "And he called," from the initial word; it is styled in the Septuagint *Λευιτικον*, and in our version Leviticus, or the Levitical Book, because it contains principally the laws and regulations concerning the Levites, priests, and sacrifices. In the Babylonish Talmud it is called the Law of the Priests, which appellation is retained in the Arabic and Syriac versions. It is generally admitted that the author of this book was Moses; and it is cited as his production in several books of Scripture. By comparing Exodus 40. 17 with Numbers 1. 1, we learn that this book contains the history of one month, that is, from the erection of the tabernacle to the numbering of the people who were fit for war, which took place in the second month of the year of the world 2514, and 1490 B.C.

The Book of Leviticus is divided by the Jews into nine paraschioth, which in our Bibles form twenty-seven chapters; it consists of four leading points:—(1.) The laws concerning sacrifices, in which the different kinds of sacrifices are enumerated, together with their concomitant rites. (2.) The institution of the priesthood, in which the consecration of Aaron and his sons to the sacred office is related; together with, (3.) The laws concerning purifications, both of the people and the priests. (4.) The laws concerning the sacred festivals, vows, things devoted, and tithes.

The general design of the book is, to make known to the Israelites the Levitical laws, sacrifices, and ordinances, and by those "shadows of good things to come," to lead the Israelites to the Messiah; (Heb. 10. 1, comp. with Gal. 3. 4;) and it appears from the argument of St. Paul, that they had some idea of the spiritual meaning of these various institutions. (1Cor. 10. 1-4.) Numerous passages of the New Testament, especially the Epistle to the Hebrews, are explained by reference to this book; in fact, they would be scarcely intelligible without it.

LEVY. See Arms, Armour, Army.

LIBATION. This word does not occur in our authorized version, but the effusion of liquors poured upon victims sacrificed, which it signifies, was practised by the Hebrews as well as by the heathen nations, and it serves to explain more than one passage in St. Paul's Epistles. The quantity of wine for a libation was the fourth part of a hin, or rather more than two pints. Libations among the Hebrews were poured upon the victim after it was killed, and the several pieces of it were laid on the altar ready to be consumed by the flames. (Levit. 6. 20; 8. 25,26; 9. 4.) See Mincha. St. Paul describes himself as it were a victim about to be sacrificed, and that the accustomed libations were in a manner poured upon him: "For I am ready to be offered, [*σπενδομαι, poured forth,*] and the time of my departure is at hand." (2Tim. 4. 6.) The same expressive sacrificial term occurs in Philippians 2. 17, where the Apostle represents the faith of the Philippians as a sacrifice, and his own blood as a libation poured forth to hallow and consecrate it: "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

Sir John Gardner Wilkinson observes, "The most usual offerings mentioned in the sculptures of ancient Egypt, besides the sacrifices of animals and birds, are wine, oil, beer, milk, cakes, grain, ointment, flowers, fruit, vegetables, and various productions of the soil, which answered, in some degree, to the Mincha of the Jews. A libation of wine was frequently offered, together with incense; flowers were often presented with them; and many sacrifices consisted of oxen or other animals, birds, cakes, fruit, vegetables, ointments, and other things, with incense and libation. Wine was frequently presented in two cups. It was not then a libation, but merely an offering of wine; and since the pouring out of wine upon the altar was a preliminary ceremony, as Herodotus observes, common to all their sacrifices, we find that the king is often represented making a libation upon an altar covered with offerings of cakes, flowers, and the joints of a victim killed for the occasion. The Egyptian artists did not bind themselves to one instant of time in their representations of these subjects. The libation, therefore, appears to be poured over the mass of offerings collected upon the altar; but the knowledge of their mode of drawing, and the authority of Herodotus, explain that the libation was poured out before the offerings were placed upon it; and instances are even found in the sculptures of this preparatory ceremony. Two kinds of vases were principally used for libation, and the various kinds of wine were indicated by the names affixed to them." See Sacrifice.

LIBERTINES. In Acts 6. 9, the sacred historian, Bishop Marsh observes, "speaks of a synagogue at Jerusalem belonging to a class of persons whom he calls *Λιβερτινοι*, [in our version rendered "Libertines,"] a term which is evidently the same with the Latin *libertini*. Now, whatever meaning we affix to this word, for it is variously explained—whether we understand emancipated slaves, or the sons of emancipated slaves—they must have been the slaves or the sons of slaves to Roman masters; otherwise the Latin word *libertini* would not apply to them. That among persons of this description there were many at Rome who professed the Jewish religion, whether slaves of Jewish origin, or proselytes, after manumission, is nothing very extraordinary. But that they should have been so numerous at Jerusalem as to have a synagogue in that city, built for their particular use, appears at least to be more than might be expected. Some commentators, therefore, have supposed that the term in question, instead of denoting emancipated Roman slaves, or the sons of such persons, was an adjective belonging to the name of some city or district; while others, on mere conjecture, have proposed to alter the term itself. But the whole difficulty is removed by a passage in the second book of the *Annals* of Tacitus, from which it appears that the persons whom that historian describes as being *libertini generis*, and infected, as he calls it, with foreign, that is, with Jewish, superstition, were so numerous in the time of the Emperor Tiberius, that four thousand of them, who were of age to carry arms, were sent to the island of Sardinia; and that all the rest of them were ordered either to renounce their religion or to depart from Italy before a day appointed. This statement of Tacitus is confirmed by Suetonius, who relates that Tiberius disposed of the young men among the Jews, then at Rome, (under pretence of their serving in the wars,) in provinces of an unhealthy climate; and that he banished from the city all the rest of that nation, or proselytes to that religion, under penalty of being condemned to slavery for life if they did not comply with his commands. We can now, therefore, account for the number of *libertini* in Judæa, at the period of which Luke was speaking, which was about fifteen years after their banishment from Italy."

I. **LIBNAH**, לבנה Sept. *Λεβνα*, *Λοβνα*. This was a Levitical city in the tribe of Judah, situated about twelve miles south-west of Jerusalem. It revolted from Jehoram, on account of his murders and idolatry; (2Kings 8. 22; 2Chron. 21. 10;) and afterwards, in the time of Hezekiah, sustained a siege from Sennacherib, king of Assyria. (Isai. 37. 8.) It existed as a town or village in the days of Eusebius and Jerome, under the name of Labina, or Lobna, but no remains of it are now to be seen.

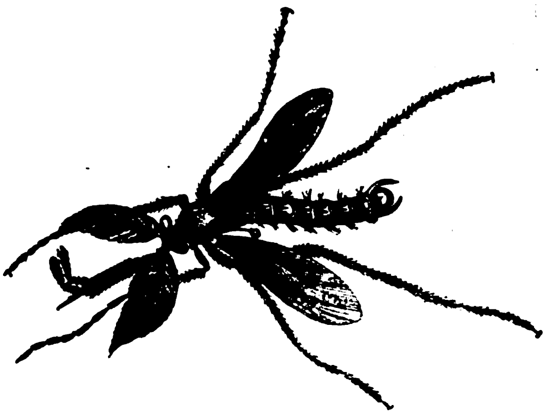
II. Libnah is the name of one of the encampments of the Israelites in the wilderness. (Numb. 33. 20.) Nothing is known as to its situation, though Calmet endeavours to identify it with the Libnah of Judah.

LIBYA, *Λιβυη*. This name in its largest sense was used by the Greeks to denote the whole of Africa; but Libya Proper, or the Libya of the New Testament, was a large country lying along the Mediterranean, to the west of Egypt. By the Romans it was divided into Libya Interior and Exterior; but the Libya mentioned by St. Luke, (Acts 2. 10,) is that which is called by Ptolemy, Libya Cyrenaica; and by Pliny, Pentapolitana Regio, from its five chief cities, Berenice, Arsinoë, Ptolemais, Apollonia, and Cyrene. It is celebrated in the Old Testament for its chariots and horses used in war. (2Chron. 16. 8.) Libya is supposed to have been first peopled by, and to have derived its name from, the Lehabim, or Lubim. These, its earlier inhabitants, appear, in the times of the Old Testament, to have consisted of wandering tribes, who were sometimes in alliance with Egypt, and at others with the Ethiopians of Arabia; as they are said to have assisted both Shishak and Zerah in their expeditions into Judæa. (2Chron. ch. 12,14,16.) They were sufficiently powerful to maintain a war for a time with the Carthaginians; by whom they were in the end entirely overcome. Since that period, Libya, in common with the rest of the East, has successively passed into the hands of the Greeks, Romans, Saracens, and Turks. The city Cyrene was the capital of this country, in which and other parts dwelt many Jews, who came up to Jerusalem at the feast of Pentecost, together with those dispersed among other nations, and are called by St. Luke, dwellers in the parts of Libya about Cyrene. (Acts 2. 10.) See Cyrene.

LICE, כנים *kinnim;* Sept. *σκνιφες*; Vulg. *sciniphes*, a species of little gnats that sting painfully in the marshy country of Egypt, (*Culex reptans* of Linnæus, or *Culex molestus* of Forskal.) This is the rendering of the Septuagint, which is supported by Origen and Jerome. Gesenius, Boothroyd, and others, concur in it; but the Jewish interpreters and Josephus explain it by "lice," which has been adopted by our translators, and which Bochart likewise follows, with most of the modern commentators. Bochart argues that gnats could not be intended: (1.) Because the creatures here mentioned sprang from the dust of the earth, and not from the waters. (2.) Because they were both on men and cattle, which cannot be spoken of gnats. (3.) Because their name comes from a root which signifies to make firm, fix, establish, which could not apply to gnats, flies, &c., as they are almost constantly on the wing. (4.) Because כנה *kinah*, is the term given by the Talmudists for louse. To which, it may be added, that if they were winged and stinging insects, as Jerome, Origen, and others have supposed, the plague of flies is unduly anticipated; and the next miracle will be only a repetition of the former.

Mr. Bryant, who agrees with our translators, in illustrating the aptness of this miracle, has the following remarks:—"The Egyptians affected great external purity, and were very nice both in their persons and clothing; bathing and making ablutions continually. Uncommon care was taken not to harbour any vermin. They were particularly solicitous on this head, thinking it would be a great profanation of the temple which they entered, if any animalculæ of this sort were concealed in their garments. The priests, says Herodotus, are shaved, both as to their heads and bodies, every third day, to prevent any louse or other detestable creature being found upon them when they are performing their services to the gods. The judgment therefore inflicted by the hands of Moses, was consequently not only most noisome to the people in general, but it was no small odium to the most sacred order in Egypt, that they were overrun with these filthy and detestable vermin."

Those who take the view of the Septuagint version, represent the activity of gnats in Egypt, their small size, their insatiable thirst for blood, and the power of their sting as such as to render existence almost a calamity during the seasons in which they most abound. The painful sensation which their sting produces, and the intolerable and protracted itching which ensues, with the combined torture resulting from the infliction of fresh stings while the former are still smarting, is scarcely less distressing to the mind than to the body. To secure sleep at night, the inhabitants of the countries infested by these insects are obliged to shelter themselves under mosquito nets or curtains; and it deserves to be mentioned, that this precaution was used by the ancient Egyptians. The Egyptian gnat is rather small, ash-coloured, with white spots on the articulation of the legs.



Egyptian Gnat, magnified.

The rendering of our version appears the most correct, but whichever reading we adopt, it is necessary to conclude (which the text expressly states) that the creatures were brought in swarms, most extraordinary even for Egypt, and thus a miraculous interposition was made manifest.

LID, דלת *daleth*. This term is, in 2Kings 12. 9, applied to the lid of the chest, or as the Hebrew expresses it, "the door of the chest," through which Jehoiada the priest bored a hole, and set it beside the altar, on the right, for the purpose of receiving offerings of money for the repair of the Temple.

LIEUTENANTS. The word אחשדרפנים *achashdarpinim*, (Ezra 8. 36; Esther 3. 12; 8. 9; 9. 3,) is rendered in our version "lieutenants." Gesenius says it may be properly rendered grand satrap, chief-governor, a Persian title, somewhat corresponding with that of pasha among the Turks. The satrap or grand satrap had the civil and military power over several little provinces, in each of which presided a sub-governor, פחה *pacha*. The word is of Persian origin, and the first half of the compound is the Persian אחש *achash*, signifying excellence, greatness. According to the letters, דרבן *darban* answered to "door-keeper," that is, courtier in general, but the acceptation of שדרפן *shadrapin*, as equivalent to שדרף *shadraph*, Persian *satrap*, is more suitable with the affixed termination.

LIFE, is properly a state of active and happy existence. (1.) Mortal life, since the fall, is the continuance or duration of our present state, which the Scriptures represent as blended largely with death, and consequently short and vain. (Gen. 3. 17; Job 14. 1,2; James 4. 14.) (2.) Spiritual life consists in our being in the favour of God, and living in dependence on Him to his glory. It is considered as of Divine origin, (Col. 3. 4,) hidden, (Col. 3. 3,) peaceful, (Rom. 8. 6,) secure. (John 10. 28.) (3.) Eternal life is the consummation of spiritual life, (Rom. 6. 22,) that never-ending state of existence which the saints shall enjoy in heaven. It is glorious, (Col. 3. 4,) holy, (Rev. 21. 27,) and blissful. (2Cor. 4. 17; 1Peter 1. 4.)

LIFTING UP. To lift up the hands is among Orientals a common part of the ceremony of taking an oath. "I have lift up mine hand unto the Lord," says Abraham, (Gen. 14. 22,) and Jehovah himself says to the Hebrews, "I will bring you into the land concerning which I lift up mine hand," (Exod. 6. 8, margin,) that is, which I promised with an oath.

We read in Genesis 29. 1, "Then Jacob went on his journey, and came into the land of the people of the East." The margin has "lifted up his feet," which in Eastern language signifies to walk quickly, to reach out, to be in good earnest, not to hesitate. Thus Jacob journeyed to the East, he lifted up his feet, and stretched forth in good earnest, having been greatly encouraged by the vision of the ladder, and the promise, "Thy seed shall be as the dust of the earth."

In the form of blessing the people, which by Divine command Aaron was to observe, as mentioned in Numbers 6. 24-27, it is said, "The Lord lift up his countenance upon thee and give thee peace." Roberts says, this form of expression is still used in the East: "'As I came along the road, I met Raman, and he lifted up his face upon me; but I knew not the end;' which means, he looked pleasantly. Does a man complain of another who has ceased to look kindly upon him, he says, 'Ah! my friend, you no longer lift up your countenance upon me.'"

To lift up one's hands, eyes, soul, or heart, unto the Lord, are expressions which very frequently occur in the Scriptures, as descriptive of the sentiments and emotions of one who prays earnestly, or desires a thing with ardour.

LIGHT, אור *or*, φως, is used in a physical sense, (Matt. 17. 2; Acts 9. 3; 12. 7; 2Cor. 4. 6;) by metonymy, for a fire giving light, (Mark 14. 54; Luke 22. 56;) for a torch, candle, or lamp, (Acts 16. 29;) for the material light of heaven, as the sun, moon, or stars. (Psalm 136. 7; James 1. 17.) In figurative language it signifies a manifest or open state of things, (Matt. 10. 27; Luke 12. 3,) and in a higher sense the eternal source of truth, purity, and joy. (1John 1. 5.) God is said to dwell in light inaccessible, (1Tim. 6. 16,) which seems to contain a reference to the glory and splendour which shone in the holy of holies, where Jehovah appeared in the luminous cloud above the mercy seat, and which none but the high-priest, and he only once a year, was permitted to approach, (Levit. 16. 2; Ezek. 1. 22,26,28;) this light was typical of the glory of the celestial world.

Light itself is employed to signify the edicts, laws, rules, or directions that proceed from ruling powers for the good of their subjects. Thus of the great King of all the earth, the Psalmist says, "Thy word is a light unto my path," (Psalm 119. 105,) and "Thy judgments are as the light." (Hosea 6. 5.) Agreeably to the notion of lights being the symbols of good government, light also signifies protection, deliverance, and joy.

Light also frequently signifies instruction both by doctrine and example, (Matt. 5. 16; John 5. 35,) or persons considered as giving such light. (Matt. 5. 14; Rom. 2. 19.) It is applied in the highest sense to Christ, the true light, the Sun of Righteousness, who is that in the spiritual, which the material light is in the natural world, the great Author, not only of illumination and knowledge, but of spiritual life, health, and joy, to the souls of men.

"The images of light and darkness," says Bishop Lowth, "are commonly made use of in all languages to imply or denote prosperity and adversity, agreeably to the common sense and perception which all men have of the objects themselves. But the Hebrews, upon a subject more sublime indeed, in itself, and illustrating it by an idea which was more habitual to them, more daringly exalt their strains, and give a loose rein to the spirit of poetry. They display, for instance, not the image of the spring, of Aurora, or of the dreary night; but the sun and stars as rising with increased splendour in a new creation, or again involved in chaos and primeval darkness. (Isai. 30. 26; 60. 19,20.)"

In prophetic language, lights or luminaries signify ruling powers, because they show the way, and consequently direct and govern men in their conduct. By reason of luminaries governing the day and night, all luminaries in symbolical language signify ruling powers.

LIGHTNING, ברק *barak*. The Psalmist says, "He causeth the vapour to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures." (Psalm 135. 7.) Travellers state that in Syria lightnings are frequent in the autumnal months. Seldom a night passes without a great deal of lightning, which is sometimes accompanied by thunder and sometimes not. A squall of wind and clouds of dust are the usual forerunners of the first rains.

To these natural phenomena, the sacred writers frequently allude. The clouds are replenished by exhalations from every quarter, and when they are ready to open and pour out their refreshing showers on the parched ground, the glad tidings are announced by the rapid lightning, and the precious treasure is scattered over the fields by the attendant winds.

With respect to the weather at Aleppo, in September, Dr. Russell reports, that "during the first fortnight it is much the same as in the latter part of August, but rather more sultry. When no rain falls, the whole month continues clear and sultry; but commonly between the 15th and 25th heavy and black clouds arise, and hard squalls, blowing like whirlwinds from the west, fill the air with dust. This phenomenon forebodes rain; for within a day or two some heavy showers fall, called the first rains, by which although not considerable in quantity, the air being much refreshed, the remainder of the month is rendered very pleasant. Lightning, without thunder, is seen almost every night, flashing from the edge of heavy clouds, in the north-west quarter; but when it appears in the west or south-west, it is a sure sign of approaching rains, which are often accompanied with loud thunder."

Lightnings, in figurative language, are the symbols of edicts enforced with destruction to those who oppose them, or hinder others from giving obedience to them. (Psalm 144. 6; Zech. 9. 14; Rev. 4. 5; 16. 18.) Thunders and lightnings when they proceed from the throne of God, as in Revelation 4. 5, are fit representations of God's glorious and awful majesty; but when fire comes down from heaven upon the earth, it expresses some judgment of God on the world, as in Revelation 20. 9. The voices, thunders, lightnings, and great hail, in Revelation 16. 18-21, are interpreted more particularly of an exceeding great plague, so that men blasphemed on account of it.

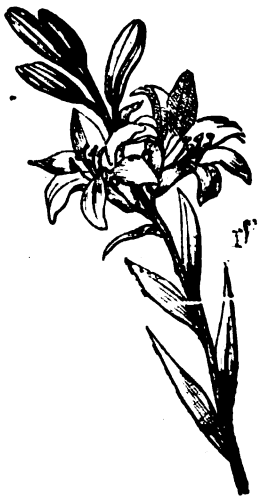
LIGN-ALOE. See Aloe.

LIGURE, לשם *leshem;* Sept. λιγυριον; Vulg. *ligarius*, is the name of a precious stone, which is mentioned only in Exodus 28. 19; 39. 12. Castellus and others take it for the hyacinth, the *Lapis Lyncurius* of the ancients, as being of a red colour, and in being electric, a property ascribed to the *Lapis Lyncurius*, or Συλυγκυριον of Theophrastus.

The hyacinth is a sub-species of pyramidal zircon, found in the beds of rivers in the East, and sometimes in Italy and Greece. Besides zircon it contains silica and iron, is of a reddish colour, and occurs crystallized in four sided prisms; it is now little esteemed as a gem.

LILY, שושן *shushan*, κρινον. Lilies are natives of the East, and found plentifully growing in the fields. (Cantic. 2. 1,2; Hosea 14. 5; Matt. 6. 28.) There are many varieties, but it is generally supposed that the *Amaryllis lutea*, or yellow amaryllis, is the flower intended in Canticles 2. 1,2, which bears some resemblance to our yellow crocus, but with a larger flower and broader leaves. The blossom emerges from an undivided spathe or sheath, and is of a bell-shaped form, with six divisions and six stamens which are alternately shorter. The flower seldom rises more than three or four inches above the soil, accompanied by a tuft of green leaves, that continue their freshness throughout the winter. It was introduced into the English gardens by Gerard, in 1596.

Mr. Salt, in his *Voyage to Abyssinia*, says, "At a few miles from Adowa, we discovered a new and beautiful species of amaryllis, which bore from ten to twelve spikes of bloom on each stem, as large as those of the belladonna, springing from one common receptacle. The general colour of the corolla was white, and every petal was marked with a single streak of bright purple down the middle. The flower was sweet scented, and its smell, though much more powerful, resembled that of the lily of the valley. This superb plant excited the admiration of the whole party; and it brought immediately to my recollection the beautiful comparison used on a particular occasion by Our Saviour: 'I say unto you, that Solomon in all his glory was not arrayed like one of these.'"


Amaryllis lutea..

Sir James Edward Smith observes, "It is natural to presume the Divine teacher, according to his usual custom, called the attention of his hearers to some object at hand; and as the fields of the Levant are overrun with the *Amaryllis lutea*, whose golden liliaceous flowers in autumn afford one of the most brilliant and gorgeous objects in nature, the expression of 'Solomon in all his glory not being arrayed like one of these,' is peculiarly appropriate. I consider the feeling with which this was expressed, as the highest honour ever done to the study of plants; and if my botanical conjecture be right, we probably learn a chronological fact respecting the season of the year when the sermon on the Mount was delivered." This species of lily is in full flower in September and October; Shaw states that he saw in January an elegant species of the blue lily, the same, he says, as the *Lilium Persicum florens* of Morison; Skinner saw lilies in the plain of Sharon in March; and about the middle of April, Mr. Wilde in the plain of Sharon saw numerous lilies with thousands of other gay flowers.

The work in the form of a lily, מעשה שושן *maasi shushan*, spoken of in 1Kings 7. 19, as an ornament on the pillars of the Temple, was probably work in the form of the lotus, for the lotus resembles the lily, and was very frequently used in Egypt as a decoration for the capitals of pillars.

Mr. Bardwell, the architect, in his work, entitled *Temples Ancient and Modern*, (1837,) says, "The two great columns of the pronoas in Solomon's temple were of the usual proportions of Egyptian columns, being five and a half diameters high, and as these gave the great characteristic feature to the building, Solomon sent an embassy to fetch the architect from Tyre to superintend the moulding and casting of these columns, which were intended to be of brass; and observe how conspicuous is the idea of the vase (the 'bowl' of our translation) rising from a cylinder ornamented with lotus flowers; the bottom of the vase was partly hidden by the flowers, the belly of it was overlaid with net-work, ornamented by seven wreaths, the Hebrew number of happiness, and beneath the lip of the vase were two rows of pomegranates, one hundred in each row; these superb pillars were eight feet diameter, and forty-four feet hight, supporting a noble entablature fourteen feet high."

Among the ancient Egyptians the lotus was introduced into all subjects as an ornament, and as the favourite flower of the country; but not with the holy character, says Sir John Gardner Wilkinson, usually attributed to it, though adopted as an emblem of the god Nofre-Atmoo. SEE LOTUS.

LIME, שׂיד *sed*. This word first occurs in Deuteronomy 27. 2,4, where it is rendered in our version "plaister," but in Isaiah 32. 12; Amos 2. 1, it is translated "lime."

Lime is a very prevalent ingredient in rocks, and, combined with carbonic acid, forms marble, chalk, and limestone, of various degrees of hardness and every variety of colour. The purest carbonate of lime is found in calcareous spar, whose crystals assume a variety of forms, all, however, resulting from a primary rhomboid. When subjected to heat, carbonate of lime loses its carbonic acid, and becomes caustic lime, which has a hot pungent taste. In this state it can be sparingly dissolved in water. If lime be subjected to an intense heat, it fuses into a transparent glass. When heated under great pressure, it melts, but retains its carbonic acid.

Lime was obtained in ancient times by calcining or burning stones, shells, and other substances. From Isaiah 33. 12, it appears that it was made in a kiln lighted with thorn bushes; and from Amos 2. 1, that bones were sometimes calcined for lime.

In reference to the passage in Deuteronomy 27. 2, "Set thee up great stones, and plaister them with plaister," Michaëlis remarks, "The book of the law, in order to render it the more sacred, was deposited beside the ark of the covenant, (Deut. 31. 26,) and we find the same procedure likewise observed afterwards with regard to other laws, such as that which was made on the first establishment of regal authority, or, in other words, the compact between the king and the estates, (1Sam. 10.25;) but I cannot precisely determine whether that was kept in the holy of holies beside the ark, or only in the holy place. The guardians of the law, to whom was entrusted the duty of making faithful transcripts of it, were the priests, (Deut. 27. 9;) but Moses did not account even this precaution sufficient for the due preservation of his law in its original purity; for he commanded that it should besides be engraven on stones, and those stones kept on a mountain near Sichem, in order that a genuine exemplar of it might be transmitted even to the latest generations. In his ordinance for this purpose there are one or two particulars that require illustration. He commanded that the stones should be coated with lime; but this command would have been quite absurd had his meaning only been, that the laws should be cut through the coating; for after this unnecessary trouble, they could by no means have been thus perpetuated with such certainty, nor have nearly so long resisted the effects of wind and weather, as if at once engraven in the stones themselves. Kennicott, in his *Second Dissertation on the Hebrew Text*, supposes that they might have been cut out in black marble, with the letters raised, and the hollow intervals between the black letters filled up with a body of white lime to render them more distinct and conspicuous. But even this would not have been a good plan for eternizing them: because lime cannot long withstand the weather, and whenever it began to fall off in any particular place, the raised characters would, by a variety of accidents, to which writing deeply engraved is not liable, soon be injured and become illegible. No one that wishes to write anything in stone, that shall descend to the most remote periods of time, will ever think of giving a preference to characters thus in relief. And besides, Moses, if this was his meaning, has expressed himself very indistinctly; for he says not a word of the colour of the stone, on which, however, the whole idea turns. I rather suppose, therefore, that Moses acted in this matter with the same view to future ages, as is related of Sostratus, the architect of the Pharos, who, while he cut the name of the then king of Egypt in the outer coat of lime, took care to engrave his own name secretly in the stone below, in order that it might come to light in after times, when the plaister with the king's name should have fallen off. In like manner Moses, in my opinion, commanded that his laws should be cut in the stones themselves, and these coated with a thick crust of lime, that the engraving might continue for many ages secure from all the injuries of the weather and atmosphere, and then, when by the decay of its covering it should, after hundreds or thousands of years, first come to light, serve to show to the latest posterity whether they had suffered any change. And was not the idea of thus preserving an inscription, not merely for hundreds but for thousands of years, a conception exceedingly sublime? It is by no means impossible that these stones, if again discovered, might be found still to contain the whole engraving perfectly legible. Let us only figure to ourselves what must have happened to them amid the successive devastations of the country in which they were erected. The lime would gradually become irregularly covered with moss and earth; and now, perhaps, the stones, by the soil increasing around and over them, may resemble a little mount; and were they accidentally disclosed to our view, and the lime cleared away, all that was inscribed on them 3500 years ago would at once become visible. Probably, however, this discovery, highly desirable though it would be, both to literature and religion, is reserved for some future age of the world. What Moses commanded, merely out of legislative prudence and for the sake of his laws, as laws, God, who sent him, may have destined to answer likewise another purpose; and may choose to bring these stones to light at a time when the laws of Moses are no longer of any authority in any community whatever. Thus much is certain, that nowhere in the Bible is any mention made of the discovery of these stones, nor indeed any further notice taken of them, than in Joshua 8. 30-35, where their erection is described; so that we may hope they will yet one day be discovered. The whole procedure of Moses in this matter, is precisely in the style of ancient nations, who generally took the precaution, now rendered unnecessary by the invention of printing, to engrave their laws on stones; only that he studied, by a new contrivance, to give to his stony archives a higher degree of durability than was ever thought of by any other legislator. What was to be inscribed on the stones, whether the whole Pentateuch, or only the Book of Deuteronomy, or but the blessings and curses pronounced in Deuteronomy ch. 27, or merely the ten commandments alone, has been the subject of a controversy, for particulars concerning which, I again refer the reader to Kennicott's *Second Dissertation.* In my judgment, the expression, 'all the words of this law,' implies, at least, that all the statutory part of the Mosaic books was to be engraved on the stones, which is far from being impossible, if we make but a distinction between the stones and the altar, which must no doubt have been too small for that purpose. It is well known that in very ancient times, nations were wont to engrave their laws in stones; and the Egyptians had recourse to stone pillars for perpetuating their discoveries in science, and the history of their country. All these circumstances considered, with this, above all others, that the Israelites had just come out of Egypt, where writing in stone was employed for so many purposes, (although, indeed, hieroglyphic characters were used, which Moses prohibited, because, when not understood, they might give a handle to idolatry.) I do not see why the phrase, 'all the words of this law,' should not be left in its full force, nor what should oblige us to limit it, with Dr. Kennicott, merely to the decalogue."

The notion the Jews themselves entertain is, that the stones were to be covered with plaster, and the law written or inscribed thereon. Some think that the stones were not to have their surfaces covered with the plaster; but that it was used as a cement for the sides of the stones, joining them firmly together. Another conjecture is the one that Dr. Kennicott has adopted; and a third is, that the same mode may have been followed as we know was customary in Egypt. In that country we find paintings and hieroglyphic writing upon plaster, which plaster is frequently laid upon the natural rock, and after the lapse of perhaps more than three thousand years, we find the plaster still firm, and the colours of the figures painted on it still remarkably fresh. The process of covering the rock with plaster is thus described: "The ground was covered with a thick layer of fine plaster, consisting of lime and gypsum, which was carefully smoothed and polished. Upon this a thin coat of lime white-wash was laid, and on it the colours were painted, which were bound fast either with animal glue, or occasionally with wax." If it be insisted that the words of the law were actually cut in the rock, it would seem best to understand that the word does not here mean a plaster, but indicates that the stones, after they had been engraved, were covered with a coat of tenacious lime whitewash, employed for similar purposes by the Egyptians, who, when the face of a rock had been sculptured in relievo, covered the whole with a coat of this wash, and then painted their sculptured figures.

We read in Amos 2. 1, "He [the king of Moab] burned the bones of the king of Edom into lime." The interpretation of the Targum and some of the Rabbins is, that the burnt bones were made into lime and used by the conqueror for plastering his palace; if this explanation be the correct one, it would seem to suggest one of the uses to which bones were in those times employed. See Bones.

LINE, חבל *khebel*, signifies a rope, or cord, in Joshua 2. 15; in other places, a line to measure with. (2Sam. 8. 2; Amos 7. 17; Psalm 78. 55; Zech. 2. 1.)

There can be little doubt that the Hebrews acquired the art of measuring land from the ancient Egyptians. Sir John Gardner Wilkinson observes, "To the effects of the inundation of the Nile has been reasonably attributed the early advancement of the Egyptians in geometry and mensuration. Herodotus, Plato, Diodorus, Strabo, Clemens of Alexandria, Jamblichus, and others, ascribe the origin of geometry to changes which actually took place from the inundation, and to the consequent necessity of adjusting the claims of each person respecting the limits of the lands; and though Herodotus may be wrong in limiting the commencement of those observations to the reign of Sesostris, his remark tends to the same point, and confirms the general opinion that this science had its origin in Egypt. But it is difficult to fix the period when the science of mensuration commenced; if we have ample proofs of its being known in the time of Joseph, this does not carry us far back into the ancient history of Egypt; and there is evidence of geometry and mathematics having already made the same progress at the earliest period of which any monuments remain, as in the later æra of the patriarch, or of the Great Rameses. The Egyptian land-measure was the aroura, which, according to Herodotus and Horapollo, being a square of one hundred cubits, covered an area of ten thousand cubits, and, like our acre, was solely employed for measuring land. The other measures of Egypt were the schæne, equivalent to sixty stades in length, which served, like the Greek stade, the Persian parasang, and the more modern mile, for measuring distance, or the extent of a country; and the cubit, which Herodotus considers equal to that of Samos; for though the stade is often used by Greek writers in giving the measurements of monuments in Egypt, it was not really an Egyptian measure, as Herodotus plainly shows by ascribing its use to the Greeks, and the schœnus to the Egyptians. It is highly probable that the aroura, or square land-measure, was divided into poles, answering to the kassobeh (reed), now used in Egypt, by which the feddan is measured; and in the absence of any explanation of the ancient land-measure, it may not be irrelevant to notice the mode of dividing the modern feddan. Till lately it was a square of twenty keerat (carrots), or four hundred kassobeh (reeds) or rods; and each kassobeh was divided into twenty-four kharoobeh or kubdeh; but various alterations have taken place in the modern land-measure of Egypt; and even supposing the ancient aroura to have been divided in a similar manner, nothing can be obtained respecting the real contents of it beyond what we learn from Herodotus, of its being a square of one hundred cubits."

In Joshua 18. 9, we read, "And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh." These circumstances clearly indicate that a survey of the whole country was made, and the results entered carefully in a book. This appears to be the earliest example of a topographical survey on record, and it proves there must have been some knowledge of geometry among the Hebrews; and this had no doubt been acquired in Egypt.

LINEAGE, *πατρια*, paternal descent; a family, or race. (Luke 2. 4.) See Genealogies.

LINEN, בד *bad*. (Exod. 28. 42.) All the priestly garments among the Hebrews were to be composed of white fine linen, the product of a well-known plant, flax. No wool was to form or enter into the texture of the garments in which they ministered, and the reason assigned for this was, that it conduced to preserve cleanliness, which was also the Egyptian practice, for the priests of that country were of all people the most studious of personal cleanliness. They wore linen robes; and although their outer garment, when dressed in their ordinary attire, was, as among the other people, a sort of woollen mantle, they were compelled to throw it off before they entered a temple. No person was allowed to be buried in woollen, and all the bandages of mummies that have been examined are found to consist of linen. See Clothes; Flax.

There is another sort of linen mentioned in the Scriptures, called שש *shish*, (Gen. 41. 42,) which is generally supposed to be the byssus, or fine white Egyptian cotton, and the cloth manufactured from it. (Exod. 26. 1.) The later name is בוץ *buts*. (Prov. 31. 24.) Under both words have also been understood fine linen garments; as the words for flax and cotton, in the Oriental languages, are indifferently used; thus the same clothes which in Ezekiel 44. 17 are called בגדי פשתים *bigdiy pishtim*, linen or flaxen garments, are in Leviticus 16. 4 expressed by בגדי בד *bigdiy bad*; and in Exodus 39. 28, מכנסי בד *michnisiy bad*, the "linen breeches," are made of שש *shish*. The Chaldee has likewise often translated בד *bad*, the Hebrew word for "flax," by בוץ *byssus*, as in Ezekiel 44. 18. The word *shish* appears to be of Hebrew, or at least of Semitic origin, from the root שוש *shush*, to be white.

When the prophet Isaiah wishes to describe the misery which the folly of the Egyptian princes was likely to bring on the labouring classes of their subjects, he mentions the weavers as next in importance to the fishermen; "Moreover, they that work in fine flax, and they that weave net works, shall be confounded." (ch. 19. 9.) Instead of "networks," the margin of our version has "white works," which is the correct translation. The linen and cotton were exported in the shape of yarn. We are told that "Solomon had horses brought out of Egypt, and linen yarn; the king's merchants received the linen yarn at a price." (1Kings 10. 28.) That the linen of Egypt was highly valued in Palestine is evident, for it is said, "I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt." (Prov. 7. 16.) The prophet Ezekiel also says, in his enumeration of the articles of traffic in Tyre, "Fine linen, with broidered work from Egypt, was that which thou spreadest forth to be thy sail." (Ezek. 27. 7.)

Sir John Gardner Wilkinson says, "Much flax was cultivated in Egypt, and the various processes of watering it, beating the stalks when gathered, making it into twine, and lastly into a piece of cloth, are represented in the paintings."

"The Egyptians, from a remote æra, were celebrated for their manufacture of linen and other cloths, and the produce of their loom was exported to, and eagerly purchased by, foreign nations. The fine linen, and embroidered work, the yarn and woollen stuffs of the upper and lower country, are frequently mentioned, and were highly esteemed. Solomon purchased many of these commodities. The quantity of linen manufactured and used in Egypt was truly surprising, and independent of that made up into articles of dress, the great abundance used for enveloping the mummies, both of men and animals, shows how large a supply must have been kept for the constant demand at home, as well as for that of the foreign market." See Apparel; Flax; Weaving.

In the New Testament, "fine linen," βυσσος, is mentioned, (Luke 16. 19, and Rev. 18. 12,) concerning which a variety of opinions have been offered, but the subject presents many difficulties as to whether cotton or linen is referred to.

LINTEL, משקוף *mashkoph*. (Exod. 12. 22,23.) The lintel of the door is the head-piece; that part of the frame that lies on the side-pieces. The Israelites in Egypt were thus commanded, on the occasion of the institution of the Passover: "Ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." See Passover.

LINUS, a Christian mentioned by St. Paul. (2Tim. 4. 21.) Irenæus, Eusebius, Jerome, and others, affirm that he succeeded the Apostle Peter as bishop of Rome; and Dr. Burton, in his *History of the Christian Church*, expresses it as his opinion that such was the fact; he conceives Linus to have become bishop about A.D. 58, and to have suffered martyrdom under Nero, about ten years afterwards; other writers, however, believe that Linus lived till nearly the conclusion of the first century of the Christian æra.

LION. There are several names given in Scripture to the lion, according to its different ages or character; as ארי *ari*, or אריה *ariyeh*, (Gen. 49. 9; Isai. 21. 8,) which is the general name, and occurs frequently for a full-grown and vigorous lion. גור *goor*, a young lion, a whelp. (Gen. 49. 9; Ezek. 19. 3.) כפיר *kiphir*, also a young lion, but applied to one which has begun to seek prey, therefore different from גור *goor*. ליש *laish*, a fierce or enraged lion. (Prov. 30. 30; Isai. 30. 6.) שחל *shachal*, supposed by Bochart to be the black lion of Syria. (Job. 4. 10; Psalm 91. 13.) שחץ *shachats*, a powerful lion. (Job 28. 8.) לביא *labe*, a lion, perhaps lioness, used poetically. (Gen. 49. 9; Numb. 24. 9.) Bochart always considers לביא *labe* in Hebrew as feminine, (Job. 4. 11,) and the context of Ezekiel 19. 2 is in favour of his assertion that לביא *labe* signifies lioness.

Though the lion does not now exist in Palestine, there is abundant evidence, both historical and critical, to prove that it was once found there. We may cite, in support of this, the adventures of Samson with a young lion, on his way to Timnath, (Judges 14. 5,6;) and likewise David's slaughter of "a lion and a bear." (1Sam. 17. 34-36.) The adoption of the lion as the symbol of the tribe of Judah, (Gen. 49. 9,) and the allusion to its ferocity, (Isai. 11. 6,) its terrible roar, (Prov. 19. 12,) and its habit of sheltering among the brushwood which lines the Jordan, and of ascending thence when the river overflowed its banks, (Jerem. 1. 44,) clearly indicate that the Hebrews possessed an intimate knowledge of the animal. Palestine is not the only country in which the lion has become extinct within the historic period; but confining ourselves to Scriptural localities, we know that in ancient times the lion inhabited the deserts of Egypt, and Athenæus mentions one killed by the Emperor Adrian, while hunting near Alexandria; yet the lion is quite unknown there now. We have no evidence whether the Hebrews succeeded in taming lions, and in training them to assist in the chase, but the Egyptians, it appears, did so. By them the animal was frequently brought up in a tame state, and many Egyptian monarchs seem to have been accompanied in battle by a favourite lion, as we learn alike from the sculptures at Thebes and from the authority of Diodorus Siculus. Sir John Gardner Wilkinson informs us that "the worship of the lion was particularly regarded in the city of Leontopolis; and other cities adored this animal as the emblem of of more than one deity. It was the symbol of strength, and therefore typical of the Egyptian Hercules. With this idea, the Egyptian sculptors frequently represented a powerful and victorious monarch, accompanied by it in battle, though, as Diodorus says of Osymandyas, some suppose the king to have been really attended by a tame lion on these occasions. Macrobius, Proclus, Horapollo, and others, state that the lion was typical of the sun; an assertion apparently borne out by the sculptures, which sometimes figure it borne upon the backs of two lions. It is also combined with other emblems appertaining to the god Rê. In the connexion between the lion and Hercules may be traced the relationship of the sun and the god of strength.

"Macrobius pretends that the Egyptians employed the lion to represent that part of the heavens where the sun, during its annual revolution, was in its greatest force, 'the sign Leo being called the abode of the sun;' and the different parts of this animal are reputed by him to have indicated various seasons, and the increasing or decreasing ratio of the solar power. The head he supposes to have denoted the 'present time,' which Horapollo interprets as the type of vigilance; and the fire of its eyes was considered analogous to the fiery look which the sun constantly directs towards the world. In the temple of Dakkeh, the lion is represented upon the shrine or sacred table of the ibis, the bird of Hermes; and a monkey, the emblem of the same deity, is seen praying to a lion with the disk of the sun upon its head. Some also believed the lion to be sacred to the Egyptian Minerva; and Ælian says the Egyptians consecrated it to Vulcan, 'attributing the fore part of this animal to fire, and the hinder parts to water.' Sometimes the lion, the emblem of strength, was adopted as a type of the king, and substituted for the more usual representation of royal power, the sphinx; which, when formed by the human head and lion's body, signified the union of intellectual and physical strength. In Southern Ethiopia, in the vicinity of the modern town of Shendy, the lion-headed deity seems to have been the chief object of worship. He holds a conspicuous place in the great temple of Wady Owáteb, and on the sculptured remains at Wady Benat; at the former of which he is the first in a procession of deities, consisting of Rê, Neph, and Pthah, to whom a monarch is making offerings. On the side of the propylæum tower is a snake with a lion's head and human arms, rising from a lotus; and in the small temple at the same place, a god with three lions' heads and two pair of arms, holds the principal place in the sculptures. This last appears to be peculiarly marked as a type of physical strength; which is still farther expressed by the choice of the number three, indicative of a material or physical sense. The lion also occurs in Ethiopia, devouring the prisoners, or attacking the enemy, in company with a king, as in the Egyptian sculptures. According to Plutarch, 'the lion was worshipped by the Egyptians, who ornamented the doors of their temples with the gaping mouth of that animal, because the Nile began to rise when the sun was in the constellation of Leo.' Horapollo says, lions were placed before the gates of the temples, as the symbols of watchfulness and protection. And 'being a type of the inundation, in consequence of the Nile rising more abundantly when the sun is in Leo, those who anciently presided over the sacred works, made the water-spouts and passages of fountains in the form of lions.' The latter remark is in perfect accordance with fact,—many water-spouts terminating in lions' heads still remaining on the temples. Ælian also says, that 'the people of the great city of Heliopolis keep lions in the vestibules or areas of the temple of their god, (the sun,) considering them to partake of a certain divine influence, according to the statements of the Egyptians themselves,' .... 'and temples are even dedicated to this animal.'

"The figure of a lion, or the head and feet of that animal, were frequently used in chairs, tables, and various kinds of furniture, and as ornamental devices. The same idea has been common in all countries, and in the earliest specimens of Greek sculpture. The lions over the gate of Mycenæ are similar to many of those which occur on the monuments of Egypt. No mummies of lions have been found in Egypt. They were not indigenous in the country, and were only kept as curiosities, or as objects of worship. In places where they were sacred, they were treated with great care, being 'fed with joints of meat, and provided with comfortable and spacious dwellings, particularly in Leontopolis, the city of lions; and songs were sung to them during the hours of their repast.' The animal was even permitted to exercise its natural propensity of seizing its prey, in order that the exercise might preserve its health, for which purpose a calf was put into the enclosure. And having killed the victim thus offered it, the lion retired to its den, probably without exciting in the spectators any thought of the cruelty of granting this indulgence to their favourite animal."

The lion is a native of Africa and Asia, but is not now of frequent occurrence in the latter region. Africa appears to be the true country of this noble creature, and where its highest condition is attained. It sometimes grows to the length of six or eight feet, but is not usually so large. It is a long-lived animal, having been known to attain the age of seventy years. It possesses a striking figure, a bold look, a majestic gait, a terrific voice, and a compact well-proportioned form. Such is its strength, that it can break the back of a horse with a single stroke of its paw, and throw a strong man to the ground with the sweep of its tail. It has a very broad face, surrounded with a long mane, the eyes are bright and fiery, the hair on the hinder parts of the body is short and smooth, and its general colour a pale yellow, inclining to white beneath. The roar of the lion is a deep hollow growl; but when enraged it has a different cry, which is short, broken, and reiterated. This is always excited by opposition; and upon those occasions, when the lion summons up all his terrors for the combat, nothing can be more formidable. It then lashes its sides with its long tail, its mane seems to rise and stand like bristles round its head; the skin and muscles of its face are all in agitation; its huge eyebrows half cover its glaring eyeballs; it discovers its formidable teeth and tongue, and extends its claws, which appear almost as long as a man's fingers. Prepared in this manner for war, even the boldest of the human kind are daunted at his approach, and there are no animals excepting the elephant, the rhinoceros, the tiger, and the hippopotamus, that will venture singly to engage him, which rarely happens except with the tiger, for the lion is in general the undisputed master of the forest. Thus accustomed to measure its strength with every animal it meets, the habit of conquering renders the lion intrepid and terrible. In those regions where it has not experienced the dangerous arts and combinations of man, it has no apprehensions from his power. It boldly faces him, and seems to brave the force of his arms. Wounds rather serve to provoke its rage than to repress its ardour. Nor is it daunted by the opposition of numbers; a single lion of the desert often attacks an entire caravan, and after an obstinate combat, when it finds itself overpowered, instead of flying, it continues to combat, retreating and still facing the enemy until it dies. To this trait in its character Job seems to allude, when, complaining of his trials, he hastily said to the Almighty, "Thou huntest me as a fierce lion." (ch. 10. 16.) Hushai likewise describes the valiant among the troops of Absalom as possessing "the heart of a lion." (2Sam. 17. 10.)

Innumerable stories have been told of the courage, generosity, and affection of the lion, but a close observer of nature, Mr. Burchell, the African traveller, as the result of his personal knowledge, says, "When men first adopted the lion as an emblem of courage, it would seem that they regarded great size and strength as indicating it; but they were greatly mistaken in the character they have given to this indolent skulking animal, and have overlooked a much better example of true courage, and other virtues also, in the bold and faithful dog."

We learn from the sixth chapter of the prophet Daniel that the inhabitants of Babylon were accustomed to throw offenders to be devoured by lions kept in dens for that purpose, which is confirmed by the evidence of monuments brought to light by modern travellers, on the sites not only of Babylon, but also of Susa, which represent lions destroying and preying upon human beings. One of these monuments represents a lion standing over the body of a prostrate man, extended on a pedestal which measures nine feet in length by three in breadth. The whole is from a block of stone of the ingredient and texture of granite, the scale colossal, and the sculpture in a very barbarous style. The head has been lately knocked off; but when Mr. Rich saw it, the statue was in a perfect state, and he remarks that "the mouth had a circular aperture, into which a man might introduce his fist." (See Babylonian Antiquities.) Captain Mignan likewise gives a curious representation from an engraved gem, dug out of the ruins of Babylon. It exhibits a man standing upon two sphinxes, and engaged with two fierce animals, possibly intended for lions; but this is most probably an astronomical representation. Another example is given by Sir Robert Ker Porter, which he found near the tomb of Daniel, at Susa. It is from a block of white marble. It does not exceed ten inches in width and depth, measures twenty in length, and is hollow within, as if to receive some deposit. Three of its sides are cut in bas relief, two of them with similar representations of a man apparently naked, except a sash round his waist, and a sort of cap on his head. His hands are bound behind him. The corner of the stone forms the neck of the figure, so that its head forms one of its ends. Two lions in sitting postures appear on either side at the top, each having a paw on the head of a man.

The allusions to lions in the prophetic portions of the Holy Scriptures are numerous, a lion being in general the symbol of either a king, an empire, or a powerful people. Thus, a lion is in general the symbol of a king. Judah is styled a lion's whelp, and is compared to a lion and lioness couching, whom no one dares to rouse. (Gen. 49. 9.) The warlike character and the conquests of this tribe are here prophetically described. Grotius says the passage in Ezekiel 19. 2,4 is an allusion to Genesis 49. 9. Judæa was among the nations like a lioness among the beasts of the forest; she had strength and sovereignty. The whelp mentioned in verse 3 means Jehoahaz, the son of Josiah, whom Pharaoh Necho put in bonds and carried into Egypt. (2Kings 23. 33,34.) Or, as the prophet Ezekiel says, (19. 8,) "He was taken in their pit," referring to the practice of the Arabs, who dig a pit where the lions are observed to enter, and, covering it slightly with reeds or small branches of trees, frequently decoy and catch them.

The prophet Amos says, "The lion hath roared, who will not fear?" (ch. 3. 8,) and the prophet Joel says, "The Lord also shall roar out of Zion," (ch. 3. 16,) these metaphorical expressions seeming to intimate both the courage of the Jews fighting under Divine protection, and the certainty of their success. The words, "The heavens and the earth shall shake," are a continuation of the metaphor. As a lion, when he roars, makes the woods or plains to resound, and the beasts of the field to tremble, so God, being here by the prophet compared to this fierce creature, his voice is justly said to make the very heavens and earth shake.

In Daniel's vision of the four great beasts it is said, (ch. 7. 4,) "The first was like a lion, and had eagle's wings," which is supposed to refer to the Chaldæan or Babylonian empire. (Jerem. 4. 7.) Its progress to what was then deemed universal empire, was rapid, and therefore it is described as having the wings of an eagle. (Jerem. 48. 40; Ezek. 17. 3.)

The prophet Isaiah says, "Wo to Ariel, to Ariel (or the lion of God) the city where David dwelt." Jerusalem is here denoted, and the terms used appear to signify the strength of the place, by which it was enabled to resist and overcome all its enemies. (See Ariel.) Vitringa, in his *Commentary on Isaiah*, supposes that David, according to the Eastern custom, was called the Lion of God, and so the city was called by this name from him. The Arabs, indeed, in later ages, have often called their great men by this honourable term; D'Herbelot tells us that Ali, Mahommed's son-in-law, was so called.

The prophet Jeremiah says, "The lion is come up from his thicket," (4. 7,) which undoubtedly refers to Nebuchadnezzar, king of Babylon.

The prophet Nahum says, "Where is the dwelling of the lions, and the feeding-place of the young lions? where the lion, even the old lion walked, and the lion's whelp, and none made them afraid. The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravine." (ch. 2. 11,12.) The allegory, as Newcome remarks, is extremely beautiful. Where are the inhabitants of Nineveh, who were strong and rapacious like lions?

The Apostle Paul says, (2. Tim. 4. 17,) "I was delivered out of the mouth of the lion." The general opinion is, that Nero is here meant, or rather his prefect Ælius Cæsarianus, to whom Nero committed the government of the city of Rome during his absence, with power to put to death whomsoever he pleased. So when Tiberius died, Marsyas said to Agrippa, "The lion is dead." And so speaks Esther of Artaxerxes, in the apocryphal chapters of that book, (ch. 14. 13,) "Put a word into my mouth before the lion." There are some commentators who regard the Apostle's expression as a proverbial one, for a deliverance from any great and imminent danger; but others conclude that he had been actually delivered from a lion let loose against him in the amphitheatre.

That the same symbol should sometimes be applied to opposite characters is not at all surprising or inconsistent, since different qualities may reside in the symbol, of which the good may be referred to one, the bad to another. Thus, in the lion reside courage and victory over antagonists. In these respects it may be and is employed as a symbol of Our Lord Jesus Christ, who is called the lion of the tribe of Judah, (Rev. 5. 5,) whose emblem was the lion—the whole Jewish polity being called a Lion, on account of the singular firmness and stability of its government, which lasted till the time of Christ, and was merged in Him who from that time became eminently the Lion of the tribe of Judah. In the lion also reside fierceness and rapacity. In this point of view it is used as a fit emblem of Satan: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1Peter 5. 8.)

LIP, שפה *saphah*. This word, literally meaning "lip," is often employed figuratively in the Scriptures. Thus we read of "a man of lips," (Job 11. 2, margin,) for a babbler, and of "the lip of truth," (Prov. 12. 19;) the word is likewise used for language or dialect, (Gen. 11. 1, margin; Isai. 19, 18, margin;) as also for the brim, edge, border, as of a vessel, (1Kings 7. 26;) of a garment, (Exod. 28. 23;) of a river or sea, (Gen. 22. 17; 41. 3;) and of a country. (Judges 7. 22.)

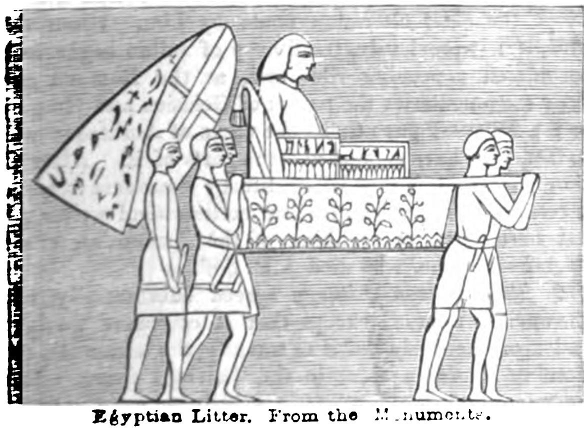
The prophet Hosea says, speaking of the repentance to which he exhorted Israel, "Turn to the Lord; say unto him, Take away all iniquity, and receive us graciously. So will we render the calves of our lips;" that is, as the Apostle Paul explains it in Hebrews 13. 15, "the fruit of our lips," "the sacrifice of praise to God continually," instead of "bleeding victims."

The Psalmist says, "All they that see me laugh me to scorn; they shoot out the lip, they shake the head."

Roberts says, in India, "It is exceedingly contemptuous to protrude the lower lip; and, generally speaking, it is only done to those of a mean condition. Those who cannot grant a favour, or who have not the power to perform something they have been requested to do, 'shoot out the lip.' To shake the head, is a favourite way of giving the negative, and is also a mark of disdain."

LITANY, a general supplication used in public worship. "The words λιτανειαι and λιται, *litanies*, in Latin, *supplicationes* and *rogationes*, in their original signification," says Bingham, "are but another name for prayers in general of whatever kind, that either were made publicly in the church, or by any private person." About A.D. 400, litanies began to be used in processions, the people walking barefoot, and repeating them with great devotion; and it is pretended that, by this means, several countries were delivered from great calamities. Such a litany as that established by Mamercus, bishop of Vienne, in the middle of the fifth century, was called *Litania Major*, to distinguish it, as Bingham supposes, from the shorter form, *Kyrie eleeison*, or the *Litania Minor*. Gregory the Great instituted a greater litany at Rome, to be celebrated yearly on the 25th of April, which was called *Litania Septiformis*, from the circumstance that the church was ordered, on that occasion, to go in procession in seven distinct classes. These classes were arranged in the following orders; first, the clergy, then the laymen, monks, virgins, married women, widows, the poor, and the children. The days on which litanies were used were called rogation days; these were appointed by the canons of different councils, till it was decreed by the council of Toledo that they should be used every month throughout the year; and thus by degrees they came to be used weekly on Wednesdays and Fridays, the ancient days for fasting. Almost every saint in the Romish calendar has his litany, in which the people respond, *Ora pro nobis*, "Pray for us." Riddle's *Manual of Christian Antiquities*.

LITTER, צב *tsab*, plural צבים *tsabim*; Sept. λαμπηνη, denotes a kind of wagon, or litter. (Isai. 66. 20.) The margin of our version reads "coaches." In Numbers 7. 3, covered carts, or wagons, are called עגלת־צב *agaloth tsab*; Sept. αμαξαι, λαμπηνικαι; Vulg. *plaustra tecta*. In Isaiah, the word may very probably refer to the Oriental palanquin, or litter, which was in use in Egypt, and is still employed in one form or other throughout the East; and we have ample evidence that many of the luxuries and refinements of Egypt were adopted in Palestine. The litter still in use in some parts of Asia which do not possess the elephant, is shaped something like the howdah, but generally longer, to afford the rider the advantage of reclining at his ease. It is generally closed except in front, or partly open on one or both sides, but often it has only curtains more or less rich, which may be drawn as the rider wishes. This is not carried on the back of any animal, but is borne, after the manner of a sedan-chair, or an ordinary palanquin, between two camels or mules, and, from its stately and often splendid appearance, has the Persian name of takht ravan, or "moving throne."


Egyptian Litter. From the Monuments.

The Egyptian palanquin was borne on men's shoulders, and our cut exhibits a military man in a palanquin, with a parasol. That such were used in ancient times in the army may be inferred from Ezekiel 29. 18, where it is said, "Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus; every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it." Roberts says this passage "affords a striking illustration of the condition of those who have not been accustomed to carry the palanquin. During the first day, the skin is literally peeled off. To prevent the pole from galling the shoulder, the coolies have cushions, or a piece of the plantain tree put under the pole. The shoulders of those who assisted at the siege against Tyre were peeled by hard labour."

Covered couches are known from the monuments of Egypt to have been used by ladies of distinction. See Cart.

LITURGY. This term denotes in general all the ceremonies belonging to Divine service. The word comes from the Greek λειτουργια, "service, public ministry," formed of λειτος, "public," and εργον, "work." In a more restricted signification, liturgy is used among Protestants to signify the Common Prayer, and among Romanists, the Mass. The liturgies formed upon the model of that contained in the *Apostolical Constitutions*, which were used in different churches, have been conveniently divided into several families or classes. (I.) The great Oriental liturgy, which seems to have prevailed in all churches from the Euphrates to the Hellespont, and thence to the southern extremity of Greece. (II.) The Alexandrian, or the ancient liturgy of Egypt, Abyssinia, and the country extending along the Mediterranean Sea to the West. (III.) The Roman, which prevailed throughout the whole of Italy, Sicily, and the civil diocese of Africa. (IV.) The Gallican, which was used throughout Gaul and Spain, and probably in the exarchate of Ephesus until the fourth century.

I. The Oriental Liturgy, according to Riddle, from whose *Manual of Christian Antiquities* this sketch is principally taken, includes, as its variations, the liturgy of Antioch, which prevailed (probably) in the fourth century from Arabia to Cappadocia, and from the Mediterranean to the other side of the Euphrates; the liturgy of Basil of Cæsarea, which prevailed in the fourth century through the greater part of Asia Minor; and that of Chrysostom, or Constantinople, which was used in Thrace (probably) in the fourth century, and was adopted also in Macedonia and Greece. Mr. Palmer, in his *Origines Liturgicæ*, supposes that this liturgy may have originated with the Apostles themselves; but he cannot trace it beyond the writings of Justin Martyr, and even in the words of that author the allusion is extremely remote and uncertain. It should be remembered that the works of the earliest writers of the

Church were in the hands of the compilers of liturgies; and that they would naturally regulate their compositions according to any hints or apparent outlines which those venerable records might contain. This appears to be a much more satisfactory mode of tracing the resemblance between ancient liturgies and the prayers mentioned in primitive writings, than that of supposing both the one and the other to have originated in some Apostolical institution, and that "there were set prescribed offices and forms of prayer and praise, and professions of faith, delivered to all the churches of Christ by the Apostles, or their immediate successors." The liturgy of Basil can be traced, with some degree of certainty, to the fourth century; but we have no proof of the existence of any other of these ancient formularies earlier than the fifth century.

1. *Liturgy of Antioch.*—In the patriarchate of Antioch, an ancient orthodox liturgy was used, which was ascribed to the Apostle James, and bears a striking resemblance to the liturgy presented in the *Apostolical Constitutions.* "We cannot trace back the appellation of St. James's liturgy," says Mr. Palmer, "as given to that of Jerusalem and Antioch, beyond the fifth century. I am persuaded that this appellation began after the time of Basil, exarch of Cæsarea, about A.D. 380."

2. *Liturgy of Basil or of Cæsarea.*—Basil wrote a liturgy, or rather enlarged and improved certain existing formularies; but as several different texts now extant bear his name, it is difficult to say which of them may be rightly regarded as having proceeded from his pen. Probably that of Constantinople may be correctly attributed to him. The Constantinopolitan liturgy contains, indeed, some passages inserted after the time of Basil; but as to its general form and substance, it may be supposed to be that which prevailed at Cæsarea in Cappadocia during the latter part of the fourth century. When this liturgy was introduced into the patriarchate of Alexandria, it appears to have been subjected to various alterations; and to have been accommodated, in a great measure, to the ancient Alexandrian or Egyptian liturgy, which bore the name of St. Mark.

"From a period antecedent to the council of Chalcedon, A.D. 451, the patriarch of Constantinople became possessed of the jurisdiction which had anciently belonged to the exarch of Cæsarea; and the liturgy of Basil was (probably at an early period) received by the patriarchs of Constantinople, and the churches under their jurisdiction, so that, to the present day, it is used by those churches."

"This was the form which soon prevailed throughout the whole exarchate of Cæsarea and the patriarchate of Constantinople, where it has remained in use ever since. This was the form which was received by all the patriarchate of Antioch, translated into Coptic, revised by the patriarchs of Alexandria, and admitted into their church, used alike by the orthodox and heretics. At this day, after the lapse of near fifteen hundred years, the liturgy of Basil prevails, without any substantial variety, from the northern shores of Russia to the extremities of Abyssinia, and from the Adriatic and Baltic Seas to the farthest coast of Asia. In one respect, this liturgy must be considered as the most valuable that we possess. We can trace back the words and expressions of the greater portion to about the year 370 or 380. This is not the case with any other liturgy. The expressions of all other liturgies we cannot certainly trace in general beyond the fifth century."

3. *Liturgy of Chrysostom, or of Constantinople.*—"Besides the liturgy of Basil, the churches subject to the patriarch of Constantinople have, from a remote period, used another liturgy, which bears the name of Chrysostom." The order of the part of Chrysostom's liturgy which follows the dismissal of the catechumens is identical with that of Basil. "We may justly consider the main substance and order to be as old as the fourth century."

II. ALEXANDRIAN LITURGY.—The patriarchate of Alexandria possessed an ancient liturgy, which was attributed to St. Mark, probably for the first time, about the end of the fourth century, or beginning of the fifth. In the early part of the fifth century, the liturgy was enlarged by Cyril, patriarch of Alexandria; and hence it was afterwards called Cyril's by the Monophysites, whilst the orthodox continued to distinguish it by the older appellation of St. Mark's. "The difference between this liturgy and the great Oriental liturgy of Antioch, Cæsarea, and Constantinople, is in the order of the parts. The general and solemn prayers for men and things occurred in the middle of the Egyptian eucharistia or thanksgiving, and before the hymn Ter sanctus. In the Oriental liturgy, the general prayers are deferred till after the end of the benediction of the gifts. Another peculiarity of this rite was the direction of the deacon to the people, during the course of the thanksgiving, 'to arise,' 'look towards the east,' and 'attend' or 'sing' the hymn Ter sanctus. Of this there is nothing to be found in any other rite."

III. ROMAN LITURGY.—It has been supposed that the Roman Liturgy was composed by Gregory the Great, bishop of Rome, in the latter part of the sixth century; but some writers are of opinion that Gregory merely revised or improved a liturgy which he found already in use. Vigilius, a predecessor of Gregory, in an epistle written in the year 538, speaks of the text of the canon then existing as having been received from Apostolical tradition. "This liturgy was substantially the same in the time of Gelasius, A.D. 492, as it was in that of Gregory; it appears to have been the same in the time of Innocentius at the beginning of the fifty century, and was esteemed, at that time, and in the subsequent age, to be of Apostolical antiquity." Traces of higher antiquity than the early part of the fifth century are, however, merely conjectural. In this liturgy, the kiss of peace is not presented until after the consecration of the elements, which constitutes a remarkable variation from the liturgies of Antioch, Cæsarea, Constantinople, and all the East.

1. *Milanese Liturgy.*—The liturgy of Milan, commonly attributed to Ambrose, is substantially the same as that of Rome until the time of Gregory the Great; and appears to have been derived from the same origin. "In the time of Gregory, the church of Milan did not adopt the chief alteration made by him. From that time, if not previously, the liturgy of Milan began to be considered a peculiar rite; and, as the Romans gave their sacramentaries the names of Gelasius and Gregory, so the Milanese gave theirs the name of Ambrose; who, in fact, may have composed some parts of it. After the time of Gregory, the Milan liturgy doubtless received several additions. The earliest ecclesiastical writer who has been cited as speaking of the Ambrosian rite is Walafred Strabo, who died A.D. 849.

2. *The African Liturgy* agreed substantially with the ancient Roman; except that it contained an invocation of the Holy Spirit to sanctify the elements, conforming in this respect to the Oriental forms. It is probable that the first African bishops were ordained at Rome; and that they made their congregations acquainted with the liturgy and ritual of the mother-church.

IV. GALLICAN LITURGY.—An ancient liturgy, differing materially in many respects from those of Rome and Milan, was used in Gaul until the time of Charlemagne, when it was exchanged for the Roman by a decree of that prince. Mr. Palmer regards the church of Lyons as the source from which this peculiar liturgy was derived; and from the original connexion of that church with the East, he deems it probable that the ancient Gallican liturgy and rites were derived from the churches of Asia and Phrygia. Indeed, he seems disposed, by the aid of tradition and conjecture, to refer it to the Apostle John.

This liturgy bore a strong resemblance to the Oriental form. "The chief difference between the Gallican and Oriental liturgies consisted in this, that the prayer for the living and departed members of the Church occurred after the thanksgiving and consecration in the Oriental liturgy; while, in the Gallican, they preceded the salutation of peace and thanksgiving. There is another difference; namely, that the Gallican had not the three prayers of the faithful, which seem to have been introduced into the Oriental liturgy about the early part of the fourth century."

1. *The Mozarabic or Spanish Liturgy*, appears to have agreed very nearly with the ancient Gallican, in its general substance, and as to the number and order of its parts. From the writings of Isidore of Seville, and Vigilius of Rome, it appears that the liturgy of the Spanish churches was distinct from that of the Roman, in the sixth century. The original model and substance of the Spanish liturgy was probably derived from the Gallican church; and the form thus received was doubtless modified by the alterations and additions of Isidore, Leander, and other Spanish bishops. Isidore attributes the origin of this liturgy to St. Peter.

2. *Liturgy of Ephesus.*—Mr. Palmer thinks it highly probable that a liturgy resembling the ancient Gallican prevailed in the exarchate of Ephesus until the fourth century, when it may have been altered by the council of Laodicea, in order to make it conformable to the great Oriental rite, which has been used there ever since.

3. *British Liturgy.*—The ancient Gallican form may have been adopted in Britain at first. From the time of Patrick, (A.D. 432,) the Irish probably used the Roman liturgy. The ancient British liturgy may have been introduced into Ireland about a century after; and both forms may have been used at the same time in different parts of the island.

The Anglo-Saxon liturgy was formed from the Sacramentary of Gregory the Great, which was brought to England by Augustine and his companions at the end of the sixth or beginning of the seventh century. "As, however, each bishop had the power of making some improvements in the liturgy of his church, in process of time different customs arose, and several became so established as to receive the names of their respective churches. Thus gradually the 'Uses' or customs of York, Sarum, Hereford, Bangor, Lincoln, Aberdeen, &c., came to be distinguished from each other."

It appears that "the four original forms, from which all the liturgies in the world have been taken, resemble one another too much to have grown up independently, and too little to have been copied from one another. They were probably all constructed upon the basis of the form prescribed in the *Apostolical Constitutions;* or, at all events, were composed in conformity with some model of the third or fourth century. The prayers for the dead, which they contain, are unscriptural, and therefore unwarranted and vain; some expressions in the consecration of the elements are obvious departures from primitive doctrine; and the appropriation of false titles, introduced after the composition and first use of the forms themselves, is as plainly opposed to Christian simplicity and truth. But, together with these defects, we recognise in these ancient formularies much that is truly pious and devotional. It has been the wisdom of our Church to retain what is excellent in these forms, while she has rejected what is spurious and wrong. May all the members of that Church make a devout and thankful use of these venerable addresses to the throne of grace, purified as they now are from base alloy, and admirably adapted to assist the aspirations of the pious Christian in the most solemn offices of religion. While we 'hold fast' every 'form of sound words,' let us 'pray with the spirit,' and 'pray with the understanding also.'"

The Liturgy of the Church of England was compiled in the year 1547, and established in the second year of King Edward VI. Three years afterwards it was revised, because some things were contained in that liturgy which showed a compliance with the superstition of those times, and exceptions were taken against it by some learned men at home and by Calvin abroad. Several alterations were made in it, which consisted in adding the general confession and absolution, and in making the communion to begin with the ten commandments. The use of oil in confirmation and extreme unction was left out, and also prayers for souls departed, and what related to a belief of Christ's real presence in the eucharist. This liturgy, so reformed, was established by the acts of 5 and 6 Edward VI., cap. 1. However, it was abolished by Queen Mary, who enacted, that the service should stand as it was most commonly used in the last year of the reign of King Henry VIII. That of Edward VI. was re-established with some alterations by Elizabeth. Some further alterations were introduced, in consequence of the revision by order of King James, in the first year of his reign, particularly in the office of private baptism, and other passages, with the addition of five or six new prayers and thanksgivings, and all that part of the catechism which contains the doctrine of the sacraments. The Book of Common Prayer, so altered, remained in force from the first year of King James I. to the fourteenth of Charles II.; the last revision of the liturgy being effected in 1661.

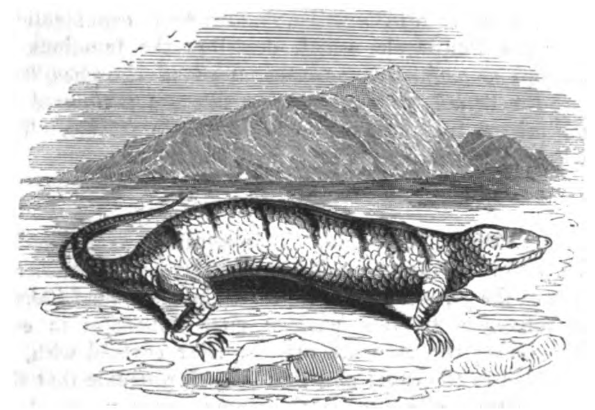
The Liturgy of the Roman church consists of the Breviary, containing the matins, lauds, &c.; the Missal, or volume employed in saying mass, containing likewise the Calendar, the general rubrics, or rites of that mass; the Ceremonial, containing the offices peculiar to the pope, such as consecration, benediction, canonization, &c.; the Pontificale, which describes the functions of bishops at ordinations, consecrations of churches, &c.; and the Ritual, containing the services as performed by the priests, both in public worship and in private. The whole of this liturgy is performed in Latin.

LIVER, כבד *kabid.* This word occurs in Exodus 29. 13 in the directions for the sacrifice at the consecration of the priests. Calmet, in his *Commentaire Littéral*, in reference to this passage, cites Athenæus in evidence, that the ancients ate the liver covered with, or enfolded in the caul; and he thinks it probable that the liver of the victim was, in the same manner, wrapped up in the caul before it was laid upon the altar; and this is what Moses means by the "caul above" or upon "the liver."

In Lamentations 2. 11 we read, "My liver is poured upon the earth;" which is an expression of great lamentation. Among the Hebrews, the liver as well as the heart was regarded as the seat of the passions and the affections. Dr. John Mason Good is of opinion, that such allusions, in order to convey their real signification, should be rendered not literally but equivalently: thus in Psalm 16. 9, "My heart is glad and my glory rejoiceth," as it occurs in our authorized version, is literally "My heart is glad and my liver rejoiceth;" but such an interpretation could scarcely be read without a smile.

In Ezekiel 21. 21, we read of various modes of divination practised by the king of Babylon; among others, "He looked in the liver." This form of divination was called Hepatoscopia, and constituted a chief part of those presages which were derived from observations made upon the internal parts of animals slain for sacrifice. The liver was the first part inspected, and if this appeared very bad, no observations were made on the other parts; any favourable appearances which they offered not being in such a case thought worthy of attention. If the liver exhibited its natural healthy colour and condition, or if it was double, or there were two livers, and if the lobes inclined inwards, the signs were highly favourable, and success in any proposed object was deemed to be insured; but nothing but dangers and misfortunes were foreboded when there was too much dryness, or a band between the parts, or if it was without a lobe, and still more when the liver itself was wanting, which is said to have sometimes happened. The omens were likewise considered full of evil when the liver had any blisters or ulcers; if it was hard, thin, or discoloured; had any humour upon it; or if, in boiling, it became soft, or was displaced. The signs which appeared on the concave part of the liver concerned the family of the person offering the sacrifice; but those on the gibbous side affected his enemies; if either of these parts were shrivelled, corrupted, or in any way unsound, the omen was unfortunate, but the reverse when it appeared sound and large. Æschylus makes Prometheus boast of having taught man the division of the entrails, if smooth and of a clear colour, to be agreeable to the gods; also the various forms of the gall and the liver. Among the Greeks and Romans it was considered an unfortunate omen if the liver was injured by a cut in killing the victim. See Caul; Divination.

LIZARD, לטאה *letaah*, (Levit. 11. 30;) Sept. *καλβωτης;* Vulg. *stellio.* The root in Arabic signifies "to adhere," from which Bochart concludes that it is a red poisonous kind of lizard that is here meant; but the *Lacerta stellio*, or starry lizard, which, from its present abundance in Palestine and Egypt, is most probably intended, is covered with tubercles, and is of a gray colour. It lives in the holes of walls, and under stones, and covers itself with dirt. Lizards of different species are extremely abundant both in the settled country and in the deserts around Palestine. The species have not been very accurately distinguished; the *Lacerta stellio* is, however, that which appears to be most common in Palestine, and particularly in Judæa, where Belon states that it sometimes attains the size of a weasel. This is the lizard which infests the pyramids; and, in other countries where it is found, harbours in the crevices and between the stones of old walls, feeding on flies and other winged insects. This may be the species intended by Bruce when he says, "I am positive that I can say, without exaggeration, that the number I saw one day, in the great court of the Temple of the Sun at Baalbec, amounted to many thousands; the ground, the walls, the stones of the ruined buildings, were covered with them; and the various colours of which they consisted made a very extraordinary appearance, glittering under the sun, in which they lay sleeping and basking." Lord Lindsay also describes the ruins at Jeraish as "absolutely alive with lizards." Near Suez, he speaks of "a species of gray lizard;" and on the ascent towards Mount Sinai, "hundreds of little lizards of the colour of the sand, and called by the natives Sarabandi, were darting about." And in the Syrian desert, Major Skinner writes:—"The ground is teeming with lizards; the sun seems to draw them from the earth, for sometimes when I have fixed my eye upon one spot, I have fancied that the sands were getting into life, so many of these creatures at once crept from their holes."



Lacerta stellio.

Sir John Gardner Wilkinson says, "In Egypt, of the lizard tribe, none but the crocodile seems to have been sacred. Those which occur in the hieroglyphics are not emblematic of the gods, nor connected with religion."

LOAF, ככר *kikar*, a circle, combined with לחם *lechem*, bread, rendered in our version "loaf," in Exodus 29. 23 signifies a round cake, the usual form of bread among the ancients. The word חלה *hhallah*, "cake," (2Sam. 6. 19,) often refers to a cake of oblation, (Levit. 8. 26,) from the root חלל *hhalal*, to pierce through, because they were pricked, as among the Arabians and Jews of the present day. We also find, on the paintings in the monuments of Egypt, representations of offerings of cakes pricked.

The bread of the Jews was either in small loaves, or else in broad and thick cakes, as is the present custom in the East. Bread was always broken into such portions as were required, and distributed by the master of the family.

The two wave loaves mentioned in Leviticus 23. 17 are called in Hebrew לחם תנופה *lechem tinuphah*, signifying the act of waving or moving to and fro before Jehovah, a ceremony observed in the consecration of offerings; hence applied as a name to anything consecrated in this manner. See Bread; Cakes.

LO-AMMI, לא-עמי (*Not my people*,) a name given by Divine command to one of the sons of the prophet Hosea. (Hosea 1. 9.)

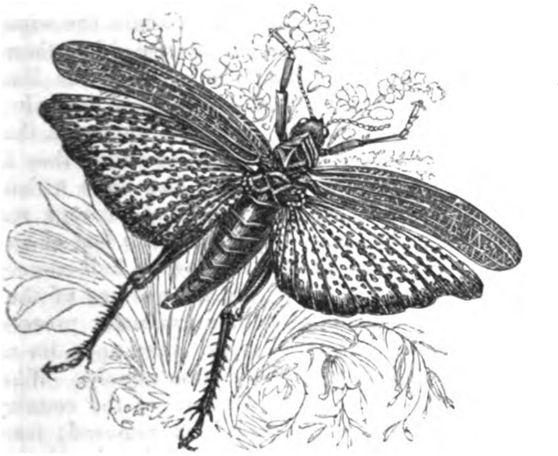
LOCK, מנעול *manoul*, (Cant. 5. 5,) means properly a bolt or bar, though rendered in our version "lock."

The description given by Turner, in his *Journal of a Tour in the Levant*, of the wooden locks commonly used in Egypt, may afford some idea of this kind of fastening, which was probably nearly the same in the time of Solomon. These locks "consist of a long hollow piece of wood fixed in the door, so as to slide backward and forward, which enters a hole made for it in the door-post, and is there fastened by small bolts of iron wire, which fall from above into little orifices made for them in the top of the lock. The key is a long piece of wood, having at the end small pieces of iron wire of different lengths, irregularly fixed in, corresponding in number and direction with the bolts which fall into the lock; these it lifts, upon being introduced into the lock, which it then pulls back. The bolts of wire differ in number from three to fourteen or fifteen, and it is impossible to guess at the number a lock contains, or at the direction in which they are placed." See DOOR.

LOCKS OF HAIR. See NAZARITE.

LOCUST, ארבה *arbeh*, (Exod. 10. 4,) probably from the root רבה *rabah*, to multiply.

The arbeh is often mentioned with other kinds of locusts with which the East so much abounds. This species is supposed to be the *Gryllus migratorius*, which is about two inches and a-half in length, and is chiefly of a green colour, with dark spots. The mandibles or jaws are black, and the wing coverts are of a bright brown, spotted with black. It has an elevated ridge or crest upon the thorax, or that portion of the body to which the legs and wings are attached. The legs and thighs of these insects are so powerful, that they can leap to a height of two hundred times the length of their bodies; when so raised, they spread their wings, and fly so close together, as to appear like one compact moving mass.


The Locust.

Bochart enumerates ten different kinds of locusts, which he thinks are mentioned in the Scriptures; they are as follow:—

(1.) ארבה *arbeh*, is probably the general name including all the species. The word is sometimes rendered in our version "grasshopper." (Judges 6. 5; 7. 12; Job 39. 20.)

(2.) גיב *gob*, (Amos 7. 1,) is rendered in our version "grasshopper." Bochart derives the word from גבה *gabah*, to creep out of the earth, which is the case with the young ones in spring.

(3.) גזם *gazam*, (Joel 1. 4; 2. 25; Amos 4. 9,) is rendered in our version "palmer worm." The Chaldee and Syriac versions understand it of the young yet unfledged locust, or bruchus, which is peculiarly applicable to the passage in Joel 1. 4, where the גזם *gazam* causes the beginning of the devastation. The Septuagint renders it *καμπη*, Vulgate *eruca*, a caterpillar.

(4.) חגב *hhagab*, (Levit. 11. 22,) a species of winged locust, and eatable, frequently rendered in our version "grasshopper," (Numb. 13. 33,) is supposed by some naturalists to be the *Gryllus coronatus* of Linnæus. See GRASSHOPPER.

(5.) חנמל *hhanamal*, occurs only in Psalm 78. 47. Our version renders this word "hail," in which Gesenius likewise concurs, but Bochart follows some of the Rabbins in rendering it a species of locust.

(6.) חסיל *hhasil*, (1 Kings 8. 37; Psalm 78. 46,) is rendered in our version "caterpillar," but means probably a kind of locust. The Septuagint renders it *βρουχος*, a locust without wings. See CATERPILLAR.

(7.) חרגל *hhargol*, (Levit. 11. 22,) is rendered in our version "beetle." (See BEETLE.) Rosenmüller, in his notes to Bochart, suggests that this may be the *Gryllus onos* or *papus* of Linnæus. It is the name of a kind of locust, eatable and winged. Gesenius says the Arabic word signifies a drove of horses, or a swarm of locusts.

(8.) ילק *yalek*, is rendered sometimes in our version "cankerworm," (see CANKERWORM,) and sometimes "caterpillar." Gesenius says it was a species of locust. Oedman takes it for the *Gryllus cristatus* of Linnæus, others for the *Gryllus hæmatopus-horripilaus*, of a hairy bristly kind.

(9.) סלעם *solam*, occurs in Leviticus 11. 22 only; our version renders it, "the bald locust." Gesenius says it was a four-footed, winged, and eatable kind of locust, deriving the name from a root in Chaldee, signifying to devour, consume.

(10.) צלצל *tsiltsal*, occurs in Deuteronomy 28. 42. Michaëlis says this was the *Gryllus talpiformis*. Tychsen believes it was the *Gryllus stridulus* of Linnæus, and that its name imports this. Gesenius thinks it was probably a kind of tree-cricket, so named from the noise which it makes.

One of the plagues inflicted upon the Egyptians was a plague of locusts, (Exod. ch. 10,) by which we must understand a swarm more numerous and destructive than usual, perhaps sent at an unexpected time, for to the present day locusts infest not only Egypt, but all the neighbouring countries, appearing in greater or less numbers almost every year. The operation of the female locust in laying her eggs is highly interesting, and was observed in ancient times. Pliny says, "She chooses a piece of light earth, well protected by a bush or hedge, where she makes a hole for herself, so deep that her head just appears above it; she here deposits an oblong substance, exactly the shape of her own body, which contains a considerable number of eggs, arranged in neat order, in rows against each other, which remain buried in the ground most carefully, and artificially protected from the cold of winter." Mr. Morier, in his *Travels in Persia*, observes, "The eggs are brought into life by the heat of the sun. If the heats commence early, the locusts early gain strength, and it is then that their depredations are most feared, because they commence them before the corn has had time to ripen, and they attack the stem when it is still tender. I conjecture that 'camping in the hedges in the cold day,' mentioned by the prophet Nahum, (3. 17,) may be explained by the eggs being deposited during the winter; and 'when the sun ariseth they flee away,' may also be illustrated by the flying away of the insect, as soon as it had felt the sun's influence." The inhabitants of Syria have observed that locusts are always bred by mild winters, and that they constantly come from the deserts of Arabia.

The number of these insects is incredible to any person who has not himself witnessed it. The Rev. Mr. Hartley, in his *Travels in Greece and Asia Minor*, says, speaking of the locusts, "I am perfectly astonished at their multitudes. They are, indeed, as a strong people, set in battle array; they run like mighty men; they climb the walls like men of war. I actually saw them run to and fro in the city of Thyatira; they ran upon the wall; they climbed up upon the houses; they entered into the windows like a thief."

Locusts in Syria and Arabia are observed to come invariably from the East, and hence the popular tradition that they are produced by the waters of the Persian Gulf. Syria is not equally with Arabia exposed to their ravages. The province of Nejed, in particular, is sometimes overwhelmed to such a degree that, having destroyed the harvest, they penetrate by thousands into the private dwellings, and devour whatever they can find, even the leather of the water-vessels. It was in the country east of the Dead Sea that Burckhardt first obtained a view of a swarm of locusts. They so completely covered the surface of the ground, that his horse killed numbers of them at every step, while he had the greatest difficulty in keeping from his face those that rose up and flew about.

From the Scriptures it appears that in Palestine the country was frequently laid waste by vast bodies of migrating locusts; and the brief notices of the inspired writers as to the habits of the insects, their numbers, and the devastation they cause, are amply borne out by the more laboured details of modern travellers.

By the prophet Joel (2. 11) they are termed the "army of the Lord," from the military order which they appear to observe: disbanding themselves and encamping in the evening, and in the morning resuming their flight in the direction of the wind, unless they meet with food. (Prov. 30. 27; Nahum 3. 17.) They fly in countless hosts, (Judges 6. 5; Jerem. 46. 23,) so as to obscure the sun and bring a temporary darkness upon the land; (Exod. 10. 15; Joel 2. 2;) and the noise made by them is compared to the noise of chariots. (Joel 2. 5.) If the weather be cold, they encamp in the hedges, until the sun rises, when they resume their progress, (Nahum 3. 17,) climbing or creeping in perfect order. Regardless of every obstacle they mount the walls of cities and houses and enter the very apartments. (Joel 2. 7-9.) They devour every green herb, and strip the bark off every tree, (Exod. 10. 12,15; Joel 1. 4,7,10,12,16,18,20,) so as to render the land which before was as the garden of Eden, a desolate wilderness, as if it had been laid waste by fire. (Joel 2. 3.) The noise they make, when committing their ravages, is compared to the crackling noise of fire among the dry stubble, or a mighty host set in battle array. (v. 5.) So fearful are the effects of their devastations that every one was filled with dismay, (v. 6,) and vainly attempted to prevent them from settling on their grounds by making loud shouts, (Jerem. 51. 14,) as the inhabitants of Egypt and the Nogai Tartars do to this day. What increases this tremendous calamity is, that when one host is departed, it is succeeded by a second, and sometimes even by a third or a fourth, by which everything that has escaped the ravages of the preceding is inevitably consumed. Arabia is generally considered as the native country of these insects, and we learn that they were carried thence into Egypt by an east wind, (Exod. 10. 13,) and were removed by a westerly wind, (v. 19,) which blew from the Mediterranean Sea, (that lay to the north-west of that country,) and wafted them into the Red Sea, where they perished. On their departure from a country they leave their fetid excrements behind them, which pollute the air, and myriads of their eggs deposited in the ground, whence issue in the following year a new and more numerous army. They are generally carried off by the wind into the sea, where they perish; and their dead bodies putrefying on the shore, emit a most offensive smell.

The plague of locusts predicted by Joel entered Palestine from Hamath, one of the northern boundaries, whence they are called the northern army, and were carried away by the wind, some into the dreary plain on the coast of the East (or Dead) Sea, and others into the Utmost (or Mediterranean) Sea. (Joel 2. 20.) These locusts are larger than those which sometimes visit the southern parts of Europe. From their heads being shaped like that of the horse, the prophet Joel says, that they "have the appearance of horses;" and on account of their celerity they are compared to horsemen at full gallop, (2. 4,) and also to horses prepared for battle. (Rev. 9. 7.) The locust has a large open mouth; and in its two jaws four incisive teeth, which traverse each other like scissors, and from their mechanism are calculated to grasp and cut everything of which they lay hold. These teeth are so sharp and strong, that the prophet, by a bold figure, terms them, the teeth of a great lion. (Joel 1. 6.) Their numerous swarms like a succession of clouds, sometimes extend a mile in length, and half as much in breadth, darken the horizon, and intercept the light of the sun. Should the wind blow briskly, so that the swarms are succeeded by others, they afford a lively idea of that similitude of the Psalmist, (109. 23,) of being "tossed up and down as the locusts." Wherever they alight, the land is covered with them for the space of several leagues, and sometimes they form a bed six or seven inches thick. The noise which they make in browsing on the trees and herbage may be heard at a great distance, and resembles that of an army foraging in secret, or the rattling of hail-stones; and whilst employed in devouring the produce of the land, it has been observed that they uniformly proceed one way, as regularly as a disciplined army upon its march. Fire itself, indeed, consumes not so rapidly. Wherever their myriads spread, the verdure of the country disappears as if a covering had been removed; trees and plants, stripped of their leaves, and reduced to their naked boughs and stems, cause the dreary image of winter to succeed, in an instant, to the rich scenery of the spring. When these clouds of locusts take their flight, to surmount any obstacle, or traverse more rapidly a desert soil, the heavens may literally be said to be obscured by them.

"The devastations of the locust," says Dr. Bowring, in his *Report on Syria*, "are often a great detriment to the agriculturist: they sometimes cross the country, destroying everything before them. A few years ago the army of Ibrahim Pacha, in the attempt to extirpate them, gathered up no less than 65,000 ardebs, each equal to five English bushels, and therefore equivalent in the whole to 325,000 bushels. No one can estimate the damage caused by these creatures; when they are grown to a certain size, it is impossible to conquer or resist them; they come like flights of birds, darkening the air, and the destruction of hundreds of thousands seems in no respect to diminish their numbers."

Dr. Shaw thus describes a visitation of these insects; he is speaking of Syria: "The locusts were no sooner hatched in June, than each of the broods collected itself into a compact body of a furlong or more in square, and marching afterwards directly forward towards the sea, they let nothing escape them; eating up everything that was green and juicy, not only the lesser kinds of vegetables, but the vine likewise, the fig-tree, the pomegranate, the palm and the apple-tree, even all the trees of the field, (Joel 1. 12,) in doing which they kept their ranks like men of war, climbing over, as they advanced, every tree or wall that was in their way; nay, they entered into our very houses and bed-chambers like thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they heaped up therein heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts.

But this was all to no purpose, for the trenches were quickly filled up, and the fires extinguished by infinite swarms succeeding one another, whilst the front was regardless of danger, and the rear pressed on so close, that a retreat was altogether impossible. A day or two after one of these broods was in motion others were already hatched to march and glean after them, gnawing off the very bark, and the young branches of such trees, as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet to 'a great army,' who further observes, that 'the land is as the garden of Eden before them, and behind them a desolate wilderness.'"

In Light's *Travels in Africa*, edited by Campbell, the writer remarks, "I never saw such an exhibition of the helplessness of man as I have seen to day. While we were sitting at dinner, a person came into the house, quite pale, and told us that the locusts were coming. Every face gathered darkness. I went to the door—I looked above, and all round, and saw nothing. 'Look to the ground,' was the reply, when I asked where they were. I looked to the ground, and there I saw a stream of young locusts without wings, covering the ground at the entrance of the village. The stream was about five hundred feet broad, and covering the ground, and moving at the rate of two miles an hour. In a few minutes they covered the garden wall, some inches deep, and the water was immediately let into the channel, into which it flows to water the garden. They swim with the greatest ease over standing water, but the stream carried them away, and after floating in it about a hundred paces, they were drowned. All hands were now at work to keep them from the gardens, and to keep them from crossing the stream. To examine the phenomenon more clearly, I walked about a mile and a half from the village, following the course of the stream. Here I found the stream extending a mile in breadth, and, like a thousand rivulets all flowing into one common channel. It appeared as if the dust under my feet was forming into life, and as if God, when he has a controversy with a people, could raise the very dust of the earth on which they tread in arms against them. Man can conquer the tiger, the elephant, the lion, and all the wild beasts of the desert; he can turn the course of the mighty rivers, he can elude the violence of the tempest, and chain the wind to his car; he can raise the waters into clouds, and, by the means of steam, create a power that is yet beyond human measurement; he can play with the lightnings of heaven, and arrest its thunders; but he is nothing before an army of locusts. Such a scene as I have witnessed this afternoon would fill England with more consternation than the terrific cholera. One of the people here informs us, that he had seen a stream that continued ten days and nights flowing upon his place. During that time every person in the place was at work to preserve his garden; as to the corn fields they were obliged to give them up. They continued to the fifth day defending their gardens; on the evening of the fifth day, the locusts were between five and ten feet deep, and the mass by this time became terrible, and literally fell in pieces over the garden walls."

Major Moore, when at Poonah, had the opportunity of seeing an immense army of these creatures which ravaged the Mahratta country, and was supposed to have come from Arabia. "The column they composed," says he, "extended five hundred miles; and so compact was it when on the wing, that like an eclipse it completely hid the sun, so that no shadow was cast by any object;" and some lofty tombs, distant from his residence not two hundred yards, were rendered quite invisible.

Singular as the permission to eat locusts may appear, as recorded in Leviticus 11. 22, yet nothing is more certain, than that several nations, both of Asia and Africa, anciently used these insects for food, and that they are still eaten in the East. The locusts which formed part of the food of John the Baptist, (Mark 1. 6,) were these insects, and not as has been sometimes supposed the fruit of the locust tree. Diodorus Siculus mentions a people of Ethiopia, who were so fond of eating them that they were called acridophagi, eaters of locusts. They made large fires which intercepted the flight of the locusts, which they collected and salted; thus preserving them palatable till the season for again collecting them returned. Pliny relates that, in some parts of Ethiopia, the inhabitants lived upon nothing but locusts salted, and dried in the smoke; and that the Parthians also accounted them a pleasant article of food. The modern Arabs catch great quantities of locusts, of which they prepare a dish by boiling them with salt, and mixing a little oil, butter, or fat; sometimes they toast them before a fire, or soak them in warm water, and without any other culinary process, devour almost every part except the wings. They are also said to be sometimes pickled in vinegar. At Bushire, in Persia, Mr. Price saw "many Arab women employed in filling bags with locusts, to be preserved and eaten like shrimps." "Locusts," says Jackson, in his *Account of Morocco*, "are esteemed a great delicacy, and during the time of their swarming, dishes of them are generally served up at the principal repasts. There are various ways of dressing them; that usually adopted is to boil them in water half an hour, then sprinkle them with salt and pepper, and fry them, adding a little vinegar. The head, wings, and legs, are thrown away, the rest of the body is eaten, and resembles the taste of prawns. As the criterion of goodness in all eatables among the Moors is regulated by the stimulating qualities which they possess, so these locusts are preferred to pigeons, because supposed to be more invigorating. A person may eat a plate full of them containing two or three hundred without any ill effects."

Locusts are also eaten by the Bedouins, who collect them in great numbers in the beginning of April. After having been roasted a little upon the iron plate on which bread is baked, they are dried in the sun, and then put into large sacks with the mixture of a little salt. Another way is to throw them alive into boiling water, in which a good deal of salt has been mixed; after a few minutes they are taken out and dried in the sun; the heads, feet, and wings are then torn off, the bodies are cleansed from the salt and perfectly dried, after which they are stowed away in sacks. They are never served up as a dish, but every one takes a handful of them when hungry. They are sometimes eaten broiled in butter; and they often contribute materials for a breakfast when spread over unleavened bread mixed with butter. In some parts, after being dried, the Arabs grind them to a powder, of which a kind of bread is made in small cakes. Of all the Bedouins encountered by Burckhardt, those of Sinai alone abstain from using locusts as an article of food; and in the towns of Arabia there are shops in which locusts are sold by measure. They are not eaten by the peasants of Syria; although some poor fellahs in the Haouran will make a meal of them when pressed by hunger. They break off the heads, and take out the entrails before drying them in the sun, whereas most of the Bedouins swallow them entire.

From their swarming together, and the havoc they make, locusts are in Scripture an ordinary symbol of hostile armies, the words "caterpillars," or "cankerworm," being, however, often used in our translation.

As the symbolical locusts mentioned in Revelation 9. 4, are said to hurt man, which the natural locusts do not, further than by injuring vegetation, this must be understood of a class of persons who resemble that insect only in some of its more remarkable qualities; such as number, noxiousness, and capacity of devastation, especially when they are represented (v. 7) as having human faces, and (v. 8) "hair like women," and wearing golden crowns. Almost all interpreters agree, that by the locusts in the Apocalypse, the Saracens are intended, and the rise of the Mohammedan imposture and power, about A.D. 606. Mede, Daubuz, Lowman, and Bishop Newton, appear to agree on this subject. To explain the imagery of Revelation 9. 1-11, Taylor has translated the following passage from Niebuhr:—"An Arab of the desert, near Bussorah, informed me of a singular comparison of the locust with other animals. The terrible locust of chapter 9 of the Apocalypse not then occurring to me, I regarded this comparison as a jest of the Bedouin, and paid no attention to it, till it was repeated by another from Bagdad. It was thus: he compared the head of the locust to that of the horse; its breast to that of the lion; its feet to those of the camel; its body to that of the serpent; its tail to that of the scorpion; its horns, if I mistake not, to the locks of hair of a virgin; and so of other parts."

LOD. See Lydda.

LODEBAR, לא דבר (*Without pasture,*) the name of a place in Gilead, (2Sam. 17. 27,) probably the same which in Joshua 13. 26 is called Debir. (See Debir.) In 2Sam. 9. 4,5, the name is spelled לודבר

LODGE, מלוּנה *miloonah,* (Isai. 1. 8,) signifies a shed or lodge for the watchman in a garden; it also refers to a sort of hanging bed or hammock, which travellers in hot climates, or the watchmen of gardens or vineyards, hang on high trees to sleep in at night, probably from the fear of wild beasts. The word occurs in Isaiah 24. 20, where it is said in our version, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage;" the latter clause should read, "and shake like a hammock."

The lodge here referred to was a little temporary hut covered with boughs, straw, turf, or similar materials, for a shelter from the heat by day and the cold and dews by night, for the watchmen that kept the garden, or vineyard, during the short season while the fruit was ripening, (Job 27. 18,) and speedily removed when it had served that purpose. It is usually erected on a slight artificial mound of earth, with just space sufficient for one person, who, in this confined solitude, remains constantly watching the ripening crop, as the jackals during the vintage often destroy whole vineyards, and likewise commit great ravages in the gardens of cucumbers.

LODGING-PLACE, מלון *malon.* The prophet Jeremiah says, (ch. 9. 2,) "Oh that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people and go from them!" "People in the East," Roberts remarks, "on their journeys to other towns or countries, are obliged to travel through the most lonely wilds. Hence the native sovereigns, or opulent men, erect what are called rest-houses, or choultries, where the travellers or pilgrims reside for the night. It is in the wilderness where the devotees and ascetics live retired from men; there either for life, or for a short period, they perform their austerities, and live in cynical contempt of man. When a father is angry with his family he often exclaims, 'If I had but a shade in the wilderness, then should I be happy; I will become a pilgrim, and leave you.' Nor is this mere empty declamation to alarm his family; for numbers in every town and village thus leave their homes and are never heard of more. There are, however, many who remain absent for a few months or years, and then return. Under these circumstances, it is no wonder, when a father or husband threatens his family he will retire to the Katu (wilderness), that they become greatly alarmed. But men who have been reduced in their circumstances become so mortified, that they also retire from their homes, and wander about all their future lives as pilgrims. 'Alas, alas! I will retire to the jungle and live with wild beasts,' says the broken hearted widow."

LOFT, עליה *aleyah,* (1Kings 17. 19,) signifies a small covered place on the flat roof of an Oriental house. In Acts 20. 9, the large upper chamber of the house in which St. Paul was preaching when Eutychus fell down, is called "the third loft." See Chamber; Eutychus; House.

LOG, לג (Levit. 14. 10,) a small measure for liquids, being, according to the Rabbins, the twelfth part of a hin; thus, equal to five-sixths of a pint.

LOINS, מתנים *mathnayim,* (Exod. 12. 11,) the upper part of the hip where the girdle is worn.

חגר מתנים *hhagar mathnayim,* "to gird the loins," is an expression of frequent occurrence in the Scriptures. In Eastern countries those who travel on foot are obliged to fasten their garments at a greater height from their feet than they are accustomed to do at other times. This is what is understood by girding their loins: not simply having girdles about them, but the wearing their garments at a greater height than usual. Sir John Chardin remarks there are two ways of doing this; the dress of the Eastern people is a long vest reaching down the calf of the leg, more or less fitted to the body, and fastened upon the loins by a girdle, which goes three or four times round them. "This dress is fastened higher up two ways: the one, which is not much used, is to draw up the vest above the girdle, just as the monks do when they travel on foot; the other, which is the common way, is to tuck up the fore parts of their vest into the girdle and so fasten them. All persons in the East that journey on foot, always gather up their vest, by which they walk more commodiously, having the leg and knee unburdened and unembarassed by the vest, which they are not when that hangs over them." In this manner he supposes the Israelites were prepared for their going out of Egypt when they ate the first Passover.

Roberts informs us, "When people take a journey, they have always their loins well girded, as they believe they can walk much faster and to a greater distance. Before the palanquin bearers take up their load, they assist each other to make tight a part of the sali or robe round the loins. See the man who has to run a race or take a journey; he girds up his loins with a long robe or shawl. Elijah (1Kings 18. 46) therefore thus prepared himself to run before the chariot of the king. Great persons have always men running before them, with an ensign of office in their hands. Elijah probably did this in consequence of the wonderful events that had taken place: fire having come from heaven, Baal's priests having been destroyed, the rain having descended, and the proud king his enemy having been reconciled, he ran before as the priest of the Lord, to show from whom the blessings had come.

"The Almighty, in addressing Job, (ch. 38. 3,) says, 'Gird up now thy loins like a man; for I will demand of thee, and answer thou me.' People in the East often say to each other, 'Well, Tamby, you have a difficult task before you; gird up your loins.' 'Come, help me to gird this sali, (that is, mantle or shawl,) round my loins; I have a long way to run.' 'Poor fellow! he soon gave it up; his loins were not well girded.'" See Girdle.

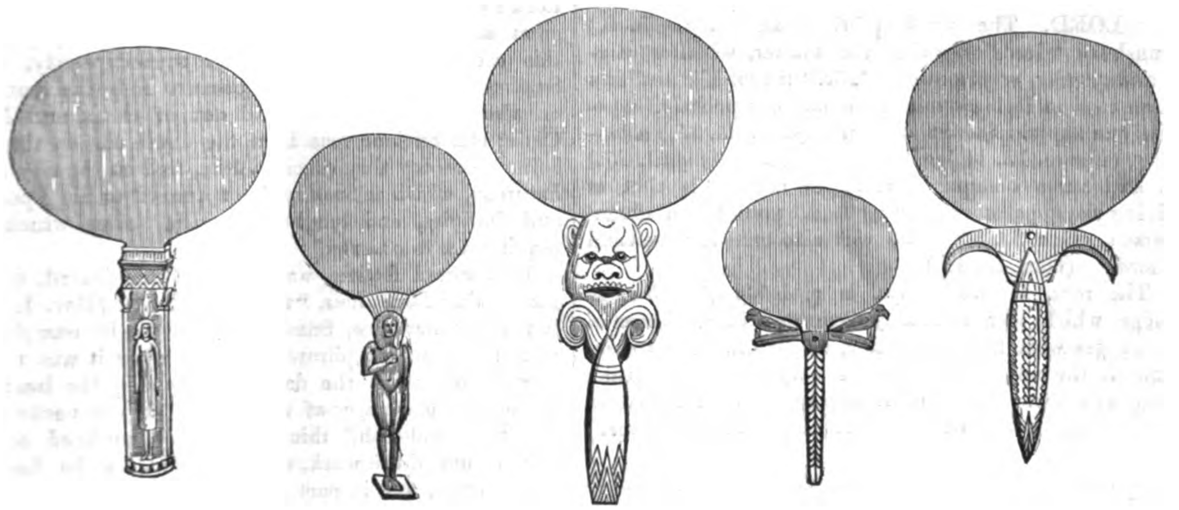
LOIS, the name of a Christian matron, and the grandmother of Timothy, of whose faith the Apostle Paul speaks with great commendation. (2Tim. 1. 5.)

LONG LIFE. The Psalmist says, "With long life will I satisfy him; and show him my salvation." (Psalm 91. 16.) And in the Prophet Isaiah we read, "For as the days of the tree are the days of my people." (65. 22.)

Roberts remarks, "The people of the East have a particular desire for long life; hence one of their best and most acceptable wishes is, 'May you live a thousand years;' 'May you live as long as the aali tree,' that is the banyan or *Ficus Indica*. I never saw a tree of that description dead, except when struck by lightning; and to cut one down would, in the estimation of a Hindoo, be almost as great a sin as the taking of life. I do not think this tree will die of itself, because it continues to let fall its own supporters, and will march over acres of land if not interrupted. Under its gigantic branches the beasts of the forest screen themselves from the heat of the sun; and under its shade may be seen the most sacred and valued temples of the Hindoos."

LOOKING BACK. We read in Genesis 19. 26, that Lot's wife "looked back from behind him, and she became a pillar of salt."

It is the custom in the East, whether walking or riding, for the wife to be behind her husband, as no woman goes before or beside her husband. "The expression 'from behind him,'" Roberts observes, "seems to imply that she was following her husband, as is the custom at this day. When men or women leave their house they never look back, as 'it would be very unfortunate.' Should a husband have left anything which his wife knows he will require, she will not call on him to turn or look back; but will either take the article herself, or send it by another. Should a man have to look back on some great emergency, he will not then proceed on the business he was about to transact. When a person goes along the road (especially in the evening), he will take great care not to look back, because evil spirits would assuredly seize him. When they go on a journey, they will not look behind, though the palankeen or bandy should be close upon them; they step a little on one side, and then look at you. Should a person have to leave the house of a friend after sunset, he will be advised, in going home, not to look back: 'As much as possible keep your eyes closed; fear not.' Has a person made an offering to the evil spirits, he must take particular care, when he leaves the place, not to look back. A female known to me is believed to have got her crooked neck by looking back. Such observations as the following may be often heard in private conversation: 'Have you heard that Comaran is very ill?' 'No, what is the matter with him?' 'Matter! why he has looked back, and the evil spirit has caught him.'"



Metal Looking-glasses. From the Egyptian Monuments.

LOOKING-GLASS. The words מראה *maroh*, (Exod. 38. 8,) ראי *rie*, (Job 37. 18,) signify metal mirrors, or "brazen glasses," as the margin of the first passage renders it.

In Exodus 38. 8 we read, in our version, that the laver of brass was made of the looking-glasses of the women assembling at the door of the tabernacle of the congregation; this is also the rendering of the Septuagint, the Vulgate, the Arabic, and other translations, as well as the view of the Jewish commentators; but Dr. Boothroyd considers the text to mean that the laver was made under the inspection of the women, not with their mirrors. The Egyptian women took their mirrors with them when they went to their temples; and the Israelitish women were accustomed to carry their mirrors to the most solemn places of worship. They were chiefly made of molten brass polished; hence they were called גליונים *gilyonim*, or shining, (Isai. 3. 23,) and were carried in their hands. Their chambers were not ornamented with them, but the chamber doors, Professor Jahn says, were latterly made of a polished stone, in which objects might be obscurely seen, to which he thinks the Apostle Paul refers. (1Cor. 13. 12.) Stone mirrors are noticed very early, but as such mirrors could not have been in any degree equal to those of polished metal, they are rarely alluded to by ancient authors, and then seem to be chiefly used for purposes of ornament, being polished slabs or panels fixed in the walls of wainscoted apartments. For this purpose the Romans preferred what Pliny calls the obsidian stone, which Beckman identifies with the species of vitrified lava now called Icelandic agate.

Sir John Gardner Wilkinson says, "One of the principal objects of the toilet amongst the ladies of Egypt was the mirror. It was of a mixed metal, chiefly of copper, most carefully wrought and highly polished. The mirror itself was nearly round, inserted into a handle of wood, or stone, or metal, the form of which varied according to the taste of the owner. The same kind of metal mirror was used by the Israelites."

In the Egyptian room of the British Museum may be seen various specimens of ancient metal mirrors. There is one with a handle in the shape of a lotus sceptre surmounted by the head of Athor, the goddess of beauty, with an inverted crescent; another with a handle in the shape of a plaited tress of hair surmounted by two hawks; likewise several with handles of wood; one terminates in the head of a hawk-headed deity, in a claft; the other in a kind of standard, having at one end the right symbolic eye; another with an ivory handle in the form of a column, with a lotus capital, and another with a handle of porcelain, in the form of a lotus sceptre; on its upper surface is inscribed the name of "Monthembe, son of Hykkoth."

Roberts says, "The Hindoos do not appear to have had mirrors made of silvered glass until they became acquainted with Europeans; but they had them of burnished metal and other articles. Many, even at this day, pour water into a vessel, which they use for the same purpose."

LOOPS, ללאת *luloth*, (Exod. 26. 4;) Sept. *αγκυλαι*; Vulg. *ansula*. These were knots of ribbon, or as in our version "loops," in which the hooks were inserted in order to join the different curtains of the tabernacle together.

LORD. The word אדון *adon*, (Gen. 45. 8,) translated "lord," signifies the master, whether commander, ruler, or possessor. אדני "my lord," "sir," is a form used in Hebrew to address any one politely, especially to superiors, even a father, (Gen. 31. 35,) a brother, (Numb. 12. 11,) a royal consort. (1Kings 1. 17.) A still more obsequious mode of address is that of giving the appellation of "my lord," even to an absent person. (Gen. 32. 5.) The wife also calls her husband "lord." (Gen. 18. 12.)

The root, Gesenius says, is probably דון *dun*, to judge, which idea is closely connected in the Oriental languages with that of to rule, to govern. It does not exist in the rest of the dialects, only in the Phœnician language some traces of it appear to be retained in Adonis, and perhaps in Auodoni (I greet thee, my lord) of Plautus.

אדני *Adonai*, "The Lord," is exclusively applied to God. Jehovah calls himself Adonai. (Job 28. 28; Isai. 8. 7.) The Hebrew word Jehovah is very frequently translated in our version by the English word, Lord, in conformity with Jewish usage in reference to the ineffable name, which they never pronounce. In our Bibles the word is always printed in small capitals for the sake of distinction; and sometimes also when the original word is not Jehovah, as in Psalm 110. 1, where it reads, "Jehovah said unto my Lord." See Jehovah.

LORD'S DAY. We learn from the books of the New Testament, that in the earliest period of the Church, Christians constantly met together on the first day of the week, by Divine authority, to perform their religious services, and especially to commemorate the resurrection of Christ from the dead. The early writers of the Church after the days of the Apostles make frequent mention of this practice, and furnish a good account of the manner in which the Lord's day was observed during the first centuries.

Justin Martyr informs us, that "on Sunday all the Christians living either in the city or country met together;" and that on these occasions, after the Scriptures had been read, the president addressed an exhortation to the congregation; that they then broke bread, the president offering up prayers: that is, they celebrated the Lord's supper, and that part of the consecrated elements were sent by the hands of the deacons to the absent members of the church.

Tertullian, speaking of the leading portions of Christian worship, entitles them, *Dominica solemnia*, that is, "the solemnities of the Lord's day." And in like manner, Pliny, in his report to Trajan of the proceedings of the Christians, describes them as meeting together for religious purposes on a set day.

The Lord's day was always observed as a festival, or day of spiritual rejoicing; fasting, and every appearance of sorrow or humiliation being studiously avoided, even by the more rigid Montanists. But this sacred day was not devoted to any carnal mirth, or unhallowed festivities. On the contrary it was kept holy, and honoured by the public performance of Divine worship. "A true Christian," says Clement of Alexandria, "according to the commands of the Gospel, observes the Lord's day by casting out all bad thoughts, and cherishing all goodness, honouring the resurrection of the Lord, which took place on that day." Dionysius, bishop of Corinth, in a letter to the Church of Rome preserved by Eusebius, mentions the observance of the Lord's day, and speaks of it as distinguished by the reading of the Scriptures in the congregation. The resurrection of Our Lord from the dead, and the work of creation, were the great subjects of commemoration and of holy joy on this sacred day. Justin Martyr says expressly, "On Sunday we all meet together, because it is the first day on which God made the world out of chaos, and Jesus Christ Our Saviour rose from the dead; for on the day before Saturday they crucified him, and on the day after Saturday, which is Sunday, he appeared to his Apostles and disciples, and taught them the things which we require you to observe."

This sacred festival was usually denominated, ἡ Κυριακη, *dies Dominicus*, "the Lord's day," (Rev. 1. 10;) but sometimes also, Sunday, *dies Solis*, in compliance with the common phraseology, and when it was necessary to distinguish the day, in addressing the heathen. During the early ages of the Church, it was never entitled "the Sabbath," this word being confined to the seventh day of the week, which continued to be observed by the Jews, and in part also, for a considerable period, by the converts to Christianity.

After the empire had become Christian, the observance of the Lord's day became a frequent subject of legislation. "No sooner was Constantine come over to the Church," says Cave, "but his principal care was about the Lord's day; he commanded it to be solemnly observed, and that by all persons whatsoever. And for those in his army who yet remained in their paganism and infidelity, he commanded them upon Lord's days to go out into the fields, and there pour out their souls in hearty prayer to God. He moreover ordained, that there should be no courts of judicature open upon this day; no suits or trials in law; but, at the same time, any works of mercy, such as emancipating slaves, were declared lawful. That there should be no suits nor demanding debts upon this day, was confirmed by several laws of succeeding emperors. Theodosius the Great, (A.D. 386,) by a second law ratified one which he had passed long before, wherein he expressly prohibited all public shows upon the Lord's day, that the worship of God might not be confounded with those profane solemnities. This law the younger Theodosius some few years after confirmed and enlarged; enacting, that on the Lord's day (and some other festivals then mentioned) not only Christians, but even Jews and heathens, should be restrained from the pleasure of all sights and spectacles, and the theatres be shut up in every place. And whenever it might so happen that the birthday or inauguration of the emperor fell upon that day, he commanded that then the imperial solemnity should be put off and deferred till another day. Subsequently these matters were arranged by councils."

"The Lord's day" is a more correct and more Christian appellation of the first day of the week than the "Sabbath." So far were the early Christians from terming it the Sabbath, that many of them kept holy both the Lord's day and the Sabbath day. Yet the Lord's day may now with propriety be termed the Christian Sabbath. The thirteenth Canon of our Church directs, that all manner of persons should keep "the Lord's day, commonly called Sunday, in hearing the word of God read and taught; in private and public prayers; in acknowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their neighbours, where displeasure hath been; in oftentimes receiving the Communion of the body and and blood of Christ; in visiting of the poor and sick; using all godly and sober conversation."

"The religious observance of the Lord's day," says Bishop Stillingfleet, "is no novelty started by some late sects and parties among us; but hath been the general sense of the best part of the Christian world, and is particularly enforced upon us of the Church of England, not only by the Homilies, but by the most ancient ecclesiastical law among us."

With our Saxon ancestors the Lord's day was reverently kept, and its desecration either for business or pleasure strictly guarded against, as is shown in numerous canons of councils, as Berghamsted (A.D. 696), Cloveshoo (A.D. 747), Eanham (A.D. 1008), and decrees of legislative assemblies, as those under Ina (A.D. 696), Athelstan (A.D. 941,) and Canute (A.D. 1021), which have come down to us. With them the season of rest included the whole period from three in the afternoon of Saturday till daylight on Monday morning, and in this interval all servile works, all trading, travelling, and hunting, were forbidden under heavy penalties. If a master compelled his slave to work at this period, he was fined, and the slave obtained his freedom, but if the slave worked by his own will he was whipped. The conquest of England by the Normans introduced many Romish corruptions from which the Saxons had kept themselves free, each succeeding century saw the Lord's day less regarded, and at length almost superseded by saints' days, and before the Reformation its proper observance had fallen into utter neglect. "The churches," says Bucer, speaking of the state of religion in England in the reign of Edward VI., "are common for ungodly tales and bargains, and at service time the most part are trifling, or occupied with worldly affairs. The removal of such a lamentable state of things was, of course, a primary object with the reformers of our Church." Thus the *Short Instruction*, translated from the German, and set forth by Archbishop Cranmer, in 1548, says that the Sabbath is profaned when "we do not hear with great diligence and reverence sermons and the most fruitful word of God, when we do not give our minds to prayer and other godly works, but to idleness, eating, drinking, banqueting, dancing, lechery, dicing, carding, backbiting, slandering, and other ungodly works. Bishop Hooper, the martyr, also, after saying that God had given no more holiness to the Sabbath than to other days, proceeds, "That day is always most holy, in the which we most apply and give ourselves unto holy works. To that end did He sanctify the Sabbath day, not that we should give ourselves to idleness, or such ethnical pastime as is now used amongst ethnical people; but being free that day from the travails of the world, we might consider the works and benefits of God, with thanksgiving; hear the word of God; honour Him and fear Him; then to learn who and where be the poor of Christ that want our help." The Homilies declare that "God's obedient people should use the Sunday holily, and rest from their common and daily business, and also give themselves wholly to heavenly exercises of God's true religion and service."

These authorities plainly show, that the strict observance of the Lord's day was no puritanical innovation, although it was pushed to an absurd and unwarrantable length by the Sabbatarians of Queen Elizabeth's time, who preached "that to do any work on the Sabbath was as great a sin as to commit adultery; and that to ring more bells than one on the Lord's day was as great a sin as to commit murder." The rigorous notions which were held on this subject by the Puritans in the next reign, led many persons into the contrary extreme, and induced King James I. to put forth his *Book of Sports*, in 1618, in which he declared certain games to be lawful on the Lord's day, some of them of an extraordinary kind; but prohibiting the use of them to recusants. The republication of this book by Charles I. gave great offence; and Heylyn, in his *History of the Sabbath*, vainly endeavoured to parry the attacks which were made upon it.

Baxter gives the following account of the way in which the Sabbath was observed in his early days, which forms an appropriate illustration of the *Book of Sports*: "I cannot forget that, in my youth, in those late times, when we lost the labours of some of our conformable godly teachers for not reading publicly the *Book of Sports*, and dancing on the Lord's day, one of my father's own tenants was the town piper, hired by the year, and the place of the dancing assembly was not one hundred yards from our door. We could not, on the Lord's day, either read a chapter, or pray, or sing a psalm, or catechise, or instruct a servant, but with the noise of the pipe and tabor, and the shoutings in the street continually in our ears. Even among tractable people, we were the scorn of all the rabble in the streets, and called puritans, precisians, and hypocrites. And when the people by the Book were allowed to play and dance out of public service time, they could so hardly break off their sports, that many a time the reader was fain to stay till the piper and players would give over. Sometimes the morris dancers would come into the church in all their linen and scarfs and antic dresses, with morris bells jingling at their legs; and as soon as common-prayer was read, did haste out presently to their play again."

Bishop Blomfield says, "I am no advocate for a pharisaical observance of the Christian Sabbath; nor would I interfere with those quiet recreations which different individuals may think fit to allow themselves, provided that no offence be committed against public decorum, nor any shock given to that public opinion of the sanctity of the Lord's day which is a chief security for the continuance of religion amongst us. It is principally with a view to that opinion that I would impress upon the higher classes the importance of an exemplary observance of the day; although it may well be urged upon them with reference to their own interests, as accountable, dying sinners. What is lawful for one Christian to do upon the Lord's day, may not be lawful for another, with reference to its effects upon his own religious state, or upon that of others. Whatsoever is injurious to either is unlawful; whatsoever does not tend to promote either is unprofitable. And if every person who pretends to any religion would fairly put it to his conscience and reason, what kind of employment on the Sunday would be really most conducive to his own improvement, and to the honour of religion, he would need no casuist to resolve him what might, or might not be done upon the Lord's day. At all events the evil which is to be apprehended at the present moment is not a puritanical strictness of observance, which may be the occasion of hypocrisy, but a laxity, fast verging to a total neglect. And were it otherwise, superstition in an ordinance of this kind is no very terrible thing; whereas irreligion is unspeakably mischievous. In spite of the increased numbers of our churches, in spite of the increased exertions of a zealous and laborious clergy, irreligion is, we fear, not on the wane amongst the poorer classes; and the surest and the most alarming symptom of it is the profanation of the Sabbath."

We cannot do better than conclude this article with the following brief but emphatic summary of Sabbath duties, written by Bishop Jeremy Taylor. "Such works as are of necessity and charity is a necessary duty of the day; and to do acts of public religion is the other part of it. So much is made matter of duty by the intervention of public authority; and though the Church hath made no more prescriptions in this, and God hath made none at all; yet he who keeps the day most strictly, most religiously, he keeps it best, and most consonant to the design of the Church, and the ends of religion, and the opportunity of the present leisure, and the interests of his soul. The acts of religion proper for the day are prayers and public liturgies, preaching, catechising, acts of charity, visiting sick persons, acts of eucharist to God, of hospitality to our poor neighbours, of friendliness and civility to all, reconciling differences; and after the public assemblies are dissolved, any act of direct religion to God, or of ease and remission to servants; or whatsoever else is good in manners, or in piety, or in mercy." See SABBATH.

LORD'S PRAYER. The first form of Christian prayer on record is that which Our blessed Lord himself prescribed for the use of his disciples, commonly called the Lord's Prayer. (Matt. 6. 9-13; Luke 11. 2-4.)

No account of the use of this prayer in the Apostles' times has come down to us. We find no trace of it in any of those passages in the Acts which speak of public prayer, nor does any allusion to it occur in the Apostolical Epistles. But the omission, it must be remembered, does not prove that the prayer was not in general use during those times; because it may have been referred to by implication in some or all of those passages which mention public prayer in general terms. It is more remarkable, however, that no reference to this prayer in particular is made by the earliest ecclesiastical writers after the Apostles; in whose works we might naturally have expected some allusion to this prescribed form, as well as to other of Our Saviour's institutions. Justin Martyr says (in his *Apology*,) that in the Christian assemblies the presiding minister offered up prayer and thanksgiving, as far as he was able, (*ὁση δυναμις αυτω*,) and that hereupon the people answered Amen! The words *ὁση δυναμις αυτω* may mean, with as loud a voice as he could command, and this the old Latin translation may have intended by "totis viribus," which is its rendering; or the expression may perhaps mean, as some interpreters suppose, as well as he could, to the best of his ability, relating either to the fervour of the minister's devotion, or to the substance or form of an extempore prayer, *ex proprio ingenio*, as Tertullian says. If the latter be the true meaning of the expression, it would lead to the conclusion that public prayers were not confined to any precomposed forms; but it would not prove that the Lord's Prayer was not used in addition to the extempore addresses of the officiating minister. In describing the ceremony of baptism, Justin speaks of the use made of "the name of the universal Father," which words may, perhaps, refer to the introductory clause of the Lord's Prayer. Nor is Irenæus much more explicit respecting the use of the Lord's Prayer. He says, however, "Wherefore, also, He (Christ) has taught us to say in prayer, 'and forgive us our debts;' for He is our Father, whose debtors we are, having transgressed his precepts." The same may be said with respect to Clement of Alexandria, who makes evident allusion to the Lord's Prayer in several passages.

The earliest and most express testimony to the use of the Lord's Prayer would be that which is furnished by the *Apostolical Constitutions*, if the assumed date of that composition were the real one. But as that work cannot be supposed to have been compiled before the third century, no appeal can be made to it for the establishment of any fact during the first and second centuries, not recorded by some other contemporary writer. Its testimony on this subject is, therefore, not conclusive. The testimonies of Tertullian, Cyprian, and Origen, fully establish the fact of the public use of the Lord's Prayer in the Church during the second and third centuries. Tertullian not only quotes the Lord's Prayer in various parts of his writings, but has left a treatise *De Oratione*, "On Prayer," which consists of an exposition of this prayer, with some remarks appended concerning customs observed in prayer. In this treatise, (which he is supposed to have written before he went over to Montanism, that is, before the year 200,) Tertullian represents the Lord's Prayer not merely as a pattern or exemplar of Christian petitions, but as the quintessence and ground of all prayer, and as a summary of the Gospel. He calls this form the "legitimate and ordinary prayer;" and says that the use of other prayers ought not to supersede this, which is rather to be regarded as the groundwork or foundation of all. Tertullian recommends the use of (private) prayer three times a day, namely, at the third, sixth, and ninth hours, that is, nine, twelve, and three o'clock. This writer does not mention the doxology at the end; indeed, he speaks of the words, "deliver us from evil," as being the end of the prayer.

Cyprian repeats the sentiments of Tertullian, whom he recognised to a great extent as his guide, in his treatise *De Oratione Dominica*, "On the Lord's Prayer." In this book, which is composed on nearly the same plan as that of Tertullian, Cyprian is more copious than his predecessor, and serves sometimes to complete and explain his meaning. He calls the Lord's Prayer "Our public and common prayer." His celebrated contemporary, Origen, composed a treatise on prayer (*Περι Ευχης*) about the beginning of the third century; the second part of which is devoted to an exposition of the Lord's Prayer. This writer takes notice of the slight difference which subsists between the two forms recorded by St. Matthew and St. Luke; and is inclined to regard them as two separate prayers, bearing, however, a general resemblance to each other, and substantially the same. He regards this prayer as a form prescribed for the use of all Christians; containing the substance of every petition which a Christian can find occasion to offer to God. In writers of the fourth and fifth centuries we find frequent allusion to the Lord's Prayer, as a form appropriate for public use.

During the third, fourth, and fifth centuries, the use of the Lord's Prayer was restricted to the faithful, or members in full communion with the Church; it being adopted as a maxim that no unbaptized person possesses the privilege of calling God his father. We must not, however, suppose that the contents of this prayer were kept secret from the catechumens; for this prayer is contained in the Gospels, which were in the hands, not only of these persons, but even of the heathen; but it is probable that the Church did not impart to the catechumens the doctrinal and mystical interpretations of this prayer which it had in its possession, the Sacramenta Orationis Dominicæ, of which Cyprian and other writers speak.

It may be interesting to trace the connexion which subsists between the interpretation of the Lord's Prayer and the celebrated system of secret traditional teaching. All expositors of the five first centuries agree that the words "Our Father which art in heaven" are to be taken in a full and mysterious sense, peculiar to Christianity. The doctrine of adoption, and of boldness or confidence of access to God, were explained as a benefit peculiar to the Christian church, unknown alike to Jews and heathens. Attention was called especially to the liberty and equality of all men before God, so that those who in their social capacity are no higher than slaves, have attained to the privileges of children in the kingdom of God; and it was observed that, in this sense, the Gospel is rightly termed a "law of liberty" by St. James, while St. Paul also truly declares that "there is neither bond nor free, but we are all one in Christ Jesus." But this high and consolatory doctrine was not explained to the members of the Church until after their baptism. The fourth petition, "Give us this day our daily bread," was understood by the ancients, almost without exception, in a mystical sense, and was directly applied to the spiritual food of the soul in the Lord's Supper. And it is probable that to each of the petitions in the Lord's Prayer some meaning was attached bearing reference to the Christian mysteries, or the esoteric doctrines of the Church, which were carefully concealed from the catechumens.

The doxology at the end of the Lord's Prayer which is now found in the Gospel of St. Matthew, is generally supposed by critics not to have formed part of the original text of that Evangelist. Tertullian, Cyprian, Origen, and Cyril of Jerusalem, appear to have been entirely unacquainted with it; and it is wanting in the earliest and best manuscripts of St. Matthew's Gospel, according to the testimony of Mill, Wetstein, Bengel, and Griesbach. It is the opinion of the two last-mentioned critics, that it appeared first about the middle of the fourth century, and that it is of Byzantine origin. It is found in the *Apostolical Constitutions*; and it is not improbable that it may have been incorporated from that work into the text of the Gospel. It is found, also, in the earliest liturgies which have come down to us, but with slight variations of form.

The author of the *Apostolical Constitutions* enjoins the use of the Lord's Prayer three times a day; a practice afterwards established by the laws of the Church. The *Constitutions* also require every newly-baptized person to repeat the Lord's Prayer immediately after coming up from the water. After this, the baptized repeated the Creed, in which they had been previously instructed; and this is the "traditio et redditio symboli," so often mentioned by ecclesiastical writers. In the case of infant baptism, the sponsors at first repeated the Lord's Prayer and Creed on behalf of the child for whom they answered; but afterwards, in the Middle Ages, the Church began to dispense with this requirement, and to satisfy herself with the repetition of these formularies by the officiating minister. This lax practice has remained even in the Protestant churches; but a regulation which exists in some countries, of subjecting sponsors to a catechetical examination by the minister previously to admission to their office, is a vestige of the ancient and better practice.

Cyril of Jerusalem is the first writer who expressly mentions the use of the Lord's Prayer at the administration of the holy Eucharist. St. Augustine has also alluded to its use on this solemn occasion. The *Ordo Romanus* prefixes a preface to the Lord's Prayer, the date of which is uncertain. It contains a brief exposition of the prayer. All the Roman breviaries insist upon beginning Divine service with the Lord's Prayer; but it has been satisfactorily proved that this custom was introduced as late as the thirteenth century by the Cistercian monks; and that it passed from the monastery to the Church. The ancient homiletical writings do not afford any trace of the use of the Lord's Prayer before sermons. Riddle, *Manual of Christian Antiquities.*

LORD'S SUPPER. The Sacrament of the Lord's Supper has always been justly regarded as the most solemn rite of Christian worship. A proof of the importance attached to this sacred institution, if it were needed, might be found in the numerous and violent controversies which have from time to time arisen, concerning doctrines and practices more or less closely connected with it. It is, indeed, painful and humiliating to reflect that a sacrament of love has become an occasion of bitterness and hatred; but this feeling of regret may be in in some degree mitigated when we trace many of the disputes to a sincere, though mistaken, respect for holy things, and to the dictates of a tender and scrupulous, though unenlightened conscience. Blameable as the temper and conduct of many controversialists may be, and mischievous as have been the consequences of their disputes, it must be remembered that even concord and agreement itself, if arising from mere indifference or apathy, would have been an evil of still greater magnitude, inasmuch as it would have been the grave of all religious sentiment. The various names by which the Lord's Supper has been distinguished, if their significancy and bearing be duly considered, furnish almost a complete history of the sacrament itself, with the doctrines and usages connected with it; and may at all events be profitably examined. The reason of these various appellations lies, for the most part, either in some peculiar views relating to the doctrine of the sacrament, or in a preference for some peculiar mode of administration.

The term *δειπνον Κυριακον, sacra cœna, cœna Domini*, Lord's Supper, has an historical reference to the institution of the rite by Our blessed Lord on the night in which he was betrayed, (Matt. 26. 20,31; 1Cor. 11. 20;) and so it intimates merely that the observance is to be regarded as a commemoration of Our Saviour, and a repetition of his last intercourse with his disciples before his passion. Some critics maintain that this phrase, in the eleventh chapter of the First Epistle to the Corinthians, the only passage of Scripture in which it occurs, is not to be regarded as signifying the Lord's Supper, strictly so called, or in its modern acceptation; but denotes rather the feast which accompanied the distribution and partaking of the consecrated elements. This position, however, has not been established; and it has been abundantly shown that the early Christian writers applied this term as we do.

The synonymous expressions, τραπεζα Κυριου, *mensa Dei*, the Lord's table, have immediate reference to the idea of a *convivium Dominicum*, as Tertullian expresses himself. In 1Corinthians 10. 21, we find τραπεζα Κυριου opposed to τραπεζα δαιμονιων, the table on which sacrifices were offered to devils. But this term does not convey the idea of a common dining table, or a table used for ordinary purposes, as well as for the purposes of the holy sacrament. The opposition between the expressions, "table of the Lord," and "table of demons," at once marks it out as a table set apart for its sacred purpose; not to mention that the Apostle had just before spoken of θυσιαστηριον, as synonymous with it. The "table" of shew-bread, mentioned in Hebrews 9. 2, was set apart entirely for its sacred purpose. And therefore the ancients were quite justified in denominating this table *mensa mystica*, a table sacred to the purposes of celebrating the Lord's Supper.

The name by which this sacrament has been most generally designated, is the Communion, κοινωνια, *communicatio*, *communio*. This term has been in current use in all ages of the Church, and among all parties. It has been used both in a doctrinal or mystical sense, and in an historical and ecclesiastical signification.

Doctrinally speaking, communion denotes a sacramental union and fellowship, which exists exclusively in and by the ordinance which it designates. It is so called, say some of the Fathers, because it unites us with God; others understand this communion, especially of union and fellowship with the Saviour; and refer it either to the (supposed) connexion of his sacred body and blood with the elements of bread and wine; or to the union of the communicants with their head; or to their union among themselves in the bonds of holy love. In an historical and ecclesiastical sense, communion means a partaking in all the mysteries of the Christian religion, and so church fellowship, in its fullest sense, with all its accompanying rights and privileges. Hence the term excommunication. In a liturgical sense, communion denotes, sometimes the administration of the sacrament, and sometimes the partaking of it. Riddle.

The advantages arising from the participation of the Lord's Supper are numerous. (1.) It is a means of strengthening our faith in the Lord Jesus Christ. (2.) It affords great consolation and joy. (3.) It increases Christian love. (4.) It has a tendency to enlighten our minds in the mystery of godliness. (5.) It gives us an utter aversion to all kinds of sin and occasions a hearty grief for it. (6.) It has a tendency to excite and strengthen all holy desires within us. (7.) It renews our obligations to Our Lord and Master. (8.) It binds the souls of Christians one toward another. It is highly important that right views be entertained of the ends for which this solemn service was appointed, in order that it may be suitably contemplated, and that the benefits of its observance may be enjoyed. On this point the testimony of the Apostle is very explicit. "I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1Cor. 11. 23-26.)

From hence it appears that this sacrament is commemorative of the mission, sufferings, and death of Christ; a pledge of our attachment to him and his people; and an anticipation of his second coming. The affecting occasion on which it was instituted, being "the same night in which he was betrayed," gives it an intensity of interest to every pious mind; and its perpetuity to the end of time will materially increase the importance which is to be attached to it. The symbols employed are bread and wine. The former representing his body which he condescended to assume when he appeared "in the likeness of man," and which was bruised and broken by the scourge, the nails, the thorns, the spear; and the latter reminding us of his precious blood, which flowed from his hands, his feet, his head, and side, both in the garden and on the cross, and "which was shed for many for the remission of sins." (Matt. 20. 28.)

The Lord's Supper is an affecting memorial of the Redeemer's sufferings and death. It conducts us in imagination into all the concluding scenes of his beneficent life on earth. We enter the very apartment where he assembled for the last time with his disciples. We see his condescension in washing their feet, to set them an example of humility and brotherly love, to teach them the doctrine of sanctification, and to give them an additional pledge of his unchanging regard. We hear his farewell discourse, in which, like a dying father, surrounded by his sorrowing family, he mingles his consolations and cautions with his last instructions. We listen to his intercessory prayer, when he so affectionately commends his little flock, now about to be left in this desert land, to the care and blessing of his Father and their Father, to his God and their God. We see the celebration of the Passover, which was so striking a type of him, the paschal lamb, and we witness the institution of the sacramental supper, which was to succeed that ancient festival, as the memorial of our deliverance from bondage and guilt. These impressive transactions having passed in order before us, while in the act of solemn and serious meditation at the Lord's table, we then seem to follow him, with the weeping Church in his train, across the brook Kedron and the Mount of Olives to the solitary garden of Gethsemane. There his soul is exceeding sorrowful, even unto death, under the accumulated load of human guilt. There, prostrate on the cold ground, with no sympathizing friend at hand to soothe his flowing grief, and at the midnight hour, when nature seeks repose from the sorrows of the day, he pours out his cries and tears in the prospect of approaching martyrdom, and exclaims in convulsive agony, under the penalty of sin, "Father, if Thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done." (Luke 22. 42.) And such was the anguish of his spirit, "that his sweat was as it were great drops of blood, falling down to the ground." (v. 44.) At the same eventful moment we see the treacherous Judas bartering with the chief priests for his betrayal; the disciples sleeping instead of watching and sympathizing with their suffering Lord; and the Jewish sanhedrim assembling, inflated with rage and malice against the innocent object of their displeasure. At length, after thrice pouring forth the fervour of his spirit, and expostulating with his followers for their negligence, he is surrounded by an armed band, seized as a malefactor, and led forth from tribunal to tribunal mute and uncomplaining as a lamb to the slaughter. Here, in the palace of Caiaphas, and at the judgment bar of Pilate, we see him falsely accused, unjustly condemned, buffeted, derided, mocked, giving his back to the smiters, and his cheeks to them that plucked off the hair; and after being scourged with knotted whips, and crowned with piercing thorns, he is led forth in company with two thieves to the place of public execution. Arrived at Mount Calvary, the blessed Redeemer is stripped of his upper raiment, nails are driven through his hands and feet, by which he is fastened to the cross, and there, as a public spectacle, amidst the imprecations and mockery of an unfeeling multitude, he is left to agonize and expire by slow and lingering degrees, under the painful and ignominious process of crucifixion. Here we behold indignity without a comparison, sorrow without a parallel. His body bruised and mangled, his mind oppressed with an agony of grief; his hands, which were never stretched out but for the bestowment of mercy, now nailed to the tree; his divinity blasphemed; his character derided; himself forsaken of his own disciples; bereft of the manifestations of his Father's love, as the God of holiness and the enemy of sin, and left to expire amidst the surrounding gloom of nature's darkness. In this most agonizing situation, attracting the wonder of heaven, and exciting the convulsions of the earth, he hangs as a spectacle to angels and to men, till having fulfilled all righteousness, accomplished every prediction, and performed the work the Father gave him to do, "he said, It is finished, and he bowed his head, and gave up the ghost." (John 19. 30.)

While the Lord's Supper is thus an affecting memorial of Our Saviour's sufferings and death, it is also a striking representation of the expiation of sin; for after witnessing the touching transactions of Gethsemane and Calvary, it becomes an important question for what benevolent purpose the Lord of Glory "made himself of no reputation, ... and assumed our humble nature, and became obedient unto death, even the death of the cross." (Phil. 2. 7,8.) A reply to this inquiry must be the comfort of every penitent mind. "Without shedding of blood there was no remission" (Heb. 9. 22) under the Jewish dispensation, and hence the frequency and variety of their sacrifices. And what were those victims but types of his great oblation, who appeared to take away sin by the sacrifice of himself? Hence it is written, "Not by the blood of goats, and calves, but by his own blood, he entered into the holy place, having obtained eternal redemption for us." Here is the penitent sinner's hope, and the Christian's joy and crown of rejoicing. Here faith beholds the "Lamb of God, which taketh away the sins of the world," dying that we may live.

Beside these great purposes, the Lord's Supper is likewise a visible bond of Christian fellowship. As those who are joined to the Lord are one spirit, it is highly desirable that they should be united to his Church in one body; "no more strangers and foreigners, but fellow-citizens of the saints, and of the household of God." (Eph. 2. 19.) In conformity with this view, the Apostle reminds us that "we being many, are one bread, and one body," (1Cor. 10. 17,) and every one "members one of another." (Eph. 4. 25.) On other occasions there is an intermixture, but at the sacramental table, every Christian has an opportunity of declaring himself on the Lord's side, and of forming a part of that interesting and united community of which Christ is the head, and all we are members. Here the lukewarm spirit of indecision is dispelled; Christ is confessed before men, and received in all his offices, merits, and grace.

Such are some of the views which this sacrament is intended to unfold, and hence the strength which it communicates, and the sacred pleasure which it imparts. See Eucharist.

LORDLY. This word occurs but once in our version, and that in reference to a dish. In the song of Deborah and Barak, (Judges 5. 25,) it is said, "He asked water, and she gave him milk; she brought forth butter in a lordly dish." Milk, in a thickened, curdled state, forms a great proportion of the diet of people in the East; hence, to present it in a dish or bowl of a superior kind, was a mark of honour. The ספל אדירים *siphel aderim*, literally "bowl of the nobles," or a handsome dish, was of this sort. It appears that a similar custom prevails at this day in the north of Europe. Dr. Edward Daniel Clarke, speaking of a house at Tronyen, in Norway, where he was hospitably entertained, remarks:—"If but a bit of butter be called for in one of these houses, a mass is brought forth weighing six or eight pounds; and so highly ornamented, being turned out of moulds with the shape of cathedrals, set off with Gothic spires, and various other devices, that, according to the language of our English farmers' wives, we should deem it almost a pity to cut it. Throughout this part of Norway the family plate of butter seemed to be the state dish of the house: wherever we sat down to make a meal, this offering was first made, as in the tents of the primeval Arabs, when Jael, the wife of Heber the Kenite, 'brought forth butter in a lordly dish.'" See Butter.

LOT, לוט the son of Haran, and nephew of Abraham, (Gen. 11. 27,) accompanied his uncle from Ur to Haran, and from thence to Canaan. With Abraham he went into Egypt, and afterwards returned with him into Canaan; but their numerous flocks, and still more the quarrels of their servants, rendered a friendly separation necessary; he therefore chose the city of Sodom for his abode. When God destroyed the cities of the plain with fire and brimstone, he delivered "just Lot" from the conflagration, according to the account of the Divine historian. The whole time that Lot resided there was twenty-three years. During this period he had been a preacher of righteousness among this degenerate people. In him they had before their eyes an example of the exercise of piety, supported by unsullied justice and the performance of benevolent actions. On the destruction of the city, Lot and his two daughters escaped with their lives; but his wife, looking back, perished. (Gen. ch. 19; Luke 17. 28-32.)

Several opinions have been offered concerning the statement that Lot's wife was changed into a pillar of salt. Some commentators suppose, that being surprised and suffocated with fire and smoke, she continued in the same place, as immovable as a rock of salt; others, that a column, or monument of salt stone, was erected on her grave; others, that she was stifled in the flame, and became a monument of salt to posterity, as a permanent and durable memorial of her imprudence. The generally received opinion is, that she was overwhelmed and smothered in the spray of the igneous and saline matters which filled the air; and which gathering and hardening around her, left her encrusted body with some resemblance to a mass of rock salt. The "pillar of salt" is one of the wonders which travellers have sought for in the district where these transactions occurred, and masses of salt have accordingly been pointed out as the one in question; but in such different situations as to manifest that the natives were imposing upon their credulity. Mr. Stephens, in his *Incidents of Travel*, says, "To judge from the efforts which I made to obtain precise intelligence on the subject of the chastisement inflicted on Lot's wife, it is very difficult, not to say impossible, to assign the spot where the disobedience of this woman was punished by her transformation into a statue of salt. It was incontestibly at some point very near the shore, but which that is, the diversity of accounts will not admit of deciding. At any rate, the certainty of the fact attested by the narrative of Moses, and confirmed by the words of Christ himself, is not to be impugned."

Lot and his daughters retired to the city of Zoar, which was exempted from the general destruction of the cities of the plain, in consequence of his intercession; but he afterwards quitted it, "for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters." (Gen. 19. 30.) Nothing further is known of Lot, except that he was the ancestor of the Moabites and Ammonites.

LOT, גורל *goral*. This, among the Hebrews, was a mutual agreement to determine an uncertain event by an appeal to the providence of God on casting or throwing something. In questions of property, in default of any other means of decision, recourse was had to the lot. In this manner the land of Canaan was divided by Joshua, to which there are frequent allusions in the Old Testament, particularly in the Book of Psalms. And it should seem from Proverbs 16. 33, ("The lot is cast into the lap; but the whole disposing thereof is of the Lord,") and 18. 18, ("The lot causeth contentions to cease, and parteth between the mighty,") that it was used in courts of justice in the time of Solomon. The phraseology of the original in the former passage would seem to imply a custom analogous to one of the Egyptians; the word "lap," in our version, would be more properly rendered bosom, or breast; the word "cast," raised, or lifted up; and the word "disposing," judgment. Sir John Gardner Wilkinson says, "A small image of the goddess Thmei, as goddess of truth and of justice, was worn by the chief judge while engaged in listening to the cases brought before him in court; and when the depositions of the two parties and their witnesses had been heard, he touched the successful litigant with the image, in token of the justness of his cause." In criminal cases among the Jews, recourse was had to the sacred lot called Urim and Thummim, in order to discover the guilty party, (Josh. 7. 14-18; 1Sam. 14. 37-45;) but it appears, according to Michaëlis, to have been used only in the case of an oath being transgressed, which the whole of the people had taken, or the leader of the host in their name.

There are a variety of instances in the Scripture of lots being made use of, not only for the discovery of guilty persons, but for various other purposes good and bad. There is much diversity of opinion as to the manner in which these lots were taken. All we know with certainty, is, that when a particular person was to be found, either for punishment or honour, (as in the election of Saul to the kingdom,) the lot first determined the particular tribe, and then went through the descending branches of each family, till it at last reached the particular person. But how this was done is not very clear: Josephus merely says, that the proceeding took place before the high-priest and the elders; to which some of the Jewish writers add, that they were made to pass before the ark, and that the Urim enabled the high-priest to fix upon the right tribe, family, and person; others think that the high-priest alone was enabled, by extemporaneous inspiration, to make the required indications; but there seems more probability in the opinion of those who suppose that at first twelve lots or tickets, on each of which was written the name of one of the tribes, were put into an urn; that when one of the tribes was found guilty, as many lots were put in as there were families in that tribe; after that, as many as there were householders in the family that was taken; and then as many as there were persons in the selected household, until at last the right person was found.

Bishop Patrick observes, in reference to the passage in the Book of Esther 3. 7, "They cast Pur, that is, the lot, before Haman from day to day," "It was customary in the East, by casting lots into an urn, to inquire what days would be fortunate, and what not, to undertake any business in. According to this superstitious practice, Haman endeavoured to find out what time in the year was most favourable to the Jews, and what most unlucky. First he inquired what month was most unfortunate, and found the month Adar, which was the last month in the year, answerable to our February. There was no festival during this month, nor was it sanctified by any peculiar rites. Then he inquired the day, and found the thirteenth day was not auspicious to them. (v. 13.) Some think for every day he drew a lot; but found none to his mind until he came to the last month of all, and to the middle of it. Now this whole business was governed by Providence, by which these lots were directed, and not by the Persian gods, to fall in the last month of the year; whereby almost a whole year intervened between the design and its execution, and gave time for Mordecai to acquaint Esther with it, and for her to intercede with the king for the reversing or suspending his decree, and disappointing the conspiracy."

That the lot as practised by the Hebrews was considered lawful is evident, and it was likewise practised by the Apostles, as we read in Acts 1. 26, "And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles." Grotius imagines their manner of casting lots may have been thus: They put their lots into two urns, one of which contained the names of Joseph and Matthias, and the other a blank, and the word Apostle. In drawing these out of the urns, the blank came up with the name of Joseph, and the lot on which was written the word Apostle came up with the name of Matthias. This being in answer to their prayers, they concluded that Matthias was the man whom the Lord had chosen to the Apostleship.

Casting lots is still practised in the East, for Roberts informs us, "In nearly all cases where reason cannot decide, or where the right of several claimants to one article has to be settled, recourse is had to the lot, which 'causeth contentions to cease.' Though an Englishman might not like to have a wife assigned to him in such a way, yet many a one in the East has no other guide in that important acquisition. Perhaps a young man is either so accomplished, or so respectable, or so rich, that many fathers aspire to the honour of calling him son-in-law. Their daughters are said to be beautiful, wealthy, and of a good family: what is he to do? The name of each young lady is written on a separate piece of olah; and then all are mixed together. The youth and his friends then go to the front of the temple, and being seated, a person who is passing by at the time is called and requested to take one of the pieces of olah, on which a lady's name is inscribed, and place it near the anxious candidate. This being done, it is opened, and she whose name is written there becomes his wife.

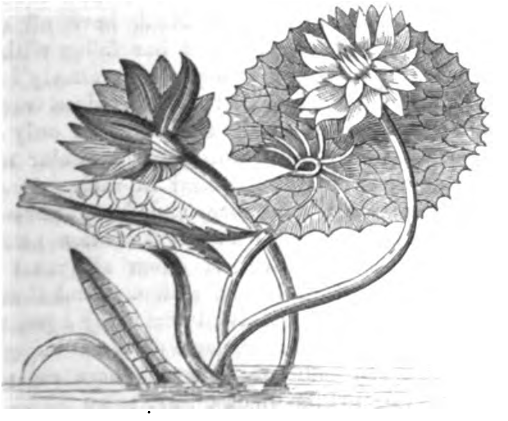
"Are two men inclined to marry two sisters, a dispute often arises as to whom the youngest shall be given. To cause the 'contentions to cease,' recourse is again had to the lot. The names of the sisters and the disputants are written on separate pieces of olah, and taken to a sacred place; those of the men being put on one side, and the females on the other. A person then, who is unacquainted with the matter, takes a piece of olah from each side, and the couple whose names are thus joined together become man and wife. But sometimes a wealthy father cannot decide between two young men who are candidates for the hand of his daughter; what can he do? he must settle his doubts by lot. Not long ago the son of a medical man and another youth applied for the daughter of Sedambara-Suppiyam, the rich merchant. The old gentleman caused two 'holy writings' to be drawn up, the names of the lovers were inscribed thereon: the son of Kandan, the doctor, was drawn forth, and the young lady became his wife. Three Brahmins, also, who were brothers, each ardently desired the hand of one female; and after many disputes, it was settled by lot, which 'causeth contentions to cease;' and the youngest of the three gained the prize. But medical men are also sometimes selected in the same way. One person tells the afflicted individual such a doctor has far more skill than the rest; another says, 'He! what is he but a cow-doctor? how many has he killed! Send for such a person: he will soon cure you.' A third says, 'I know the man for you; he had his knowledge from the gods; send for him.' The poor patient at last says, 'Select me one by lot,' and as is the name, so is the doctor. But another thing has to be settled; the medical gentleman intimates that there are two kinds of medicine which appear to him to be equally good, and therefore the lot is again to decide which is best." See URIM AND THUMMIM.

For Feast of Lots, see PURIM.

LOTUS. This flower (the *Nymphæa Lotus* of Linnæus, and the *beshnin* of the modern Arabs,) grows plentifully in Lower Egypt, flowering during the period of the annual inundation. Though it is not mentioned in the Scriptures, there can be little doubt the "lily work" spoken of in 1Kings 7. 19,22, was an ornament in the form of the Egyptian lotus. See LILY.

There were formerly three descriptions of water lily in Egypt, but one (the red-flowered lotus) has disappeared. Herodotus mentions that one kind was employed for food: "Those who dwell in the marshes have the same customs as the rest of the Egyptians; but to procure themselves easily the means of sustenance, they have devised the following inventions. When the river is full and the plains are become as a sea, then springs up in the water a quantity of lilies, which the Egyptians call 'lotus.' After they have gathered these, they dry them in the sun; and then squeezing out what is contained within the lotus, resembling the poppy, they make it into loaves, which they bake with fire; the root also of this lotus, which is round and of the size of an apple, is edible, and imparts a sweet flavour."

"The flower," says Burckhardt, speaking of the *Nymphæa Lotus*, "generally stands on the stalk from one to two feet above the surface of the water. When the flowers open completely, the leaves form a horizontal disk with the isolated seed-vessel in the midst, which bends down the stalk by its weight, and swims upon the surface of the water for several days until it is ingulphed. This plant grows at Cairo, in a tank called Birket-el-Rotoli, near one of the northern suburbs where I happen to reside. It is not found in Upper Egypt, I believe, but abounds in the Delta, and attains maturity at the time when the Nile reaches its full height. I saw it in great abundance and in full flower, covering the whole inundated plain, on the 12th of October, 1815, near the ruins of Tiney, about twelve miles south-east from Mansoura, on the Damietta branch. It dies when the water retires."


The Nymphæa Lotus.

Some of the Egyptian deities are represented sitting on the flower of a lotus. When the god of day, Ehôou, is thus represented, Sir John Gardner Wilkinson says, "He is then supposed to signify the sun in the winter solstice, or the rising sun; and the crook and flagellum, the emblems of Osiris, which he sometimes carries, may be intended to indicate the influence he is about to exercise upon mankind. The vase from which the plant grows is a lake of water, and the usual initial of the word *ma* or *moo*, water. 'They do indeed,' says Plutarch, 'characterize the rising sun as though it sprang every day afresh out of the lotus plant; but this implies, that to moisture we owe the first kindling of this luminary.'" With respect to the lotus plant on which the deity is represented seated, Sir John Gardner Wilkinson remarks, that "it is always the *Nymphæa Lotus*, and in no instance the *Nelumbo*. And though this last is mentioned by several ancient authors among the plants of Egypt, it is never introduced into the sculptures as a sacred emblem, nor, indeed, as a production of the country; a fact which goes far to disprove one of the supposed analogies of the Egyptian and Indian objects of veneration. With regard to the common lotus, so frequently represented as a favourite flower in the hands of the Egyptians, (as the rose or others might be in the hands of any modern people,) there is no evidence of its having been sacred, much less an object of worship." Proclus pretends that the lotus was peculiarly typical of the sun, "which it appeared to honour by the expansion and contraction of its leaves;" but in reality it was an emblem of Nofre Atmoo. Bouquets of the lotus flower are frequently represented amongst the offerings on the altar, and its employment as a device and an ornament on numerous articles, may be seen by an inspection of the various objects collected in the Egyptian room of the British Museum.

LOVE, is an attachment of the affections to any object, accompanied with an ardent desire to promote its happiness. It is the excellence of the Christiam system, that it ennobles, regulates, and directs this passion to proper objects, and moderates it within due bounds. Finding this principle in the human mind, it does not banish but encourages it. Conducted by piety, love is animated with the noblest expectations, and is trained up for a future state, where it shall be perfectly purified, extended, and rewarded.

Love is the greatest of all graces, (1Cor. 13. 13,) and it answers the end of the law. (1Tim. 1. 5.) Love, or charity, is described by the Apostle Paul, in 1Corinthians ch. 13, as of such importance, that without it every other attainment is of no avail: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

To love, in Scripture, signifies sometimes to adhere, to cleave to, as in Genesis 34. 3; while, on the contrary, to hate is to forsake. In Isaiah 60 15, "forsaken" and "hated" are put as synonymous.

LOVE, BROTHERLY, is that attachment arising among Christians from their common faith, interest, object, and hope. Its foundation is their love of Christ, and truth and virtue, or Christian holiness. Love to good men is to be particularly cultivated, for it is the command of Christ, (John 13. 15;) they belong to the same Father and family, (Gal. 5. 13;) and we hereby give proof of our discipleship. (John 13. 35.) This love should show itself by praying for our brethren, (Eph. 6. 18,) bearing one another's burdens, by assisting and relieving each other, (Gal. 6. 2,) by forbearing with one another, (Col. 3. 13,) by reproving and admonishing in the spirit of meekness, (Prov. 27. 5,6,) by establishing each other in the truth, by conversation, exhortation, and stirring up one another to the several duties of religion, both public and private.

LOVE FEASTS. See Agapæ.

LOVE OF GOD. This attribute is either his delight in that which is good, (Isai. 61. 8,) or his special benevolence to mankind, (John 3. 16,) or that gracious affection which He bears to his people. (Eph. 2. 4; 1John 4. 19.) The love of God to his people appears in his all-wise designs and plans for their happiness, (Eph. 3. 10;) in the gift of his Son to die for them, and redeem them from sin, death, and hell, (Rom. 5. 8; 1John 3. 16;) in the revelation of his will and the declaration of his promises to them, (2Peter 1. 4;) in his actual conduct towards them; in supporting them in life, blessing them in death, and bringing them to everlasting happiness. (Rom. 8. 30-39.)

LOVE TO GOD. To serve and obey God on the conviction that it is right to serve and obey Him, is in Christianity joined with that love to God which gives life and animation to our services, and renders it the means of exalting our pleasures, at the same time that it accords with our convictions. The supreme love of God is the chief, the noblest of all our affections. It is the sum and end of the law; and though lost by us in Adam, it is restored to us by Christ. This love chooses God as the chief good of the soul. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee," (Psalm 73. 25,) is the language of every heart where the love of God is true in principle and supreme in degree.

Love to God is essential to true obedience; for when the Apostle declares love to be "the fulfilling of the law," he declares, in effect, that the law cannot be fulfilled without love; and that every action which has not this for its principle fails of accomplishing the precepts which are obligatory upon us. But this love to God cannot be fully exercised so long as we are sensible of his wrath, and are in dread of his judgments. These feelings are incompatible with each other, and we must be assured of his readiness to forgive before we are capable of loving Him with the whole heart, and soul, and mind, and strength. Thus the very existence of love to God implies the doctrines of atonement, repentance, faith, and the gift of the spirit of adoption. This love manifests itself in a desire to be like God; in making his glory the supreme end of our actions; in delighting in communion with Him, (1John 1. 3;) in relinquishing all that stands opposed to his will, (Phil. 3. 8;) in regard for his worship and ordinances, (Psalm 84;) in love for his truth and people, (John 13. 35;) and by confidence in his promises. (Psalm 71. 1.)

LOWER PARTS OF THE EARTH, תחתיות ארץ *tachteyoth erets*. This phrase sometimes means valleys which diversify the face of the globe, and are evidently lower than hills, which also contribute to that diversity, (Isai. 44. 23;) and sometimes the place of disembodied spirits. (Psalm 63. 9; 139. 15.)

LUBIMS, לובים *Lubim*, (2Chron. 12. 3; Nahum 3. 9.) The Lubims are always mentioned in connexion with the Egyptians and Ethiopians. These are generally supposed to be the Libyans of North-eastern Africa, that is, the different nomade tribes who inhabited Northern Africa from the confines of Egypt westward to the Lake Tritonis, (now Lowdeah.) Herodotus has given a particular account of the manners and usages of all the Libyan nomades, which do not essentially differ from those of other nomade shepherds, though modified by the nature of the desert country in which they wandered. He says, however, that those who were nearest to Egypt had approximated their manners, in a considerable degree, to those of the Egyptians, although they still retained their national costume.

LUCIFER. The word הילל *Hilil*, (Isai. 14. 12,) rendered in the Septuagint εωσφορος; and in the Vulgate *Lucifer*, signifies "the shining glittering star;" the margin of our version reads "day star." That a morning star is intended is plain from the addition in the original, בן שחר *Ben Shahhar*, "son of the morning." Most commentators are of opinion that the king of Babylon is here denoted.

LUCIUS, a Cyrenian, was one of the prophets or teachers of the Christian church at Antioch. (Acts 13. 1; Rom. 16. 21.) By some writers he has been confounded with the Evangelist Luke.

I. LUD, לוד was the fourth son of Shem, (Gen. 10. 22,) whose descendants, according to Josephus, peopled Lydia; and although other historical testimony respecting the Semitic descent of this people is wanting, still there is nothing against the probability of such an explanation.

II. Lud is also mentioned as the name of a nation in Isaiah 66. 19; Ezekiel 27. 10; and Ludim in Genesis 10. 13; Jeremiah 46. 9. Gesenius thinks these were a people of Africa or Egypt, generally mentioned in connexion with כוש *Cush*, and פוט *Phut*. Josephus affirms that the descendants of the Ludim had long been extinct, having been destroyed in the Ethiopian wars. The Jerusalem paraphrast translates Ludim, the inhabitants of Mareotis, a part of Egypt.

LUHITH, לוחית a city in Moab, is mentioned in Isaiah 15. 5; Jeremiah 48. 5; its site is now unknown. Keith remarks, "The cities of Moab have all disappeared. The predicted judgment has fallen with such truth upon these cities, and they are so utterly broken down, that even the prying curiosity of modern travellers can discover, among a multiplicity of ruins, only a few remains so entire as to be worthy of particular notice. When the towns of Moab existed in their prime, and were at ease; when arrogance, and haughtiness, and pride prevailed among them, the desolation and total desertion and abandonment of them all must have utterly surpassed all human conception. And that such numerous cities, which subsisted for many ages, which were diversified in their sites, some of them being built on eminences and naturally strong; others on plains, and surrounded by the richest soil; some situated in valleys by the side of a plentiful stream; and others where art supplied the deficiencies of nature, and where immense cisterns were cut out of the rock; and which exhibit in their ruins many monuments of ancient prosperity, and many remains easily convertible into present utility, should have all fled away, all met the same indiscriminate fate, and be all desolate without any to dwell therein, notwithstanding all these ancient assurances of their permanent durability, and their existing facilities and inducements for being the habitations of men, is a matter of just wonder in the present day, and had any other people been the possessors of Moab, the fact would either have been totally impossible or unaccountable."

LUKE, *Λουκας*, contracted from the Latin Lucanus, was the writer of the Gospel which bears his name, and also of the Acts of the Apostles. According to Eusebius, St. Luke was a native of Antioch, by profession a physician, and, for the most part, a companion of the Apostle Paul: the report that he was a painter was first spread by Nicephorus Callisti, a writer of the fourteenth century; it is now justly exploded, as being destitute of foundation, and countenanced by no ancient writers. From his attending St. Paul in his travels, and also from the testimony of some of the early Fathers, Basnage, Fabricius, Dr. Lardner, and Bishop Gleig, have been led to conclude that St. Luke was a Jew, and Origen, Epiphanius, and others, have supposed that he was one of the seventy disciples; but this appears to be contradicted by his own declaration, that he was not an eye-witness of Our Saviour's actions. Michaëlis is of opinion that he was a Gentile, on the authority of St. Paul's expressions in Colossians 4. 10,11,14. The most probable conjecture seems to be that of Bolten, adopted by Kuinöel, that St. Luke was descended from Gentile parents, and that, in his youth, he had embraced Judaism, from which he was converted to Christianity. The Hebraic-Greek style of writing observable in his productions, and especially the accurate knowledge of the Jewish religion, rites, ceremonies, and usages, everywhere discernible both in his Gospel and in the Acts of the Apostles, sufficiently evince that their author was a Jew; while his intimate knowledge of the Greek language displayed in the preface to his Gospel, which is composed in elegant Greek, and his Greek name *Λουκας*, evidently show that he was descended from Gentile parents. This conjecture is further supported by a passage in the Acts, and by another in the Epistle to the Colossians. In the former, (Acts 21. 27,) it is related that the Asiatic Jews stirred up the people because St. Paul had introduced Gentiles into the Temple; and in the following verse it is added that they had before seen with him, in the city, Trophimus an Ephesian, whom they supposed that St. Paul had brought into the Temple; no mention is here made of St. Luke, though he was with the Apostle. Compare Acts 21. 15,17, where St. Luke speaks of himself among the companions of St. Paul. Hence we infer that he was reckoned among the Jews, one of whom he might be accounted, if he had become a proselyte from Gentilism to the Jewish religion. In the Epistle to the Colossians (4. 11,14,) after St. Paul had written the salutations of Aristarchus, Marcus, and of Jesus, surnamed Justus, he adds, "who are of the circumcision. These only," he continues, "are my fellow-workers, (meaning those of the circumcision,) unto the kingdom of God." Then in the fourteenth verse he adds, "Luke, the beloved physician, and Demas, greet you." As the Apostle, in this passage, opposes them to the Christians who had been converted from Judaism, it is evident that St. Luke was descended from Gentile parents.

The first time that this Evangelist is mentioned in the New Testament is in his own history of the Acts of the Apostles. We there find him (Acts 16. 10,11,) with St. Paul at Troas; thence he attended him to Jerusalem; continued with him in his troubles in Judæa; and sailed in the same ship with him, when he was sent a prisoner from Cesarea to Rome, where he stayed with him during his two years' confinement. As none of the ancient Fathers have mentioned his suffering martyrdom, it is conjectured that he died a natural death, but nothing certain is known as to either its time or place.

LUKE, GOSPEL OF ST. The title of this Gospel in manuscripts and early editions is nearly the same as that of the Gospel by St. Mark. In the Syriac version it is called "The Holy Gospel, the preaching of Luke the Evangelist, which he spoke and published (or announced) in Greek, in Great Alexandria;" in the Arabic version it is, "The Gospel of St. Luke, the physician, one of the seventy, which he wrote in Greek, the Holy Spirit inspiring (him);" and in the Persian version, "The Gospel of Luke, which he wrote in the Egyptian-Greek tongue, at Alexandria." Lardner thinks that there are a few allusions to St. Luke's Gospel in some of the apostolical Fathers, especially in Hermes and Polycarp, and in Justin Martyr there are passages evidently taken from it; but the earliest author who actually mentions St. Luke's Gospel is Irenæus; and he cites so many peculiarities in it, all agreeing with the Gospel which we now have, that he alone is sufficient to prove its genuineness. We may, however, observe, that his testimony is supported by Clement of Alexandria, Tertullian, Origen, Eusebius, Jerome, Chrysostom, and many others. Dr. Owen and Dr. Townson have compared many parallel passages of St. Mark's and St. Luke's Gospels; and Dr. Townson has concluded that St. Luke had seen St. Mark's Gospel, and Dr. Owen, that St. Mark had seen St. Luke's; but there does not appear to be a sufficient similarity of expression to justify either of these conclusions. There was among the ancients a difference of opinion concerning the priority of these two Gospels; and it must be acknowledged to be a very doubtful point.

There is also some doubt about the place where this Gospel was published; but it seems most probable that it was published in Greece, and for the use of Gentile converts. Dr. Townson observes that the Evangelist has inserted many explanations, particularly concerning the Scribes and Pharisees, which he most probably would not have done if he had been writing for those who were acquainted with the customs and sects of the Jews. The accounts to which he refers in his preface are now entirely lost, and the names of their authors are not known; for when the four authentic Gospels were published, and came into general use, all others were quickly disregarded and forgotten. St. Luke's Gospel is addressed to Theophilus; but there was a doubt, even in the time of Epiphanius, whether a particular person, or any good Christian in general, be intended by that name. Theophilus was probably a real person, that opinion being more agreeable to the simplicity of the Sacred Writings. We have seen that St. Luke was for several years the companion of St. Paul; and many ancient writers consider this Gospel as having the sanction of St. Paul, in the same manner as St. Mark's had that of St. Peter; and certainly, upon an examination of the Evangelist's and the Apostle's account of the eucharist in their respective original works, there will be observed a great coincidence of expression. (Luke ch. 22; 1 Cor. ch. 11.)

With regard to the time when this Gospel was written, there is some difference of opinion; Dr. Owen and others referring it to the year 53, while Jones, Michaëlis, Lardner, and other Biblical critics, assign it to the year 63 or 64, which date appears to be the true one, and corresponds with the internal characters of time exhibited in the Gospel itself; but it is not so easy to ascertain the place where it was written. Jerome says that Luke, the third Evangelist, published his Gospel in the countries of Achaia and Bœotia; Gregory Nazianzen also says that Luke wrote for the Greeks, or in Achaia. Grotius states that about the time when St. Paul left Rome, Luke departed to Achaia, where he wrote the books we now have. Dr. Cave was of opinion that they were written at Rome before the termination of St. Paul's captivity; but Mill, and Grabe, and Wetstein, affirm that this Gospel was published at Alexandria, in Egypt, in opposition to the pseudo-Gospel circulated among the Egyptians. Dr. Lardner has examined these various opinions at considerable length, and concludes that, upon the whole, there is no good reason for supposing that Luke wrote his Gospel at Alexandria, or that he preached at all in Egypt; on the contrary, it is more probable that when he left St. Paul he went into Greece, and there composed or finished and published his Gospel, and the Acts of the Apostles.

That St. Luke wrote his Gospel for the benefit of Gentile converts, is affirmed by the unanimous voice of Christian antiquity, and it may be also inferred from his dedicating it to one of his Gentile converts. This appears, indeed, to have been its peculiar design; for, writing to those who were far remote from the scene of action, and ignorant of Jewish affairs, it was requisite that he should descend to many particulars, and touch on various points which would have been unnecessary, had he written exclusively for Jews. On this account he begins his history with the birth of John the Baptist, as introductory to that of Our Saviour; and in the course of it he notices several particulars mentioned by St. Matthew. (2. 1-9.) Hence, also, he is particularly careful in specifying various circumstances of facts that were highly conducive to the information of strangers; but which it could not have been necessary to recite to the Jews, who could easily supply them from their own knowledge. On this account, likewise, he gives the genealogy of Christ, not as St. Matthew had done, by showing that Jesus was the son of David, from whom the Scriptures taught the Jews that the Messiah was to spring; but he traces Christ's lineage up to Adam, agreeably to the mode of tracing genealogies in use among the Gentiles, by ascending from the person whose lineage was given to the founder of his race; and thus shows that Jesus is the seed of the woman, who was promised for the redemption of the whole world. Further, as the Gentiles had but little knowledge of Jewish transactions, Luke has marked the æras when Christ was born, and when John began to announce the Gospel, by the reigns of the Roman emperors,—to which point St. Matthew and the other Evangelists have not attended. St. Luke has likewise introduced many things not noticed by the other Evangelists, which encouraged the Gentiles to hearken to the Gospel, and when their consciences were awakened by it, to turn to God in newness of life, with a pleasing prospect of pardon and acceptance. Of this description are the parables of the publican praying in the Temple, (ch. 18. 10,) and of the lost piece of silver, (ch. 15. 8-10,) and particularly the prophetic parable of the prodigal son, which, besides its spiritual and universal application, beautifully intimates that the Gentile, represented by the younger or the prodigal son, returning at length to his heavenly Father, would meet with the most merciful, gracious, and affectionate reception. Our Saviour's visit to Zaccheus the publican, (ch. 19. 5,) and the pardon of the penitent thief upon the cross, (ch. 23. 40-43,) are also lively illustrations of the mercy and goodness of God to penitent sinners. Lest, however, doubts should arise whether any but the lost sheep of the house of Israel were interested in these good tidings, other parables and facts are introduced, which cannot be taken in this limited sense. Thus St. Luke relates a parable in praise of a merciful Samaritan, (ch. 10. 33;) he relates that another Samaritan was healed and commended for his faith and gratitude, (ch. 17. 19;) and when a village of this people proved rude and inhospitable, that the zeal of the two Apostles who wished to consume them by fire from heaven was reproved, (ch. 9. 52-56,) and they were told that "the Son of man came, not to destroy men's lives, but to save them." This Evangelist likewise inserts examples of kindness and mercy shown to the Gentiles. Thus Our Saviour, in the very first public discourse recorded in St. Luke's Gospel, takes notice that such favours were vouchsafed to the widow of Sarepta and Naaman the Syrian, both Gentiles, as were not conferred in like circumstances on any of the Israelites. (ch. 4. 25-27.) And the prayer upon the cross, (ch. 23. 34,) "Father, forgive them, for they know not what they do," is placed between the act of crucifying Our Lord and that of parting his raiment, both of which were performed by the Roman soldiers, to whom, therefore, this prayer must have respect, as much as to any of his persecutors.

This Gospel contains many things which are not found in the writings of the other Evangelists; among them are the following: the birth of John the Baptist; the Roman census in Judæa; the circumstances attending Christ's birth at Bethlehem; the vision granted to the shepherds; the early testimony of Simeon and Anna; Christ's conversation with the doctors in the Temple when he was twelve years old; the parables of the good Samaritan, of the prodigal son, of Dives and Lazarus, of the wicked judge, and of the publican and Pharisee; the miraculous cure of the woman who had been bowed down by illness eighteen years; the cleansing of the ten lepers; and the restoring to life the son of a widow at Nain; the account of Zaccheus, and of the penitent thief; and the particulars of the journey to Emmaus. It is worthy of remark, that most of these particulars were specified by Irenæus, in the second century, as peculiarly belonging to the Gospel of St. Luke; who has thus undesignedly shown to all succeeding ages, that it is, in everything material, the very same book which had ever been distinguished by the name of this Evangelist till his day, and remains so distinguished to our times.

If the Apostle Paul had not informed us, (Col. 4. 14,) that St. Luke was by profession a physician, and consequently a man of letters, his writings would have sufficiently evinced that he had received a liberal education; for although his Gospel presents as many Hebraisms, perhaps, as any of the sacred writings, yet his language contains many more Grecisms than that of any other writer of the New Testament. The style of this Evangelist is pure, copious, and flowing, and bears a considerable resemblance to that of his great master, St. Paul. Many of his words and expressions are exactly parallel to those which are to be found in the best classic authors; and several eminent critics have long since pointed out the singular skill and propriety with which St. Luke has named and described the various diseases which he had occasion to notice. As an instance of his copiousness, Dr. Campbell has remarked, that each of the Evangelists has a number of words which are used by none of the rest; but in St. Luke's Gospel, the number of such words as are used in none of the other Gospels, is greater than that of the peculiar words found in all the other three Gospels put together; and that the terms peculiar to St. Luke are for the most part long and compound words. There is also more of composition in his sentences than is found in the other three Gospels, and consequently less simplicity. Of this we have an example in the first sentence, which occupies not less than four verses. Further, St. Luke seems to approach nearer to the manner of other historians, in giving what may be called his own verdict in the narrative part of his work. Thus he calls the Pharisees *φιλαργυροι*, lovers of money, (ch. 16. 14;) and in distinguishing Judas Iscariot from the other Judas, he uses the phrase *ὅς και εγενετο προδοτης*, "which also was the traitor." (ch. 6. 16.) Matthew (10. 4,) and Mark (3. 19,) express the same sentiment in milder language. Again, the attempt made by the Pharisees to extort from Our Lord what might prove matter of accusation against Him, is expressed by St. Luke in more animated language than is used by either of the rest. (ch. 11. 53.) "They began to urge him vehemently, and to provoke him to speak of many things." And on another occasion, speaking of the same people, he says that "they were filled with madness." (ch. 6. 11.) Lastly, in the moral instructions given by Our Lord, and recorded by this Evangelist, especially in the parables, no one has surpassed him in uniting affecting sweetness of manner with genuine simplicity, particularly in the parables of the benevolent Samaritan and the penitent prodigal.

Professor Alexander, in his work on *The Canon of Scripture*, in noticing the objections of Michaëlis and other German critics to the canonical authority of the Gospels of St. Mark and St. Luke, remarks, "There is, indeed, something reprehensible, not to say impious, in that bold spirit of modern criticism, which has led many eminent Biblical scholars, especially in Germany, first to attack the authority of particular books of Scripture, and next to call in question the inspiration of the whole volume. To what extent this licentiousness of criticism has been carried, we need not say; for it is a matter of notoriety, that of late the most dangerous enemies of the Bible have been found occupying the places of its advocates; and the critical art, which was intended for the correction of the text, and the interpretation of the sacred books, has, in a most unnatural way, been turned against the Bible; and finally, the inspiration of all the sacred books has not only been questioned, but scornfully rejected, by professors of theology. And these men, while living on endowments which pious benevolence had consecrated for the support of religion, and openly connected with churches whose creeds contain orthodox opinions, have so far forgotten their high responsibilities, and neglected the claims which the Church had on them, as to exert all their ingenuity and learning to sap the foundation of that system which they were sworn to defend. They have had the shameless hardihood to send forth into the world books under their own names, which contain fully as much of the poison of infidelity, as was ever distilled from the pens of the most malignant Deists, whose writings have fallen as a curse upon the world. The only effectual security which we have against this new and most dangerous form of infidelity is found in the spirit of the age, which is so superficial and cursory in its reading, that however many elaborate critical works may be published in foreign languages, very few of them will be read even by theological students in this country."

The animadversions of Professor Alexander convey a most useful and impressive caution. Infidelity in our own country is preached from what are called Christian pulpits, and those who occupy them have the hardihood to assert that one half of the Inspired Volume is interpolation and forgery.

LUMP, דבלה *dibilah*, (2Kings 20. 7; Isai. 38. 21;) דבלים pl. *dibilim*, (2Sam. 25. 18;) Sept. *παλαθη*. The word here employed, has reference to figs, which were dried and pressed into round lumps: Maimonides says, they were prepared in the form of round cakes. The Romans, as we learn from Pliny, received figs from Caria, in Asia Minor, pressed into round masses, which were called ischades Caricæ, or dried Carian figs. See FIG-TREE.

LUNATIC, *σεληνιαζομαι*, to be moon-struck, lunatic. (Matt. 4. 24; 17. 15.) In Greek usage, this word signifies to be afflicted with epilepsy, the symptoms of which were supposed to become more aggravated with the increasing moon. In the New Testament this disease is ascribed to the influence of unclean spirits, demons, (Mark 9. 17;) and St. Jerome, in his commentary on Matthew 4. 24, is of opinion, that the lunatics in the Gospel were possessed persons, whom the people through mistake called lunatics, because they saw them most tormented during the change of the moon; the devil making them suffer most in these circumstances, in order that simple people might impute the cause of it to the moon, and from thence take occasion to blaspheme the Creator. Others maintain that all the difference between an epileptic and a lunatic was, that one was more disordered than the other.

The Orientals pay particular respect to lunatics. "The Arabs," says Poiret, "show a kind of reverence to lunatics, according to the principles of their religion. They look upon them as saints, as being endowed with peculiar privileges and favoured by Heaven. I met such a man in the duar [villages of the Bedouin Arabs] of Ali Bey. He was quite naked, and went into all the tents. It would be considered as a criminal action to send away such a man or to treat him ill. He could eat where he pleased, nothing was denied him. Ali Bey himself bore his freedoms and importunities with a degree of indulgence that astonished me." Lempriere says, that in Morocco insane persons form a peculiar class of saints. The Moors believe that such men are under the especial protection of God; they consequently find everywhere compassion and support, and to treat their excesses with rigour is thought to be as criminal as to lay hands on the person of the emperor. The consequence of this ill-judged humanity is, that worthless vagabonds feign lunacy and commit the greatest crimes, no one venturing to hinder them. A lunatic of this description is mentioned by him who, under the appearance of being immersed in his devotions, strangled with his rosary several persons who came too near him. Stephen Schultz relates a story of a Franciscan monk, who, being pursued by the populace in the streets of Alexandria, saved himself by feigning madness, dancing and playing strange antics, so that he not only escaped the shower of stones that threatened his life, but was treated with the greatest respect.

Œdmann applies these observations to illustrate the words of the Apostle, (2Cor. 11. 19,) "For ye suffer fools gladly, seeing ye yourselves are wise." St. Paul's adversaries in Corinth endeavoured to lessen the reputation he enjoyed, by extolling their own merits. He therefore found it necessary to compare his merits with those which these people assumed. Such self-praise he declares to be folly; but as it was extorted from him, he requests them to judge favourably, or at least to grant him the indulgence which they afford to a man whose mental faculties were deranged. "You are accustomed," says he, "to treat mental weakness with indulgence, to give proof of your own understanding. You disregard it, when such an idiot in his madness treats you as slaves, consumes what is yours, or appropriates to himself what belongs to you; or is proud and fancies himself above you; nay, even if he strikes you in the face. This indulgence you will not refuse me, now that I have been compelled to be guilty of the weakness of speaking in my own praise."

Rosenmüller thinks the opinion entertained of lunatics by the Orientals, serves to illustrate what is said of David, (1Sam. 21. 10-15,) when to escape the pursuit of Saul he fled to Achish, king of the Philistines, but was discovered; then he feigned himself mad, and thus saved his life. See Possession.

LUZ, לוז (Gen. 28. 19,) was the original name of the town afterwards called Bethel, situated between Sichem and Jerusalem. See Bethel.

LYBIA. See Libya.

LYCAONIA, was a small province of Asia Minor, having Galatia on the north, Cappadocia on the east, Isauria on the west, and Cilicia on the south. Its chief cities were, Iconium, Lystra, and Derbe, which are mentioned in Acts ch. 14. The "speech of Lycaonia," is generally believed to have been a corrupt Greek intermixed with Syriac words; but Jablonski supposes it to have been derived from the Assyrian tongue.

LYCIA, was a province in the south-western part of Asia Minor. It had the whole of its southern, and about one half of its eastern and western shores washed by the sea, was partly bounded on the east by Pamphylia, and on the west by Caria, while on the north it had the small country of Milyas, (a part of Phrygia.) It was a very fertile province, and in its prosperous times contained twenty-three cities and several other towns, the chief of which were, Myra, Patara, (these only mentioned in Scripture,) Olympus, Telmissus, and Phaselis. Its metropolis was Myra, which was visited by St. Paul when going as a prisoner to Rome. (Acts 27. 5.) See Myra.

The Lycians were a colony from the island of Crete, and were famed for equity in more ancient times; but about B.C. 60, many of them who lived on the sea coast were pirates. (1Macc. 15. 23.)

LYDDA. The ancient לד *Lod*, mentioned in Nehemiah 7. 37, was called by the Greeks Lydda, *Λυδδα*, (Acts 9. 32,) and in later times Diospolis. It was situated about fifteen miles to the south-east of Joppa, and is celebrated in the Acts of the Apostles for the miraculous cure of Eneas by the Apostle Peter. Josephus describes it as being in his time a town scarcely inferior to a city in its extent. It is noticed among the Talmudical writers as having been the birthplace or residence of some of their famous Rabbins; for after the destruction of Jerusalem, it became a noted seat of Jewish learning, being one of the places in which the Jews set up a school. "In the time of the Christians," says Sandys, "it was the seat of a suffragan; now hardly a village. There was, however, still standing a Christian church, which was said to have been built during the Crusades by a king of England, in honour of St. George of Cappadocia, who was supposed to have been martyred and buried at Lydda." This fine church is now in ruins; and Pococke, deeming its original architecture to be of higher antiquity than the Crusades, concludes that it is the church which Justinian built, and dedicated to St. Peter, when he erected Lydda into a bishopric; and that it was repaired by Richard Cœur de Lion, and by him dedicated to St. George.

Mr. Robinson says, "Lydda is now a heap of ruins; the most remarkable of which are the remains of a very handsome church, said to have been built, but more properly repaired, by Richard, surnamed Cœur de Lion, in honour of St. George, whose birth-place it was, and who is reported to have suffered martyrdom here. The latter legend is not quite so satisfactory as the former; nevertheless, a place has been fixed upon to commemorate the event. Here I was desired to kneel down, whilst a Greek papas, reciting a prayer, invoked the intercession on my head of the saint, whose name I bear. He is held in great veneration throughout the East. I hardly ever entered a Greek church without noticing a picture representing his achievement with the dragon; and that no mistake might be made, the inscription *Ἁγιος Γεωργιος*, is written in the corner. He is likewise held in great respect by the Turks. The latter have an oratory at the western end of the church, the roof of which has fallen in, but the arch of the altar at the eastern extremity remains. It is a curious fact, and noticed by many travellers, that in all the ruined churches, and they are to be met with at every step, the altar is generally found to be more or less preserved. The pious Christians of the East infer from this (and find consolation in the reflection) that some day or other they are to throw off the yoke of Islamism, and that their temples are to be restored to the unshackled worship of God. Even the persecuted Jew looks forward to his promised deliverance; and the Turk also thinks that Islamism has seen its halcyon days, and finds few to differ with him in his anticipation of a change of fortune."

I. LYDIA, *Λυδια*, once a celebrated kingdom of Asia Minor, peopled by the descendants of Lud, the son of Shem, (Gen. 10. 22,) (see Lud,) was a Roman province in the days of the Apostles. It was then limited on the north by Mysia, on the west by the Ægean Sea, on the east by Phrygia, and on the south by Caria; but in the more flourishing times of their last kings, Alyattes and Crœsus, the Lydian territories were far more extensive. The principal cities of Lydia were Sardis, Philadelphia, Thyatira, and Ephesus. The Lydians had kings of three different races, who are supposed to have governed them for about six or seven hundred years; but after the country had been overrun by the Gomerians or Cimmerians, about A.M. 3368, it was conquered by Cyrus: since which time it has been in succession subject to the Persians, Greeks, Romans, and Saracens, and is now held by the Turks. After the overthrow of their monarchy, the Lydians became generally very idle and profligate; the Gospel, however, was very early planted, and a Christian church has ever since existed.

II. LYDIA, a woman of Thyatira, who traded in purple cloths, for which that place was celebrated. She was a Jewish proselyte, of a sincere and pious character, and prompt in acknowledging and professing the truth. She was converted to the Christian faith in consequence of the preaching of St. Paul. (Acts 16. 14,40.) Coquerel and others suppose that Lydia, in this place, is merely a patronymic appellation, that is, that it merely signifies a Lydian woman; most probably from the circumstance of Thyatira being situated on the confines of Lydia.

LYDIANS, לוּדים *Ludim.* (Gen. 10. 13; Jerem. 46. 9.) In the latter passage the word rendered in our version "Lydians," in the original is Ludim. There were, it appears, two Luds, one the son of Shem, the other the son of Mizraim; and these Lydians (who must not be confounded with the Lydians of Asia Minor,) were probably the descendants of the latter. From their being included among the African allies of the Egyptians, they were probably settled in Africa, near to Egypt; but it is not possible to point out the particular part of that continent which they occupied, although from their being uniformly mentioned with the Libyans (Phut), and from the fact that they served with them as hired soldiers of Tyre, (Ezek. 30. 5,) which may be conjectured, implies that there was a maritime communication between them and the Tyrians, we may conclude that they were settled somewhere in the neighbourhood of the African coast, near or among the Libyans. They were celebrated archers, and assisted Pharaoh Necho against the Chaldæans.

LYING, may be considered as speaking falsehoods wilfully, with an intent to deceive. A lie is an affirmation or denial by words, or any other signs to which a certain determinate meaning is affixed, of something contrary to our real thoughts and intentions. Paley says, "A lie is a breach of promise; for whoever seriously addresses his discourse to another tacitly promises to speak the truth, because he knows that the truth is expected."

The evil and injustice of lying appear: (1.) From its being a violation of God's sacred law. (Levit. 19. 11; Phil. 4. 8; Coloss. 3. 9.) (2.) The faculty of speech was bestowed as an instrument of knowledge, not of deceit; to communicate our thoughts, not to hide them; it is therefore a breach of the natural and universal right of mankind. (3.) It has a tendency to dissolve all society, and to indispose the mind to religious impressions. (4.) The punishment with which it has been sometimes visited is tremendous, as in the case of Ananias and Sapphira. (Acts 5. 1-11.) (5.) It involves the loss of credit, the hatred of those whom we have deceived, and an eternal separation from God in the world to come. (Rev. 21. 8; 22. 15.)

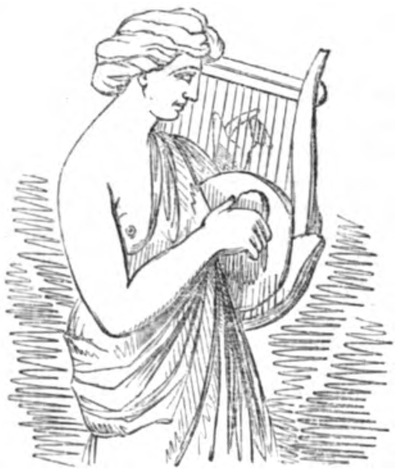
LYING SPIRIT, רוח שקר *ruach shakar.* (1Kings 22. 22; 2Chron. 18. 21.) Ahab, when preparing for the expedition to Ramoth Gilead in which he perished, was promised success by his false prophets, who were denounced by Micaiah, the son of Imlah, as prompted by a "lying spirit." The term is also applied in a similar sense in Jeremiah 5. 31: "The prophets prophesy falsely." Dr. Adam Clarke remarks on the speech of Imlah, in the first passage: "This is no more than that 'God has permitted the spirit of lying to influence the whole of thy prophets; and He now by my mouth apprises thee of this, that thou mayest not go and fall at Ramoth Gilead.' Never was a man more circumstantially and fairly warned; he had counsels from the God of truth, and counsels from the spirit of falsity; he obstinately forsook the former and followed the latter. He was shown by the parable how everything was going on; and that all was under the control and direction of God; and that still it was possible for him to make that God his friend whom, by his continual transgressions, he had made his enemy; but he would not: his blood was, therefore, upon his own head." Josephus relates an idle Rabbinical tale in reference to this matter, which is as unworthy of repetition as it is of credit.

The Jerusalem Targum, on the passage in 2Chronicles 18. 20, in reference to the lying spirit, gives the following strange gloss: "Then the spirit of Naboth of Jezreel came out from the abode of the righteous, and stood before the Lord, and said, I will deceive him. And the Lord said, By what means? To which he answered, I will be a spirit of false prophecy in the mouth of his prophets. And the Lord said, Thou mayest then. But although the power of deceiving them is given unto thee, nevertheless it will not be lawful for thee to sit among the righteous; for whosoever shall speak falsely cannot have a mansion among the righteous. Therefore, go forth from me, and do as thou hast said."

Dr. Boothroyd remarks on 1Kings 22. 19-23, "This is not a real representation of anything done in the heavenly world, as if God was at a loss for expedients, or had any hand in the sins of his creatures; but it is a parabolical or visionary representation, to let them know there was a higher King, that his providence was concerned about the affairs of this world, and that He has various ways of bringing about his purposes. The expression 'Jehovah hath put a lying spirit,' only means 'He hath suffered Ahab's prophets to be guilty of prophesying lies in his name.'"

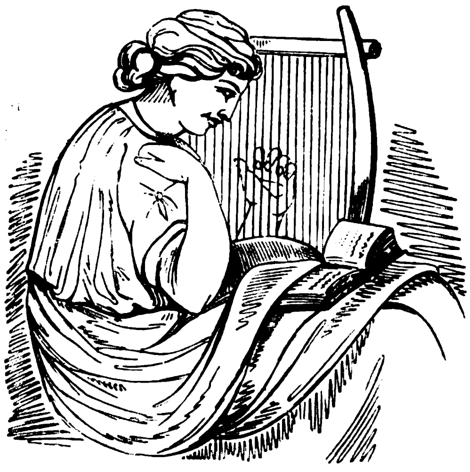
LYRE. Though this word does not occur in our version, there can be little doubt that the lyre was well known amongst the Hebrews from the earliest times. There are two kinds of stringed instruments mentioned in the Scriptures; the first is the כנוֹר *kinnoor*, Greek *κινυρα*, rendered in our version "harp," (more properly "lyre,") which Josephus describes as an instrument of ten strings, sometimes played with a plectrum, at others with the hand. The name of the other stringed instrument is נבל *nebel*, which Josephus says was a twelve-stringed instrument, played with the hands; and Jerome observes that it had the form of an inverted delta, ▽.

Of these and other instruments which are mentioned in the Scriptures, we know but little that is certain, and they are often confounded with each other by different Rabbinical commentators. Some of them imagine that the kinnoor had twenty-four strings, while others assign it thirty-two; others identify it with the Æolian harp; by some it is mistaken for the psaltery, by others for the Greek chelys. Suidas, however, and those who consider it to have been the same as the Greek kinura, are probably the most correct.



The Greek Chelys.

The kinnoor was known before the Flood, being one of the two instruments invented by Jubal, (Gen. 4. 21,) and there is every reason to suppose that it was an



The Greek Kinura.

instrument to accompany the voice, and that its form was something very similar to that of the lyre of later times. The kinnoor is not mentioned again in the Scriptures until six hundred years after the Deluge, and then so as to denote that it was used on festal occasions; for Laban complains that the unexpected departure of Jacob prevented him from sending him away "with songs, with tabret, and with kinnoor." The kinnoor is not again noticed until the time of Samuel, when we first find it mentioned in a way that shows that it was used by the prophets in their sacred music; for Samuel predicted to Saul that he should meet a company of prophets "coming down from the high place, with a psaltery, a tabret, and a pipe, and a kinnoor." (1Sam. 10. 5.) When Saul was afflicted with his melancholy madness, it was recommended that recourse should be had to "a man who is a cunning player on the kinnoor." David was selected for this purpose, and when the evil spirit came upon Saul, "David took a kinnoor, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." (1Sam. 16. 23.) After this time the kinnoor is frequently mentioned. Eusebius seems to have entertained the opinion that the kinnoor was the lyre, for he says that "David carried his lyre with him wherever he went, to console him in his affliction, and to sing to it the praises of God." It was the kinnoor likewise which the captives at Babylon suspended upon the willows by the Euphrates, and from the Babylonians being desirous to hear them sing to the lyre some of their native songs, it would appear that the Hebrews had become skilled in music, especially on the kinnoor. It is represented as being used at feasts, (Isai. 5. 12;) that women sometimes played upon it, (Isai. 23. 16;) that its notes were cheerful, (Job 21. 2; 30. 31;) and were also sometimes mournful. (Isai. 16. 11.) Some have supposed that the kinnoor was of a triangular form, similar to the *tebouni* of the Egyptians, and that it had only four strings; but, as before observed, very little is certainly known on the subject. However, it is only from Egyptian sources that we can derive any information, as the identification of the Jewish instruments with those of the Greeks has never yet been satisfactorily effected.

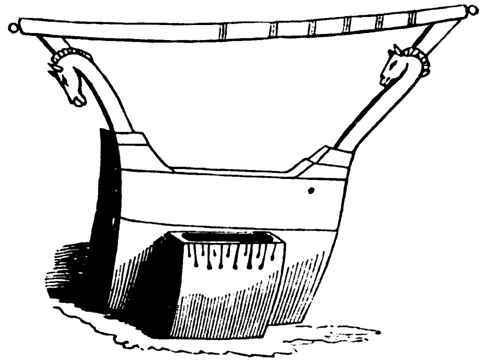
Sir John Gardner Wilkinson observes:—"Some light might be thrown on the names of the various harps, lyres, and other musical instruments of Egypt, if those mentioned in the Bible were more accurately defined; but much confusion exists between the cithara or kitarus, the ashur, the sambuc, the nabl, and the kinnoor: nor can the various kinds of drums, cymbals, or wind instruments of the Jews be more satisfactorily ascertained. The difficulty of identifying them is not surprising, when we observe how many names the Greeks had for their stringed instruments, and how the harps and lyres represented in the Egyptian sculptures, approach each other in principle and form; and we sometimes hesitate whether to ascribe them a place among the former or the latter.

"The Egyptian lyre was not less varied in its form and the number of its chords than the harp; and they ornamented it with the numerous fancy devices their taste suggested. Diodorus limits the number of its chords to three: however, as his description does not apply to the Egyptian lyre, but to the guitar, it is unnecessary to introduce it here.

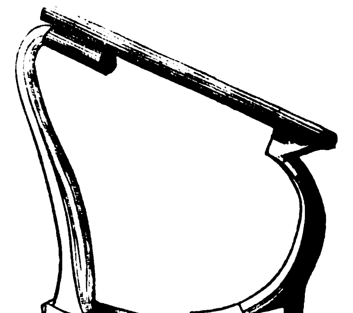
"Many of the lyres were of considerable power, having five, seven, ten, and eighteen strings. They were usually supported between the elbow and the side, and the mode of playing them was generally with the hand, and not, as in Greece and Rome, with a plectrum; and as it occurs in the sculptures of the earliest periods, it is evident they did not borrow it from Greece. Sometimes the Egyptians touched the chords with the left hand, while they struck them with the plectrum; and the same appears in the frescos of Herculaneum.

"Some lyres were ornamented with the head of a favourite animal carved in wood, as the horse, ibex, or gazelle; and others were of more simple shape. The strings were fastened at the upper end to a cross-bar connecting the two sides, and at the lower end they were attached to a raised ledge, or hollow sounding-board, about the centre of the body, which was of wood, like the rest of the instrument. The Berlin and Leyden museums possess lyres of this kind, which, with the exception of the strings, are perfectly preserved. That in the former collection is ornamented with horses' heads,

Egyptian Lyres.



In the Berlin Collection.



In the Leyden Collection.

and in form, principle, and the alternating length of its chords resembles others that have been found at Thebes; though the board to which the strings are fastened is nearer the bottom of the instrument, and the number of strings is thirteen instead of ten; and thus we have an opportunity of comparing real Egyptian lyres with the representations of them drawn by Theban artists, in the reign of Amunoph I., and other early monarchs, more than three thousand years ago. The body of the Berlin lyre is about ten inches high, and fourteen and a half broad, and the total height of the instrument is two feet. That of Leyden is smaller, and less ornamented, but it is equally well preserved, and highly interesting from a hieratic inscription written in ink upon the front. It had no extra sounding-board; its hollow body sufficiently answered this purpose; and the strings probably passed over a movable bridge, and were secured at the bottom by a small metal ring or staple. Both these lyres were entirely of wood, and one of the sides, as of many represented in the sculptures, was longer than the opposite one; so that they tuned the instrument by sliding the chords upwards, along the bar.

"The Jewish lyre, or kinnoor, had sometimes six, sometimes nine strings, and was played with the hand, or with a plectrum; and if, when we become better acquainted with the interpretation of hieroglyphics, the 'strangers' at Beni Hassan should prove to be the arrival of Jacob's family in Egypt, we may examine the Jewish lyre drawn by an Egyptian artist. That this event took place about the period when the inmate of the tomb lived, is highly probable; at least if I am correct in considering Osirtasen to be the Pharaoh, the patron of Joseph; and it remains for us to decide whether the disagreement in the number of persons here introduced, thirty-seven being written over them in hieroglyphics, is a sufficient objection to their identity." See HARP; MUSICAL INSTRUMENTS.

LYSANIAS, a tetrarch of Abilene, mentioned in Luke 3. 1. See ABILENE.

I. LYSIAS, *Λυσιας*, was a friend and relation of Antiochus Epiphanes, to whom he left the regency of Syria when he passed beyond the Euphrates. (1Macc. 3. 32.)

II. Lysias was a Roman chiliarch, who preserved St. Paul from a conspiracy of the Jews, (Acts 23. 26,) where he is termed Claudius Lysias. In ch. 24. 7,22, he is termed Lysias, the chief captain. The circumstances that connect his name with the Apostle Paul are narrated in Acts, chapters 21, 22, and 23. This officer appears to have held the chief military command in Jerusalem in the absence of the procurator. He was posted in the tower of Antonia, called "the castle," whence he issued with a band of soldiers to quell the tumult mentioned in Acts, ch. 21. 30-40.

LYSTRA, *Λυστρα*, a city of Lycaonia, is chiefly celebrated for the miraculous cure there wrought upon the lame man, by Paul and Barnabas, which led the Lycaonians to suppose that the gods were come down to them in the likeness of men. (Acts 14. 10,11.) Ptolemy places Lystra in Isauria, and Strabo says that Derbe, mentioned in the Acts in connexion with Lystra, was on the borders of Isauria, while the Evangelist places them both in Lycaonia; it therefore appears that they were upon the indeterminate frontier between the two districts. Mr. Hamilton, in his *Notes on Journeys in Asia Minor, in* 1836-7, conjectures that Derbe is represented by a village bearing the modern name of Devli, although it has been generally identified with the ruins of Bin-bir-Kilisa, on the mountain called Karadágh. These ruins are very extensive and interesting, consisting chiefly of the remains of churches of great antiquity, and some of them of considerable size, and, with the exception of some large sarcophagi and tombs, appear to belong to the early ages of Christianity. Mr. Hamilton is inclined to refer them to Lystra, rather than Derbe, the latter place not being mentioned in the ecclesiastical notices; while the former is known to have been an episcopal see during the reigns of the Byzantine emperors, and therefore a place where we might expect to find the remains of numerous churches.

MAACAH, MAACHAH, מעכה (2Sam. 10. 6,8; 1Chron. 19. 6,7,) and מעכת, *Maachath*, (Josh. 13. 13,) termed in our version "Maachathites," a people and country situated eastward from the Jordan. In 1Chronicles 19. 6, the district is termed, ארם מעכה "Syria-Maachah," but which the Chaldee interprets, *Syri in vicinia Maachæ*. The name Maacathi occurs in Deuteronomy 3. 14. See GESHUR.

I. MAACHAH, daughter of the King of Geshur, was the wife of David, and mother of Absalom. (2Sam. 3. 3.)

II. Maachah, the daughter of Abishalom, was the wife of Rehoboam, king of Judah, and mother of Abijam his successor. In 2Chronicles 13. 2, she is called Michaiah, the daughter of Uriel of Gibeah.

III. Maachah, the daughter of another Abishalom, was wife of Abijam, king of Judah, and mother of Asa, his successor. (1Kings 15. 10,13.) She fell into idolatry, and "made an idol in a grove," for which her son "removed her from being queen," and "destroyed her idol, and burnt it by the brook Kidron."

MAALEH-AKRABBIM. See AKRABBIM.

MAARATH, מערת (Josh. 15. 59,) the name of a place in the mountains of the tribe of Judah, of which nothing is now known.

MACCABEES, the name ordinarily given to the whole of the sons of Mattathias, by whose heroic exertions their country was delivered from the oppressions of the Syrians, but, perhaps, in strictness applicable only to one of them.

One authority derives the appellation Maccabee from מקבי *Makabi*, the Hammerer, from מקבה *Makabah*, a hammer, and thinks that it was given to Judas on account of his personal strength and courage; while another treats the appellation as a general one, deriving it from a Cabbalistic word formed of M. C. B. I., the initial letters of the Hebrew text, *Mi Chamoka Baalim Jehovah*, "Who is like unto Thee among the gods, O Jehovah?" (Exod. 15. 11,) which letters might have been displayed on the sacred standard of the insurgents, like the S. P. Q. R. on the Roman ensigns, for *Senatus Populus Que Romanus*.

On the subversion of the Babylonian empire, (B.C. 543,) Cyrus, the founder of the Persian monarchy, authorized the Jews, by an edict, to return into their own country, with full permission to enjoy their laws and religion, and to rebuild the city and temple of Jerusalem. In the following year, part of the Jews returned under Zerubbabel, and renewed their sacrifices; the theocratic government, which had been in abeyance during the Captivity, was resumed; but the re-erection of the city and temple being interrupted for several years by the treachery and hostility of the Samaritans or Cutheans, the avowed enemies of the Jews, the completion and dedication of the temple did not take place until B.C. 515, six years after the accession of Darius Hystaspes. The rebuilding of Jerusalem was, however, accomplished, and the re-establishment of their ecclesiastical and civil polity effected by the two pious governors Ezra and Nehemiah. (See RESTORATION.) From this period the Jews were governed by their high-priests, in subjection, however, to the Persian kings, to whom they paid tribute, (Ezra 4. 13; 7. 24,) and nearly three centuries of uninterrupted prosperity ensued, until the reign of Antiochus Epiphanes, king of Syria, (B.C. 175—164,) when they were most cruelly oppressed, and compelled to take up arms in their own defence.

"While Antiochus was in Egypt," (Mr. Cockayne observes in his recent work, entitled the *Civil History of the Jews*,) "some false rumour of his death reached Jerusalem, and was the signal for tumult and commotion between two parties of the Jews at enmity about the office of the high-priesthood. Antiochus, to whom neither the origin nor existence of the disorder could be agreeable, returned to Judæa, (B.C. 170 or 169,) as to a province in a state of insurrection, and plundered the city, as if he had taken it by storm from an enemy. He entered himself the Holy of Holies, despoiled the temple of its table of shewbread, its candlestick, its censers, its vessels, and its golden coverings, and carried off the treasures of the nation laid up there. 'There was great sorrow upon Israel. The rulers and the elders groaned; the young men and maidens fainted; and the beauty of the women was changed. Every bridegroom took up mourning; and she that sat in the chamber was in grief. And the whole house of Israel put on shame.' Two years afterwards a visitation still more lamentable fell upon the devoted city. Antiochus (whose name Epiphanes, 'the illustrious,' a judicious historian tells us, ought rather to have been Epimanes, 'the madman,') had devised a scheme for reducing the various forms of religious belief which existed within his dominions, the Persian fire-worshippers, the Babylonian servants of the stars, the Phœnician idolaters of Dagon, and the Jewish followers of Moses' law, to one single profession, namely, that which he himself most approved, the Grecian polytheism. In execution of this preposterous and impolitic notion, he sent a commissioner to render the temple unfit for the prescribed ceremonies usually performed there, and to convert it into an edifice sacred to the Olympian Jupiter. (2Macc. 6. 2.) To carry this edict into effect, his agent polluted the altar and holy place by the sacrifice of the forbidden swine, sprinkled the blood and broth of it all around, put a stop to the daily sacrifice, to the great festivals, to the rite of circumcision, and burnt the copies of the law. Revelry and debauchery filled the courts once too holy for ordinary feet; the rites of Bacchus shamed the city of David; and the Sabbath was unobserved. The country and the villages were visited with this persecution not less than the metropolis. Idols were presented to the worshippers for their homage; altars were erected, and on them swine were offered and partaken of by the reluctant Jews. Though some were found willing to adopt a new creed, and among them the high-priest, yet such proceedings could not be introduced among a people so obstinately attached to their ancient institutions as the Jews have always been, without great violence. Swine's flesh was forced down their throats; two women who had circumcised their children, were crucified with the infants hanging at their knees; and in the seventh chapter of 2Maccabees, the torments of the boiling cauldron and the frying-pan are related to have been unsuccessfully applied to seven sons of one mother, who in their very deaths defied their murderers.

"It could not be, in the nature of men, but that injustice so cruel, and tyranny so insolent, should meet with a fierce and desperate resistance. The men who led that resistance, and brought it to something of a successful issue, were the brave and glorious family of the Maccabees, or Asamoneans. There was one Mattathias, a priest, who, with his five sons, for quiet removed from Jerusalem to Modin, an obscure village near Jamnia, hoping, perhaps, that the heathen would not find them out there. But the commissioners for the introduction of the idol-worship came, and in vain requested that Mattathias would set the example of submission to the royal command. What he refused to do, another, however, volunteered, and approached to sacrifice upon the altar prepared for the unlawful ceremony. At such a sight, the indignation of the aged priest made his blood boil within him; he leaped forward, killed the apostate upon the altar itself, and then slew the Syrian commissioner. After this, there was no safety but in flight, and he, with his sons, and hundreds of others, took refuge in the wilderness and caves of the mountains, feeding upon the wild produce of the uncultivated land. In this retreat they were hunted after, and a thousand were slain on the Sabbath, whenceforth they resolved on defending themselves on that day. It would appear that the hardships to which they were obliged to submit proved too severe for the old age of the high-spirited father of the Maccabees, for he soon died, leaving them an exhortation full of religious feeling and courage, never to surrender their trust in God. After his death, the talents and fortitude of Judas the Maccabee began to raise his country from her degraded condition. He had but small means for the great actions he achieved; bands of peasants, untaught in war, armed but inefficiently, destitute entirely of all the aids and appliances of military skill, even of provisions, but burning with fury against the heathen oppressor, and glad to sacrifice their lives in the cause of God and victory. He must have been educated, during his wanderings and concealments, in the best methods of rendering his small force available; and the lessons that events offered were well read by his active and penetrating mind. Wherever he went, all the information respecting the enemy's movements that he could desire, was conveyed to him eagerly by the people around, who would not utter to the Syrian even a whisper of his purposes. Thoroughly acquainted with all the glens and valleys of his mountain land, he could appear at any hour he pleased before the hostile camp, or watch their evolutions from the summits of his cliffs. He would never fail to remind his followers, that Jehovah was with them, and against their adversaries, and to recount the signal instances of triumph familiar to their ears, when his right hand had been outstretched to confound the host of the oppressors. Knowing the mixed character of Syrian armies, and the variety of their language, he dashed after midnight into the midst of their camps, and his watchword was the holy name of the Lord of Hosts. By such a course of operations, his countrymen began to consider him as the appointed instrument of their deliverance, and to invest him with a Divine commission; nothing under his command seemed too hard for them. General after general was discomfited, and army after army was disorganized; and they could even, by their rapid and unexpected assaults, make themselves masters of fortified places. In three years that elapsed after the pollution of the Temple, (B.C. 168 to 165,) he had beaten and driven out of Judæa, not by battles, but by sudden and paralyzing attacks, no less than four generals, with regular and numerous armies.

"In entering on the details of the successes of Judas, we observe the state of the parties. Syrian garrisons in Jerusalem and the Philistine towns, but the insurgents in possession of the open country. The disturbed state of Judæa first called forth Apollonius, a district commander from Samaria; he, we are simply told, was defeated and killed, his sword henceforth serving Judas for a memento of victory, and a trusty weapon. The insurrection next required the attention of Seron, provincial governor of Syria; he approached by the Mediterranean coast and Bethoron, a pass which we find constantly preferred by those who were masters of the maritime towns, but formerly, on account of the hostility of the Philistines, rarely used by the kings of Israel. Judas 'leapt upon him suddenly,' while entangled in the pass, and drove him, with the loss of eight hundred men, to take refuge in the walls of the Philistine fortresses. The means at the disposal of the local government having thus failed, an army was assembled, and Ptolemy Nicanor, and Gorgias, led forty thousand infantry and seven thousand cavalry towards the same pass of Bethoron. The army was followed by numerous slave merchants, to whom Nicanor promised ninety Jews per talent, about two pounds a head. The Jews, on their part, kept a great religious meeting at Mizpeh, to entreat God for success, and they then pitched on the south of Emmaus (*Nicopolis*). Gorgias, with a strong division, was despatched to make a circuit; and in his absence Judas, with three thousand men, who had neither efficient protection, armour, nor swords, 'as they wished,' burst, in the morning dusk, over the enemy's stockade, attacked that great army, well disciplined in war, scattered them to Gezer, Azotus (*Ashdod*), and Jamnia (*Yabneh*), fortified towns at hand (within twelve miles), and burnt their camp. Just after this, the smoke still rising towards the sky, Gorgias, who had been vainly seeking our hero in the mountains, showed the head of his detachment, but finding Judas cautiously prepared for him, withdrew in the same direction. The rebellion had now assumed a very serious character, and Lysias, governor of half the Syrian empire, resolved to superintend the operations in person. Avoiding the dangerous defiles entirely, he came by Idumea, that is, by the valley of Hebron, with sixty thousand infantry and five thousand horse, and pitched in Bethzur, between Hebron and Jerusalem. At this place Judas, whose previous exploits had assembled round him ten thousand men, attacked him, and though not actually victorious, displayed such desperation, that Lysias thought it prudent to withdraw again to Antioch.

"Three years after the desolation of the Holy Place, Judas went up to Jerusalem, and on the same month and day as that of the pollution, he set up again, with unhewn stone, the altar of whole burnt offering, spread out the veils or curtains, relighted the sacred candlesticks, offered up incense, and placed shewbread on the table, with the sound of sacred instruments of music. He restored also the doors and walls of the Temple, and kept a festival of eight days on the joyful occasion. That it was possible for him so to enter and remain in the metropolis, and act thus contrary to the scheme of the king, which had been the cause of the rebellion, shows that he had wrought a great change in the face of affairs. But though there was no force to oppose him, the royal troops were ready at any moment to assemble again in Judæa, and a fortress in Jerusalem itself was garrisoned by Syrians. This fortress was not on Mount Sion, but in Acra, or the lower city. It was probably the Baris, or tower which was afterwards called Antonia; though a certain statement of Josephus, scarcely credible in itself, is at variance with the supposition.

"After some further desultory and successful warfare of the Jewish hero, Antiochus Epiphanes died in Persia, (B.C. 164,) and his son Antiochus Eupator, a mere child, succeeded him. This son, the heir of his crown, then about seven years old, he committed to the care of Lysias, 'a nobleman, and one of the blood royal.' Lysias, who had already felt the prowess of Judas, assumed the regency, and invading Judæa as before, on the south side through Idumea, with the young prince in person, he was met by the Maccabee, who seems to have had a larger company than usual, and amongst them some who were in correspondence with the enemy. Judas charged with his usual vigour; his brother Eleazar singled out the largest and most richly caparisoned elephant, supposing it bore the king, and striking right and left reached it, stabbed it in the belly, and was crushed to death by its fall. But the army of Lysias advanced, took Bethzur, (between Jerusalem and Hebron,) which the Jews had fortified, and relieved the garrison in Jerusalem, who were pressed by Judas. The victorious expedition was, however, unable to make further progress; it was interrupted by news that Philip, a courtier who had been entrusted by the deceased king with the custody of his son, had arrived at Antioch, and was taking measures adverse certainly to Lysias, and perhaps to his sovereign. Lysias, who had probably brought the prince with him, only that he might preserve the authority his person would give, returned to vindicate his influence in the capital, and Judas was left again master of the country.

"And now other events distracted the Syrian government, and not only secured the Maccabees, but made them important and influential governors. Demetrius (Soter), the son of Seleucus Philopator, being very young, had borne the occupation of his hereditary throne by his uncle, Antiochus Epiphanes; but on the accession of Eupator, having arrived at the age of twenty-one, while the reigning prince was only nine, he felt that the tide of hope was at the flood, and that he must assert his title now or abandon it altogether. Impatient of his detention at Rome, he in vain brought his case before the senate, and requested his dismissal, and he consequently resolved on an escape, which he easily and successfully executed. On his arrival in Syria, the unhappy Eupator, and his guardian, Lysias, fell into his hands, and were put to death. (B.C. 162.)

"The impunity of Judas could not be acceptable to the Syrian party among the Jews, who were looked upon by him as apostates and blasphemers, and who had indeed so far adopted the views of Antiochus Epiphanes, as to drop their real names and substitute Greek appellations. They appealed, therefore, not in vain, to Demetrius, for his encouragement, and he sent Nicanor with a force quite adequate against the irregular band of Judas. After a while, however, Nicanor fell, near Bethoron, in that fatal defile, before the enterprising chief, and his head and hand were displayed in the streets of Jerusalem. Bacchides was more successful: in an engagement, of which the place is doubtful, Judas, victorious over the right wing, and hurried away by the ardour of pursuit, was attacked in the rear by the unbroken troops of the left, and a thousand wounds numbered him with the dead. 'Jonathan and Simon took him up and buried him in Modin, in the tomb of his fathers. And all Israel mourned him with a great mourning, and sorrowed many days, and said, How is the mighty fallen that saved Israel.'

"The death of Judas seemed to break the spell that surrounded with heavenly protection the chosen hero, and a time of great tribulation followed. Numbers submitted to the foreign yoke, and deserted the struggle for freedom: the Syrian party administered the government, and were masters of the country; they searched out the adherents of Judas, and brought them to Bacchides for judgment. Jonathan, the new leader of the patriotic band, was obliged to retire; yet, when encircled by the Syrian general, he fought his way through the enemy, with a loss to them of a thousand men. Bacchides and his party had full possession of Judæa for two years; many towns being occupied by regularly provisioned garrisons—the Acra of Jerusalem, Jericho, Emmaus, Bethoron, Gezer, Timnath, and Bethel—and the sons of the principal men being detained as hostages. Jonathan, during these two years, was unmolested; for the immediate object of the Syrian king, and the token of his sovereignty, had been the maintenance of the Hellenizing Alcimus, or Jachim, in the high-priesthood: at his death, therefore, by paralysis, consequent, as is half suggested, upon some innovations of his about the Temple, Bacchides himself left Judæa, and active operations were suspended. A new attempt to seize Jonathan altered the face of affairs: the aggression was repulsed; his little fortress was besieged, but he burnt the machines, and the attack ended in an arrangement by which Bacchides withdrew, and Jonathan, taking up his residence openly in Michmash, judged the people.

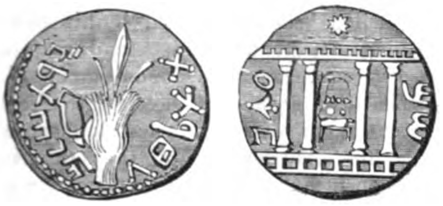
"From the accession of Demetrius, ten years were reckoned, when Alexander Bala, an impostor, who pretended to the crown as a son of Epiphanes, gained a vote of the Roman senate, jealous of Demetrius's escape, in his favour, and seized Ptolemais. Jonathan, as the known popular leader of his countrymen, was solicited on either hand, and on Bala's presentation assumed the robes and insignia of the sacred office of high-priest (at the feast of Tabernacles, B.C. 151); the offers of Demetrius, outbidding his rival, were distrusted. Jonathan collected considerable forces, and seems to have contributed to the victory of the impostor, by whom he was well received, and appointed to the united civil and military command of the district. Two years later, Demetrius Nicator, the son of Soter, and, his father being killed, the legitimate king of Syria, attacked the pretender Bala. Apollonius, a general of his, opposed Jonathan, and, unwilling to enter the mountains, sent him a challenge to battle in the plain of Jamnia, 'where were no rocks and holes to hide in.' Jonathan baffled and defeated him even in the plain, took Joppa and Ashdod, or Azotus, and destroyed with fire the house of Dagon, in or near that city. As an acknowledgment of these services, his sovereign, Alexander, sent him a golden fibula or clasp, a token of high rank, worn only by the royal family, or through special concession. Bala shortly perished in a quarrel with Ptolemy Philometor, and Nicator was seated on the throne. Jonathan, in the rapidity of the revolution, had not decisively espoused, but had yet rather favoured, Alexander's cause, and was accused before the new king for besieging the Syrian garrison in the Acra. He was accordingly summoned to court; a mandate which was received with some hesitation, as there was evidently danger in obedience, while a refusal would render him and his party obnoxious to the sovereign. Jonathan, against his friends' counsel, determined on complying, and waited on Demetrius at Ptolemais, where, by handsome presents, he paid his homage, and by fair words conciliated the royal favour.

"Some time afterwards, Jonathan, or some Jews who were under his influence, were of real service to Demetrius Nicator. The king had disbanded the large armies kept on foot by his predecessors, and retained only a body-guard of Cretans. The people of Antioch, always prone to insurrection, now rose, with or without cause, and, like the Paris mobs of our own days, attacked the palace with arms in their hands; but three thousand Jews, who were in the town, took part in the king's defence, defeated the insurgents, and were gratified with the plunder of the turbulent city. Demetrius, however, even after this, kept Jonathan in strict subjection, and extended no special favour to the Jews; thus the keys of their country, Bethzur, &c., were still occupied by Syrian garrisons.

"Judæa, as may be seen by the sketch we have already given, was so united with Syria, for good or ill, that it is impossible to follow the history of the former without comprehending, in our view, the vicissitudes of the empire of which it formed a part. Even our guides, Josephus, and the first book of Maccabees, willing as they are to dwell on personal feats of valour, on orations or praises of their heroes, find it impracticable to dispense with the mention of the changes continually occurring among the Syrian despots. The seed of civil dissension that had been sown by the establishment of Antiochus Epiphanes, the younger brother, on the throne, continued to produce abundant fruit. Diodotus, otherwise called Trypho, calculating on the dissatisfaction of the disbanded troops, produced the son of Bala, a mere child, as king, drove Demetrius before him, and got possession of the capital, Antioch. Jonathan, remembering probably the estimation in which he had stood with the father of this child, and finding himself but indifferently treated by Demetrius, devoted himself to the new candidate, and had a skirmish, near the lake Gennesareth, with the troops of his antagonist. Driven out of Antioch, Demetrius Nicator passed the Euphrates, and contented himself with the government of the central provinces. During these commotions Jonathan, looking for a time when he should be independent of Syria, sent, after the example set by his brother Judas, an embassy to Rome, a state ready to interfere in the affairs of all nations, and contracted a treaty of alliance. The Romans indirectly had been the causes of the troubles of Syria; they had stopped Antiochus the Great by the defeat near Magnesia, and had checked Epiphanes by their ambassadors in Egypt; thus nipping the growth of the empire externally; and internally, also, their detention of the rightful heir at Rome had been the cause of the civil wars. As for the alliance with the Jews to which they agreed, it had on their part no other object than to afford a handle of interference, when desirable; yet, as events turned out, it was never acted on, and goes for nothing.

"Trypho, rid of Demetrius Nicator, began to entertain designs of usurping the throne himself; and as Jonathan, who had owed much to Alexander Bala, might feel some attachment for the young prince, or pretended prince, his son, and prove an obstacle to these schemes, he, therefore, under the guise of the warmest friendship, entrapped the unsuspecting Maccabee into Ptolemais, and, after slaughtering his attendants, seized his person. The distress which the Jews felt, and which they had the most unhappy reason to feel, at this reverse, brought about too by means so infamous, was somewhat alleviated by the decision and promptitude of Simon, who declared that, his brother being lost, he would himself be their leader. Trypho, to follow up his advantage, attempted to enter Judæa with his forces, and at Adida, the situation of which is uncertain, was met by Simon, prepared for the conflict. The base regent sent a message, stating that Jonathan was in arrest for the debts due to the royal exchequer, and that if a hundred talents of silver, and two of Jonathan's sons, were sent him, the high-priest himself should be liberated. Simon might easily see through the falsehood, but unwilling to have any responsibility for his brother's life imputed to him, he did as the regent desired, yet the promise was not fulfilled. A principal desire of Trypho was to relieve the garrison in Jerusalem, shut up with a circumvallation by Jonathan, and straitened for provisions: disappointed then at Adida, he made a circuit, watched by Simon from the heights, southward by Adora; but still in vain, he durst not attempt the defiles; and having executed Jonathan in Gilead, he retired northwards."

After the murder of Jonathan, Simon removed the corpse of his brother from Boscama in Gilead, to the family sepulchre at Modin, where he subsequently built a noble mausoleum, which was still standing in the time of Eusebius and Jerome, and in which Simon must have taken considerable pride, as it is found represented on his coins.



Sepulchre of the Maccabees, as represented on a Coin of the High-priest Simon.

"Finding that Trypho did nothing but plunder the country," continues Mr. Cockayne, "Simon turned his eyes towards the rightful sovereign, and sent a request to Demetrius Nicator in the eastern provinces, that Judæa might be allowed, by a royal grant from him, to assume his independence. The answer, as policy required, was favourable, and was interpreted, it seems, to be a concession of their desire; the Jews began to date their records by the years of Simon, and 'the yoke of the Gentiles was removed from Israel.' (1Macc. 13. 41.) In the same year Trypho, under cover of an operation for the stone, murdered his ward, the young Antiochus Dionysus. Simon was happy in his government of his people. He completed, by a capitulation, the siege of the garrison in Jerusalem which had been commenced by Jonathan, and took some of the towns on the coast, especially Joppa and Gezer, of which he retained possession. 'The husbandmen tilled the field in peace, and the earth gave forth her crops, and the trees of the plains their fruits. The old men sat in the streets; all talked together of their blessings; and the young men put on the glory and the harness of war. Every one sat under his own vine and his own fig-tree, and there was none to terrify them.'

"Antiochus Sidetes, brother of Demetrius Nicator, attacked Trypho on the western side, and drove him into Dora, on the coast of Palestine; as long, therefore, as affairs were doubtful, he confirmed former grants to Simon, with leave also to coin money in his own name; but when the fortune of war was turned in his favour, he sent a remonstrance against the occupation of the maritime towns that had been taken. The reply of Simon to this remonstrance was not altogether satisfactory to Antiochus, and some aggressions commenced, which Simon successfully repelled; but (B.C. 135,) he was treacherously killed, with Judas and Mattathias his sons, at a banquet. Simon was the last of the five sons of the brave old priest Mattathias. Besides Judas and Jonathan, Eleazar had been crushed to death by the elephant, and Johanan, or John, was killed by the sons of Jambri of Medaba, during the hour of distress after Judas's death, when Jonathan and Simon were fugitives.

"Antecedent to this murder, Demetrius, acting against the Parthians in Upper Asia, had been taken prisoner (B.C. 138) and was detained in honourable captivity; consequently until his return, Antiochus Sidetes, his brother, occupied the throne. Scarcely, therefore, had the divisions which had resulted from the accession of Antiochus Epiphanes been closed, by the successive destruction of the pretenders, Alexander Bala, Antiochus Dionysus, and Trypho (Diodotus), than another cause of intestine disturbance arose in the existence of two brothers, both kings of Syria, one on the throne, one in captivity; and these elements of discord were multiplied by the marriage of Demetrius to Rhodogune, sister of the Parthian king, and of Antiochus to Cleopatra, his elder brother's queen.

"Antiochus Sidetes, on coming to the kingdom, had reason enough for hostility to the predominant Maccabean party of the Jews, with whom the whole nation may now be considered as identified, for their success had done away with the remains of the Hellenizing or Grecian apostates. They had been partisans of two usurpers and impostors, who are ejected by indifferent historians from the catalogue of the Syrian kings, although their illegitimacy is, with reason, not alluded to by the Jewish writers. They had ventured to call themselves independent, and even to increase their territory by conquest,—a conquest which could only be made at the expense of their former sovereigns; and they had been so confident in their own resources, as to meet and repulse the general who had received a royal commission on their borders. Antiochus Sidetes, upon the murder of Simon, advanced against John Hyrcanus, his surviving son and successor, in the first year of his high-priesthood. He drove him into Jerusalem and besieged the town, which, by famine, was compelled to surrender. The king was moderate; he received five hundred talents, or ten thousand pounds sterling, the arms, some hostages as pledges of loyalty, and he pulled down the fortifications of the city. During the siege, according to the somewhat marvellous narrative of Josephus, at the Feast of Tabernacles, the king, instead of pressing his operations, granted seven days' time for the due celebration of the festival, contributed victims, with horns gilt, for sacrifice, and 'gold and silver vessels' full of perfumes (incense). No further transactions of this reign are recorded, save that Hyrcanus (John) served under Antiochus in a campaign against the Parthians, in which the king lost his life. During the war, the Parthians, to produce a diversion in Syria, had sent off their captive Demetrius (Nicator) to Antioch, who was thus restored to his rightful throne, just as his brother's death left it unoccupied. But the affairs of Syria fell at this time into confusion, by the appearance of pretenders, and by the ambition of younger branches, all weak and all wicked, so that Hyrcanus was able to treat their authority with contempt, and to rule his province as he would. In his external relations, it may be noted that he destroyed Samaria, even to the last vestige, and compelled the Idumeans to conform to the Jewish rites, even to circumcision. These Idumeans were the ancient Edomites; but, (as is conjectured,) during the Babylonish captivity, they had been driven out of Mount Seir by the Nabathean Arabs, and they settled in the southern part of Judæa, with Hebron for their principal town, where they remained.

"The reverence in which the memory of Hyrcanus was held among the Jews, may be learnt from the prophetic character with which they invested him. He had, they tell us, immediate communication with the Deity, on many occasions specified, and foretold future events. Prosperity, however, wrought some change even in him. His father and his uncle, engaged in a religious war, and having no certain resource, but the ardour of the people, could never have been capable of leading and directing their enthusiasm if they had not been themselves imbued with strong and fervent feelings. They were therefore Pharisees, for the negative doctrines of the Sadducees held out no hope of future recompense for devoted zeal in this life, and detracted from those observances, which help men to reckon themselves righteous and servers of God. The Maccabees, consequently, and the desperate bands who supported them in their perilous and furious enterprises, belonged to that sect which assumed to be not as other men are, and had superadded to pure religion, a system of superstition well fitted to sustain a fanatic and wild courage. But in his power and exaltation it was no longer morally essential to the station of John (Hyrcanus) that he should be the object of veneration to the vulgar; nor was their affection even politically necessary to him, after he had set on foot a standing body of troops. Upon the occurrence, therefore, of a personal insult at an entertainment he gave to the sect of his fathers, he thought fit in his anger to estrange himself from the whole party, who did not visit the offender, as he desired, and thus ventured on a step which would have been instantly ruinous to any Maccabee before him, and which brought a load of unpopularity upon his sons after him.

"On the death of John (Hyrcanus), his eldest son Aristobulus assumed the government and even a diadem. The altered character of the supremacy of the Asamonean family now becomes painfully manifest. Aristobulus imprisoned his mother, who was starved to death in her dungeon, and his brothers, Antigonus excepted. By an unhappy mistake, and the malicious insinuations of spiteful gossips, Antigonus was killed under orders of Aristobulus, who, filled with horror at his crime, died of the shock shortly afterwards. We may hope that this acuteness of feeling, and some testimony to the mildness of his disposition, will tend to acquit him of a participation in his mother's death.

"The single year of Aristobulus was followed by the longer sovereignty of Alexander Jannæus, his brother. This king and high-priest by title must be looked upon as really a tyrant. Surrounded with Pisidian and Cilician mercenaries, detested by the populace, who in one instance pelted him with citrons while executing his sacred office, endangered by perpetual insurrection and rebellion, or employing himself in enlarging his territories out of the spoils of the dismembered and crumbling empire of Syria, he differs in no respect from the potentates or adventurers who alternately gained and lost inconsequential battles against him, and who, like himself, were but the agents and the sport of a general anarchy.

"To unravel the transactions in which Jannæus took his part, sometimes dictating to and oppressing the weak, sometimes fawning on the strong, would require not merely a rapid notice, but an exact distinction of the Antiochi, Seleuci, and Demetrii, who were pushing for the crown of Syria, and the Ptolemies and Cleopatras, who were caballing for that of Egypt. His civil wars, for they were more than rebellions, would occupy some space; in the course of them he crucified eight hundred of the Pharisee faction, and drove eight thousand into banishment. But dismissing such details, it suffices to say, that he was lord of many towns which were never reckoned Jewish on all the frontiers of his little territory; and that a disease brought on by drunkenness terminated his reign of twenty-seven years. In the early part of his reign, the Asamonean dynasty had arrived at its greatest eminence. Judas, the founder of their success, left rather a terrible name, than substantial acquisitions behind him: at his death, the fortresses that commanded Judæa were in the hands of the Syrians. Jonathan's administration, however, reduced Bethzur and every strong hold in Judæa, except the garrison in Jerusalem; and Alexander Bala added Ekron to his territory. Simon took Joppa, Gezer, and the Acra, or citadel of Jerusalem. Hyrcanus extended his conquests into Idumea and Samaria. He took Sychem, destroyed Samaria and the temple on Mount Gerizim, added the Idumeans to his nation, and in Moabitis made himself master of Medaba. Aristobulus did something in Ituræa. Alexander took Gaza and Gadara, so that he was king of nearly what is called Palestine; Ptolemais, Sidon, Tyre, Turris Stratonis or Cesarea, and Dora, being exceptions to his sovereignty.

"Taught by incessant turmoil the serious nature of the error that had been committed by his father John, in abandoning the popular tenets and sect, Jannæus on his death-bed recommended his hopeless wife to throw herself at once and completely into the hands of the Pharisees, and to give them even the disposal of his own corpse, that, if they would, they might indulge their rage upon it. She took the advice, the Pharisees buried her husband with unusual pomp, and supported her in the government, with her son Hyrcanus for high-priest, during nine years that remained of her life. But the connexions that had been formed by the Asamonean family since the rupture of John with the Pharisees, more than thirty years, were not to be broken off by the secession of Alexandra. The opposition or Jannæan party, headed by the second son, Aristobulus, showed a disposition to resist the measures of the new administration, especially when retaliation commenced, and the advisers of the bloody vengeance of Jannæus (Alexander) were held responsible for the lives that had been sacrificed. On the illness and death of Alexandra, this opposition was openly declared, and thus civil broils again commenced, between two factions, headed by the two brothers, Hyrcanus and Aristobulus.

"A new æra now approached, and new masters deprived the Jews of their restless and petty independence. The Romans, who (B.C. 190) had beaten Antiochus the Great in Lydia, and had shorn off from the kingdom of the Seleucidæ, the provinces north of Mount Taurus, had been occupied in extending their dominion, consolidating it at every new outbreak, and disputing for the supremacy among themselves down to the time we now speak of. The Mithridatic war had involved in its consequences the overthrow of Tigranes, king of Armenia. This monarch, during the divisions in Syria, had embraced it within his own rule, and on his defeat by Lucullus (B.C. 69), abandoned it after an occupation of fourteen years. Open, therefore, to a new governor, it gave the title of king to Antiochus Asiaticus; but when Tigranes surrendered to Pompey, the Roman claimed Syria as having formed one of the Armenian provinces.

"Judæa had not been actually or formally subjected to Tigranes, but, small as it was, and rent by fraternal quarrels, it would have been disposed of by the despotic republican, even if it had not been considered as an integral part of the kingdom of Syria. Aristobulus and Hyrcanus referred their disputes to Pompey, who, influenced altogether by a consideration for his own profit and coming triumph, determined nothing decisively, but allowing events to develope occasions for his interference, received the readiest submission from Hyrcanus and doubtful hesitating opposition from Aristobulus. The latter, conscious of the necessity for obedience, came, however, to Pompey's quarters, and signified that he had laid aside all thoughts of resistance, and was ready to surrender Jerusalem to the Roman forces. When

Pompey, nevertheless, sent Gabinius to that city, the gates were closed against him by the partisans of Aristobulus, who was then arrested, as one who played false with his promises. Pompey then himself advanced against the town, whereupon, as the population was not all of one mind, and the constituted authorities had openly placed themselves under that general's protection, he was received into the city and fortified palace, but was excluded from the principal fortress, the Temple itself, by the friends of the dissatisfied Aristobulus. The Temple, surrounded on three sides by ravines of tremendous depth, and consequently connected with the upper city only by a bridge, then broken down, was capable of a very serious and obstinate resistance. The attack, or siege, was urged upon the north side, where the ravine was filled up by felled timber, and the walls were shaken by the customary machines supplied from Tyre. Three months were occupied by the siege, and, in B.C. 63, the breach was entered by three parties, one of which was headed by Faustus, a son of the dictator Cornelius Sulla, and the Jews are said to have facilitated the capture by refusing to do more than repulse actual attacks on the Sabbaths, (according to the institution of Mattathias, the father of the Maccabees,) and thus affording to the Romans an opportunity to perfect their works unmolested. Pompey's heathen presence profaned that holy of holies, which was unseen and untrodden, but by the high-priests only. After satisfying his curiosity he left the place, with its ornaments and treasures untouched, thinking, perhaps, that by removing them he should be robbing, not so much those who had resisted him, as his friend and client Hyrcanus, whom he re-established in his dignity.

"Pompey left Scaurus in Syria, and after him Gabinius was appointed to the government. Aristobulus and his sons had been taken away prisoners by Pompey, but escaped and gave Gabinius some trouble; yet they made no effectual struggle against their foreign masters. In a siege of Alexandrium, a small fortress, Mark Antony, who was afterwards so notorious, distinguished himself. Aristobulus was sent back to Rome a prisoner, and some years afterwards was employed by Julius Cæsar to create a diversion in Judæa against the friends of Pompey, who was, of course, hated by the disappointed Jew; but that design was frustrated by the death of Aristobulus from poison. Alexander, his son, was also dispatched by the axe, under Pompey's orders, and about the same time as his father. (B.C. 49.) Antigonus, the other son, survived.

"After Gabinius, Syria was allotted to Crassus, who assumed the government of this province as an introduction to his Parthian war. After crossing the Euphrates, and garrisoning a few towns in Mesopotamia, he occupied his winter in collecting money from the different cities, giving his personal attendance at the weighing and registering the precious metals. Among the treasures which were plundered was that of Jerusalem. The money, and all the gold about the Temple, were lost on this occasion. The treasure-keeper, hoping to ransom the rest, disclosed a golden bar of great value, which Crassus, as we are told, against his promise and oath, carried away with his other booty. The amount of which the Temple was deprived is estimated at 10,000 talents, or 2,000,000*l.*, 'a sum,' says Josephus, 'not surprising, if we recollect that the Temple was the national exchequer to which all Jews, in whatever part of the world they resided, were constantly contributing.'

"The civil wars of Judæa, between Hyrcanus and Aristobulus, and of Rome between Pompey and Cæsar, gave opportunity to subordinate families, which would of course be elevated much above their natural station if they were happy enough to espouse the cause which should prove successful. Such fortune attended Antipater, the father of King Herod, who was always a staunch friend of Hyrcanus, the client of Pompey, and who rendered such services to Julius Cæsar in his Alexandrine war, as to redeem himself, and his patron Hyrcanus, from any ill consequences of their attachment to Pompey, and to secure the protection of the all-powerful dictator. Indeed, one principal source of interest in the Jewish transactions of the time, is the gradual, skilful, and unscrupulous rise of the Herodian family to power. Cæsar granted the civil authority in Judæa to Antipater, and confirmed the high-priesthood to Hyrcanus, whose disposition was so indolent and careless, that the influence of his friend Antipater was of necessity increased and established. At Cæsar's death, the conspirator Cassius came to collect strength in Syria, and levied a contribution of 700 talents, or 140,000*l.*, on Judæa. Antipater and his sons, Herod and Phasael, were conscious of the necessity for satisfying the Romans, whatever party might predominate in the East, and therefore exerted themselves to please Cassius by promptitude in paying in the contribution demanded. By his services in this particular, Herod seems to have secured the assistance of Cassius in avenging his father's death, which occurred this year (B.C. 42), and, as far as appears, without evidence, was laid at the door of Malichus, a friend of Hyrcanus. Cassius led his forces to meet Antony and Octavianus at Philippi, where the East changed masters again, and fell under the power of Mark Antony. It was then the business of the provinces and cities to hasten with tokens of submission and homage to the feet of their new ruler, and to deprecate his anger. Hyrcanus and Herod had the less difficulty in conciliating this new sovereign, as they had in their favour Antony's remembrance of the attentions he had received when he was in Judæa with Gabinius. Perhaps the office Hyrcanus held might be considered as removed from civil commotions, and the presents which Herod knew it was his duty to make, were liberally paid, so that this new revolution left the authorities in Judæa in the same situation as before. The handsome presents with which the goodwill of Antony was secured, make, indeed, the confirmation of Herod in his post, a transaction of the same kind as that which prevailed in other arrangements, where Antony put up the governments to sale.

"Among the candidates for favour and protection, Antony met with the Egyptian Cleopatra, by whose fascinations he was led into a life of dissipation and luxury, and totally neglected the interests of his provinces. Beyond the Euphrates were enemies ready to take advantage of his indifference. The Parthians invaded Syria and Cilicia, (B.C. 40,) and held them unmolested till the next year. In B.C. 39, P. Ventidius defeated and killed Labienus, and in B.C. 38, Pacorus also, and so drove the barbarians out of Syria

"Antigonus, the surviving son of Aristobulus, nephew consequently of Hyrcanus, had found a refuge in Cœle-Syria, and on the invasion of the Parthians offered them a gratuity of a thousand talents (200,000*l.*) and five hundred women, if they would remove Hyrcanus, and give the high-priesthood to him. The invaders accepted his offer, and between force and fraud got Hyrcanus and Phasael into their hands. Herod, with the females of his family, who were intended by Antigonus to pay the price of his promotion, escaped. To disqualify Hyrcanus for the high-priesthood, he was mutilated by the loss of his ears. Hegesippus says Antigonus cut them off; and Phasael, Herod's brother, died, or was murdered, in his captivity. Herod, through difficulties, and after a dangerous voyage, arrived at Rome, where he found Antony and Cæsar Octavianus, who united to bestow on him, somewhat to his surprise, the title of king. This gift appears partly to have been won by the engaging manners of Herod, but perhaps the condition of Syria, where an active and influential partisan would be useful, and the tried faithfulness of himself and his father to the Roman cause and its accompanying extortions, might be more weighty considerations. Thus the kingdom was passing out of the family of the Asamoneans, and the line of the Maccabees became secondary to an Idumean race, who had once been reckoned foreigners to the Jews, and who had been incorporated with that nation by conquest. Herod had already secured the influence of that noble family, for the beautiful Mariamne, granddaughter of both Hyrcanus and Aristobulus, had accompanied his flight from Jerusalem, and was now his betrothed spouse. On his nomination to the kingdom he returned immediately to Syria, and gathered means for making opposition to Antigonus. But the operations in Judæa were of course subservient to the Parthian war, and nothing of any value was done for him until these enemies had been driven back beyond the Euphrates. Sosius was then sent by Antony to besiege Jerusalem, and after the usual military advances, and a corresponding defence, according to the tactics of the time, the city was taken, and with it Antigonus. (B.C. 38.) His death was procured by Herod, (B.C. 37,) who thus became, in fact, king of Judæa, Idumea, Samaria, Galilee, &c., and the dynasty of the Asamoneans was ended." See JEWS; SYRIA.

MACCABEES, BOOKS OF THE. Five different works exist under this title, which, taken together, serve to illustrate the history of the Jews during a period of nearly three hundred years. They are, however, of very different degrees of authority: Protestants regard only the first two, and allow no place in the canon of Scripture to these, while the Church of Rome receives these two as canonical, and the Greek church also includes the third; but the fourth and fifth books are not acknowledged as canonical by any church. The whole of these books have recently been published, with notes and illustrations, under the title of *The Five Books of the Maccabees*, by Dr. Cotton, of Oxford, who has for the first time furnished a correct English translation of some of them.

The first two books are by our Church equally classed with the Apocrypha, although the first is by all critics allowed to be very far superior in historical accuracy to the second.

The First Book of Maccabees is a most valuable historical monument, written with great accuracy and fidelity, on which more reliance may be placed than on the writings of Josephus, who has borrowed his materials from it, and has frequently, says Michaëlis, mistaken its meaning. It contains the history of the Jews, from the beginning of the reign of Antiochus Epiphanes to the death of Simon, a period of about thirty-four years. Its author is not known; some conjecture that the book was written by John Hyrcanus, the son of Simon, who was prince and high-priest of the Jews for nearly thirty years, and who commenced his government at the time when this history ends; by others it is ascribed to some other of the Maccabees, and many are of opinion that it was compiled by the Great Synagogue. It is, however, not improbable that it was composed in the time of John Hyrcanus, when the wars of the Maccabees were terminated, either by Hyrcanus himself, or by some persons employed by him. From the Syro-Chaldaic (or Hebrew), in which it is presumed to have been composed, it was translated into Greek, and thence into Latin; our English version is made from the Greek.

The Second Book of Maccabees is an abridgment of a larger work, compiled by one Jason, an Hellenistic Jew of Cyrene, who wrote in Greek the history of Judas Maccabeus and his brethren, and an account of the wars against Antiochus Epiphanes, and his son Eupator, in five books. The entire work of Jason has long since perished, and Dr. Prideaux is of opinion that the author of this Second Book of Maccabees was an Hellenistic Jew of Alexandria, because he makes a distinction between the Temple in Egypt and that at Jerusalem, calling the latter "the great Temple." This book is by no means equal in accuracy to the first, which it contradicts in some instances; it is not arranged in chronological order, and sometimes also it is at variance with the canonical Scriptures. It commences with two epistles sent from the Jews of Jerusalem to those of Alexandria and Egypt, exhorting them to observe the feast of the dedication of the new altar, erected by Judas Maccabeus on his purifying the Temple. These epistles, which are confessedly spurious, are followed by the author's preface to his history. It contains the history of about fifteen years, from the execution of the commission of Heliodorus, who was sent by Seleucus to bring away the treasures of the Temple, to the victory obtained by Judas Maccabeus over Nicanor, that is, from the year of the world 3828 to 3843. Two ancient translations of this book are extant, one in Syriac, the other in Latin; both are prior to the time of Jerome, and both very badly executed.

The Third Book of Maccabees contains the history of the persecution of the Jews in Egypt by Ptolemy Philopator, and their sufferings under it. From its style this book appears to have been written by some Alexandrian Jew; it abounds with the most absurd fables. With regard to its subject, it ought strictly to be called the First Book of Maccabees, as the events it professes to relate occurred before the achievements of that heroic family; but as it is of less authority and repute than the other two, it is reckoned after them. It is extant in Syriac, though the translator seems to have been but imperfectly acquainted with the Greek language; and it is also found in some ancient manuscripts of the Greek Septuagint, particularly in the Alexandrian and Vatican manuscripts; but it was never inserted in the Latin Vulgate, or in our English Bibles. Being received as a canonical book by the Greek church, it is inserted in the various editions of the Septuagint; a translation of it is inserted in Becke's edition of the English Bible, printed in 1551; a second translation, by Whiston, was published in his *Authentic Documents*, in two volumes 8vo. 1719-27; and a third version, made by the Rev. Clement Crutwell, was added to his edition of the authorized English version, with the notes of Bishop Wilson. Dr. Cotton considers Mr. Whiston's version to be the more faithful of the three; but he has not held himself bound to retain it in his English edition of *The Five Books of the Maccabees*, wherever an examination of the original suggested an alteration as advisable.

The Fourth Book of Maccabees is supposed to be the same as the book *De Imperio Rationis*, "Concerning the government, or empire of Reason," ascribed to Josephus by Philostratus, Eusebius, and Jerome. It is extant in the Vatican and Alexandrian manuscripts, and in various editions of the Septuagint, in which it is placed after the three books of Maccabees, but it is not extant in any Latin Bibles. Its design is to adorn and enlarge the history of Eleazar, and of the seven brothers, who with their mother suffered martyrdom under Antiochus, as is related in the sixth and seventh chapters of the Second Book of Maccabees. Dr. Cotton has given the first correct English version of this book.

The Fifth Book of Maccabees is the production of an unknown writer, who lived after the capture of Jerusalem by Titus; and is supposed to have been compiled from the Acts of each successive high-priest. Calmet thinks that it was originally written in Hebrew, whence it was translated into Greek, yet it is not now extant in either of those languages. It is, however, extant both in Syriac and Arabic. Dr. Cotton has given an English translation of it from the Latin version of the Arabic text, printed in Bishop Walton's Polyglott edition of the Bible. This book "is a kind of chronicle of Jewish affairs, commencing with the attempt on the treasury of Jerusalem by Heliodorus, (with an interpolation of the history of the Septuagint version, composed by desire of Ptolemy,) and reaching down to the birth of Christ; or, speaking accurately, to that particular point of time, at which Herod, almost glutted with the noblest blood of the Jews, turned his murderous hands upon the members of his own family, and completed the sad tragedy of the Asamonean princes by the slaughter of his own wife Mariamne, her mother, and his own two sons."

MACEDONIA, a province of Greece, formerly called Æmathia, was bounded on the north by the mountains of Hæmus, on the south by Epirus and Achaia, on the east by the Ægean, on the west by the Adriatic seas. It is celebrated in history as being the seat of the third kingdom which, under Alexander the Great, obtained the empire of the world. It was peopled by a number of tribes, regarded by the Greeks as barbarians, who were probably descended chiefly from Chittim, the son of Javan, as in the First Book of Maccabees, (1. 1,) Alexander the Great is said to have come from the "land of Chittim," and Perseus, the last Macedonian monarch, is styled king of the Chittim. (8. 5.)

The monarchy of the Macedonians had continued for about four hundred years, when King Philip added Thessaly, with great part of Epirus and Illyricum, to his territories. His son Alexander made himself master of Greece, of the Persian empire, and part of India. This empire was quickly after broken to pieces, and Macedonia, after having been a kingdom for six hundred and forty-six years, was at length subjugated by the Romans. (B.C. 168.) It afterwards formed a portion of the Eastern empire, but in the fifteenth century fell into the hands of the Turks, its present occupants. It had formerly several important cities, as Thessalonica, Amphipolis, Philippi, Berea, and Pella, but of these only the first named (now called Salonika,) is of any consequence at the present day.

St. Paul was directed by a vision to preach the Gospel in this country, (Acts 16. 9;) and the success that attended his ministry was abundant. Here he laid the foundation of the churches of Philippi and Thessalonica, which are commended for their great charity and ready contribution to the distressed Jews in Judæa, when they themselves were suffering the extremest poverty. (2Cor. 8. 9.)

MACHIR, מכיר the name of a son of Manasseh, father of Gilead, (Gen. 50. 23,) is used poetically for Manasseh in Judges 5. 14.

MACHPELAH, מכפלה (Gen. 23. 17,) the name of a cave near Hebron, purchased by Abraham of Ephron the Hittite, for a burial-place for his wife Sarah.

The cave of Machpelah became, after its purchase by Abraham, the family sepulchre of the Hebrew patriarchs; and it is reasonable to conclude that it was of superior size, and contained more than one apartment. The site was preserved by tradition, and over it the Empress Helena erected a church, but this has long since been converted into a mosque, which neither Jew nor Christian is now allowed to enter. Mr. Carne says, "This cave has been covered by the Turks by a large and ancient mosque, and all around the soil is held inviolable. The cave is in the middle of the interior of the edifice; its dark and deep entrance only is visible. The cave is said by the Turks to be deep and very spacious, cut out of the solid rock, and that the resting-places of the patriarchs still exist and are plainly to be discerned." See HEBRON.

Few modern travellers have, either by daring or bribery, been able to obtain access to the mosque and cave. Ali Bey, however, who passed as a Mussulman, obtained admission. He says, "All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold; those of their wives are red, embroidered in like manner. The sultans of Constantinople furnish these carpets, which are renewed from time to time. I counted nine, one over the other, upon the sepulchre of Abraham. The rooms also which contain the tombs are covered with rich carpets." Formerly the Mohammedan guardians of this spot were less rigid, as we learn from the narrative of Benjamin of Tudela, a Spanish Jew, who visited the place about six hundred and fifty years since. His account is given by Purchas, in *his Pilgrimes*, 1625. "I came to Hebron, seated in a plaine, for Hebron the ancient metropolitan citie stood upon an hill, but it is now desolate. But in the valley there is a field wherein there is a duplicitie, that is, as it were, two little valleyes, and there the citie is placed; and there is an huge temple there called Saint Abraham, and that place was the synagogue of the Jewes, at what time the country was possessed by the Ismaelites. But the Gentiles, who afterwards obtayned and held the same, built sixe sepulchres in the temple, by the names of Abraham, Sara, Isaac, Rebecca, Jacob, and Lia (Leah). And the inhabitants now tell the pilgrimes that they are the monuments of the patriarkes; and great summes of money are offered there. But surely, to any Jew coming thither and offering the porters a reward, the cave is shewed, with the iron gate opened, which from antiquities remayneth yet there. And a man goeth down with a lamp-light into the first cave, where nothing is found, nor also in the second, untill he enter the third, in which there are the sixe monuments, the one right over against the other; and each of them are engraven with characters, and distinguished by the names of every one of them after this manner, *Sepulchrum Abraham patris nostri, super quem pax sit;* and so the rest after the same example. And a lampe perpetually burneth in the cave, day and night; the officers of the temple continually ministering oile for the maintenance thereof. Also, in the self-same cave, there are tuns full of the bones of the ancient Israelites, brought thither by the families of Israel, which even untill this day remayne in the self-same place."

John Saunderson, an English traveller, was at Hebron in 1601, and in his brief notice of the cave we see an approach to the utter exclusion of Christians which prevails at the present day. "Into this tombe not any are suffered to enter, but at a square hole through a thick wall they may discern a little light of a lamp. The Jewes do their ceremonies of prayer there without. The Moores and Turkes are permitted to have a little more sight, which is at the top, where they let down the oyle for the lamp; the lamp is a very great one, continually burning."

MAD, שגע *shaga*; *μανια*. (Deut. 28. 34; 1Sam. 21. 13.) The epithet "mad," is applied to several descriptions of persons in the Scriptures:—(1.) To one deprived of reason. (Acts 26. 24; 1Cor. 14. 23.) (2.) To one whose reason is depraved and overruled by the fury of his angry passions. (Acts 26. 11.) (3.) To one whose mind is so bewildered and disturbed that he acts in an uncertain, extravagant, and irregular manner. (Deut. 28. 34; Eccl. 7. 7.) (4.) To one who is infatuated by the vehemence of his desires after idols and vanities, (Jerem. 50. 38;) or after folly, deceit, and falsehood. (Hosea 9. 7.) See Diseases; Possession.

MADAI, מדי was the third son of Japhet, (Gen. 10. 2,) from whom the Medes are supposed to have been descended. See Media.

MADIAN. See Midian.

MADMANNAH, מדמנה (Josh. 15. 31,) a city in the southern part of the tribe of Judah, not far from Ziklag. It was inhabited by the posterity of Shaaph, one of the sons of Caleb. (1Chron. 2. 49.)

MADNESS. The madness of David is by some commentators supposed not to have been feigned, but a real epilepsy. It is urged in support of this opinion that the troubles which David underwent might very naturally weaken his constitutional strength, and that what he suffered in being obliged to seek shelter in a foreign court would disturb his imagination in the highest degree. A due consideration, however, of the context, and all the circumstances, only serves to strengthen the opinion that it was feigned for obvious reasons. (1Sam. 21. 12-15.) See Lunatic.

MAGDALA, *Μαγδαλα*, (Matt. 15. 39,) a place on the western shore of the lake of Gennesareth, south of Capernaum, and a few miles north of Tiberias. It is supposed to have contained within its precincts Dalmanutha; hence, while St. Matthew says, "Christ came into the coasts of Magdala," St. Mark says more particularly (ch. 8. 10,) that "he came into the parts of Dalmanutha."

Mr. Buckingham, in his *Travels in Palestine*, says he "came to a small village called Migdol, close to the edge of the lake, beneath a range of high cliffs, in which small grottoes are seen, with the remains of an old square tower, and some larger buildings of rude construction, apparently of great antiquity. Migdol implies a tower or fortress; and this place, from having this name particularly applied to it, was, doubtless, like the Egyptian Migdol, one of considerable importance; and may be considered as the site of the Migdol of the Naphtalites, as well as the Magdala of the New Testament." See Dalmanutha.

MAGDALENE. See Mary Magdalene.

MAGI, מגים *Magim*. The word *Μαγοι*, rendered "wise men," in Matthew 2. 1, is derived from מג *mag*, which signifies a priest, in the Pehlvi language; it is the appellation of an ancient caste of priests with the Persians and Medians. Vossius derives the word from חגה *hhaga*, to meditate, whence מחגים *mahhagim*, people addicted to meditation. The Magi, or Magians, formed one of the two grand sects into which the idolatry of the world was divided between five and six hundred years before Christ. These abominated all those images which were worshipped by the other sect denominated Sabians, and paid their worship to the Deity under the emblem of fire. The Magi believed that there were two principles, one the cause of all good, the other the cause of all evil; in which opinion they were afterwards followed by the sect of the Manichees. (See Manichees.) They called the good principle Jezden and Ormuzd; and the evil principle Ahriman, or Aherman. The former was by the Greeks called Oromasdes, and the latter Arimanius. They worshipped fire because they looked upon it as the truest symbol of Oromasdes, or the good god, as darkness was of Arimanius, or the evil god. In all their temples they had fire continually burning upon their altars, and in their own dwellings.

The Magian was originally a Median sect, and on the subversion of that monarchy by Cyrus, its professors were unfavourably regarded by their Persian conquerors. Their chief men attempted to regain their political importance by raising one of their number to the throne, in opposition to Cambyses, but their scheme failed, and involved them in ruin, Smerdis, their puppet, and his principal adherents, being put to death by Darius Hystaspes. The whole sect of the Magians would soon have sunk into utter extinction, if it had not in a few years after this period been revived and reformed by Zoroaster. This celebrated philosopher, called by the Persians, Zerdusht or Zaratush, began, about the thirty-sixth year of the reign of Darius Hystaspes, to restore and reform the Magian system of religion. He was not only skilled in all the learning of the East that prevailed in his time, but was likewise thoroughly versed in the Jewish religion, and in all the sacred writings of the Old Testament that were then extant, whence some writers have inferred that he was a Jew both by birth and profession; and others even affirm that he had been servant to one of the prophets, probably Ezekiel or Daniel. He made his first appearance in Media in the city of Xiz, now called Azerbijan, as some say; or according to others, in Ecbatana, now called Hamadan. Instead of admitting the existence of two first causes with the Magians, he introduced a principle superior to them both, one supreme God, who created both these, and out of these two produced, according to his sovereign pleasure, everything else.

Notwithstanding the strongest opposition of the Sabians, Zoroaster had the address to bring over Darius to his reformed religion, and from that time Magianism became the national religion of the country, until it was supplanted by that of Mohammed. Zoroaster composed a book containing the principles of the Magian religion called the Zendavesta, and by contraction Zend. So great an improvement in the moral character and influence of the religion of a whole nation as was effected by Zoroaster, is certainly not paralleled in the ancient history of the religion of mankind, and can scarcely be thought possible unless by the occurrence of some very impressive events; and as there are so many authorities for fixing the time of Zoroaster or Zeratusht not many years subsequent to the death of the great Cyrus, the events connected with the conquest of Babylon may account for his success in that reformation of religion of which he was the author; for, had not the minds of men been prepared for this change by something extraordinary, it is not probable that they would have adopted a purer faith from him. The Jews were sent into captivity to Babylon to be reformed from their idolatrous propensities, and their reformation commenced with their calamities; a miracle was then wrought in favour of three Hebrew confessors of the existence of the only one true God in the presence of the king, and "all the rulers of the provinces," that the issue of this controversy between Jehovah and idolatry might be made known throughout that vast empire. Nor are we to suppose the impression confined to the court; for the history of the three Hebrew youths, of Nebuchadnezzar's dream, of his sickness and reformation from idolatry, of the interpretation of the handwriting on the wall by Daniel, of his deliverance from the lions, and the fact of the prophecy of Isaiah respecting Cyrus, were too recent, too public, and too striking in their nature not to be often and largely talked of. Besides, in the prophecy respecting Cyrus, the intention of Almighty God in recording the name of that monarch in an inspired book, and showing beforehand that he had chosen him to overturn the Babylonian empire, is expressly mentioned as having reference to two great objects; first, the deliverance of Israel, and second, the making known his supreme divinity among the nations of the earth. (See CYRUS.) It was, therefore, intended by this proceeding on the part of Providence to teach not only Cyrus, but the people of his vast empire and surrounding nations:—(1.) That the God of the Jews was Jehovah, the self-existing, the eternal God. (2.) That He was God alone, there being no deity beside himself; and (3.) That good and evil, represented by light and darkness, were neither independent nor eternal subsistences, but his great instruments, and under his control.

The Persians, who had so vastly extended their empire by the conquest of the countries formerly held by the monarchs of Babylon, were thus prepared for such a reformation of their religion as Zoroaster effected. The principles he advocated had been previously adopted by Cyrus and other Persian monarchs, and probably by many of the principal persons of that nation. Zoroaster himself thus became acquainted with the great truths contained in this famous prophecy, which attacked the foundations of every idolatrous system. From the other sacred books of the Jews, who mixed with the Persians in every part of the empire, he evidently learned more. He found the people prepared to admit his reformations, and he carried them.

This cannot but be considered as one instance of several merciful dispensations of God to the Gentile world, through his own peculiar people the Jews, by which the idolatries of the heathen were often checked. That this dispensation of mercy was afterwards neglected among the Persians, is certain. How long the effect continued we know not, nor how widely it spread; perhaps longer and wider than may now distinctly appear. If the Magi who came from the East to seek Christ were Persians, some true worshippers of God would appear to have remained in Persia to that day; and if, as is probable, the prophecies of Isaiah and Daniel were retained among them, they might be among those who "waited for redemption," not at Jerusalem, but in a distant part of the world. The Parsees, who were nearly exterminated by Mohammedan fanaticism, were charged by their oppressors with the idolatry of fire, and this was probably true of the multitude. Some of their writers, however, warmly defended themselves against the charge. A considerable number of them remain in India to this day, and profess to have the books of Zoroaster.

The term Magi was anciently used generally throughout the East to distinguish wise men, philosophers, and others who devoted themselves to the study of the moral and physical sciences, and who particularly cultivated astrology and medicine. The wise men from the East, who came to worship the infant Messiah, were no doubt philosophers of this description. As they were constantly studying the face of the heavens, and carefully noting every remarkable appearance, the luminous body which appeared on this occasion could not escape their notice. This they were instructed to consider as denoting the birth of "the king of the Jews." It could not now be determined whether they obtained this information by the special favour of God, or spontaneously connected its appearance with the report which then prevailed, that a mighty sovereign might be speedily expected to arise in Judæa. This connexion was sufficiently obvious, for the ancients had a notion that stars or other luminous bodies appeared at the birth and death of distinguished persons, and the Jews themselves have always entertained the expectation that a star would appear at the time of the advent of the Messiah. These Magi are said to have come from the East, probably either from Mesopotamia or Persia. Others think, from the offerings they presented, they must have come from Arabia. This does not necessarily follow: Arabia, it must be recollected, was rather to the south than to the east of Judæa. They may be regarded as members of the old patriarchal church, never quite extinguished among the heathen, and they were permitted to present the homage of the Gentile world to the infant Saviour.

Hyde, in his *Religio Veterum Persarum*, quotes from Bar Bahlul the Syrian, who says that the Magi that visited Christ were Persians, sons of Elam, the son of Shem; and he afterwards pretends to give a list of their names, and that they were thirty in number; of this, it is unnecessary to state, that it is a mere piece of fiction, probably the invention of some monks. Hyde states that they came from Parthia, where the same religion was professed as that of the ancient Persians.

An old writer on the religion of the Parsees, principally derived from the Zendavesta, says, "These Persians or Parsees are a people descended from the ancient Persians, in times not long after the Flood, who then had their native kings and governors; but war, that causeth an alteration in states and empires, brought upon them a foreign sceptre. About nine hundred and ninety-six years elapsed, one Yesdegerd was native king of Persia, who had his residence in the city of Yesd, near unto the old city of Ispahan, which is somewhat remote from the new city known by that name; this city of Yesd was a goodly city in those times (as these use to be where kings keepe their courts) when this people lived in flourishing prosperity.

"What time the Arabian captaines of the sect of Mahomet made invasion into this country, about the nineteenth yeare of his reigne, who having before been newly assaulted by a great multitude of Turkes, he was forced to flye to Karason, where he dyed sodainly in the twentieth yeare of his reigne, being the five-and-fortieth king that descended from the race of Guiamaras, and the last in whom the ancient Persian monarchie concluded. The Mahometans, upon the death of Yesdegerd, carried all in conquest before them, and subjected the natives of the country as vassals unto them; and as new lords bring in new lawes, they contented not themselves to bring them to their form of government in state subjection, but also in matters of religion to live according to Mahomet's constitutions, compelling them to be circumcised according to the Mahometan custome, contrary to the forme of their own religion and worship. These Parsees, not enduring to live contrary to the prescript of their own lawe, and less able to reject their yoke, many of them by privy escape, and as close conveyance as they might of their goods and substance, determined a voyage for the Indies, proposing to prove the mildness of the Banian Rajahs, if there, though they lived in subjection for matter of government, they might obtain liberty of conscience in course of religion." Having described their settlement in India, the writer goes on to state their religious opinions, the history of Zerdust or Zoroaster, and the book delivered to him; and with reference to their worship of fire he observes that Zerdust "being rapt up to heaven, had fire delivered unto him from God, and brought it thence together with the booke of their law, as the worship by them to be embraced; moreover, they affirme that Zerdust, being in the forementioned rapture in the place of glory, did not see God, but heard him speaking to him out of the fire, and when the fire was delivered, received it as the vertue of God, and his first-born of excellencie, and for these causes to be worshipped and reverenced. This fire consisted of that fire, that is made by the sparkes flying from the flint, by the smiting of a steele. Secondly, of that fire that is made by the rubbing of two pieces of wood together, a custom much used amongst the heathens of ruder manners, by which they kindle their fires in all places where they neede. Thirdly, of such fire as is occasioned by lightning falling on some tree or thing accendible. Fourthly, of such fire as is called wildfire, which, flying from place to place, and lighting on matter combustible, consumeth it. Fifthly, of artificial fire, made of coals or wood most ordinarie in use. Sixthly, of the fire wherewith the Banians use to burne the bodies of their dead. Seventhly, of the fire that is made by burning glasses, and the beames of the sunne; of all these ingredients they compose their idolatrous fire, which they call their Antesbeheraun, or religious fire." *Religion of the Parsees*, 1630.

Those who remain of this sect in Persia and India in the present day retain the same doctrines. The modern Magi, or fire-worshippers, are divided into three classes; of which the first, and most learned, neither eat nor kill animals, but adhere to the old institution of abstaining from all living creatures. The Magi of the second class refrain only from tame animals; nor do the last kill all indifferently, it being the firm and distinguishing settled notion of them all that there is a transmigration of souls.

M. Anquetil du Perron informs us, "Of the Persees or Parsees, the disciples of Zoroaster, a very numerous body has been established more than nine hundred years in Guzerat, to which place they came fugitives from Kerman, (A.D. 767,) on account of the Mohammedan persecutions, where their genius for commerce and industry, which are their known characteristics, procured for them very considerable settlements." Concerning the hierarchy of the Parsees, this writer observes that "their ministers of religion are divided into five classes, erbeds, mobeds, destours, destour mobeds, and destouran destours, or destours of destours. An erbed is a person who has submitted to the purification directed by the law, who has read during four days, without interval, the Izeschne and the Vendidad, and who is instructed in the ceremonies of the worship established by Zoroaster. If the erbed afterwards continues to read publicly the Zend works which constitute the liturgy, and to perform the ministerial functions, he becomes a mobed, though he does not understand the Zendavesta; but if he contents himself with studying the law, the Zend and the Pehlvi, or Pehlavi, without exercising the ministerial functions, he is called a destour. The destour mobed is he who unites the qualifications of the mobed and destour; and the destouran destour is the principal destour of a city or province, who decides cases of conscience, and determines points of law, and to whom the Parsees pay a tithe of their revenues."

MAGIC, MAGICIAN. The word מג *mag*, signifies a magician. In Jeremiah 39. 3, we read of בב מג *rab mag*, the chief of the magicians who accompanied the king to war. Though not so styled, Balaam was thus employed by Balak, king of Moab, (Numb. ch. 23,) and this, like so many other ancient customs, yet prevails in the East, as in the last war (1823) the Burmese assembled magicians and witches in large numbers, who attended on their general, and were engaged in performing mystic ceremonies, and uttering maledictions on the British army.

In the earlier ages, all who applied themselves to the study of natural or metaphysical philosophy were accounted magicians, on which account the patriarchal *Mughan* of the Persians became metamorphosed into magicians, or *Μαγοι*, by those who knew not their ancient philosophy and opinions. The term magic, therefore, originally conveyed a good meaning, being used to signify the study of wisdom, and the more sublime parts of knowledge as taught by the Magi; but in process of time, as it became connected with astrology, divination, and sorcery, the term was used only to signify an unlawful kind of science, supposed to depend on the influence of evil and departed spirits.

Magic has been divided into natural, which consists in the application of natural active causes to passive subjects, by means of which many surprising, but yet simply natural effects are produced; celestial, which attributes to spirits a kind of rule or dominion over the planets, and to these an influence over the affairs of men; and diabolical, which consists in the invocation of demons with a view to produce effects seemingly surpassing the powers of nature. All such arts of imposture were strictly forbidden by the law of Moses, under pain of death, as being connected with idolatry. (Exod. 22. 18; Levit. 20. 27; Deut. 18. 10.) Yet in every period there were numbers among the Israelites who were strongly addicted to these forbidden practices. (2Kings 17. 17; 2Chron. 33. 6; Isai. 2. 6; 57. 3; Jerem. 29. 9; Mal. 3. 5.) As in Egypt, so in Babylon, the office of magician belonged to the priestly caste. (Exod. 7. 11; Dan. 2. 2; Isai. 47. 9,12.) Under the word INCHANTERS will be found some of the various terms applied to these unlawful arts, and the various distinctions obtained from the different modes employed in practising these delusions; likewise under DIVINATION, some of the various branches into which this widely-spread imposture had extended itself.

Sir John Gardner Wilkinson remarks of the ancient Egyptians, that "they considered themselves the first to suggest the idea of foretelling, from the natal hour, the future fortunes of each new-born infant, the life he was destined to lead, or the death he was fated to die, which were boldly settled by astrological prediction. 'The Greeks,' says Herodotus, 'borrowed the science of astrology from the Egyptians, but that people have invented more prodigies than all the rest of mankind. They observe and note down every occurrence, as well as whatever follows it; and then carefully watching those of a similar nature, they predict the issue from analogy, being persuaded that it will be the same.' The inspection of the entrails of victims, the study of omens, and all those superstitious customs which the religions of antiquity so scrupulously observed, were deemed highly important among the Egyptians; and the means adopted for divining future events, or the success of any undertaking, were as varied and painful, as the derb é rummel and other trials of chance used by Oriental people at the present day. 'They even,' says Plutarch, 'look upon children as gifted with a kind of faculty of divination, and they are ever anxious to observe the accidental prattle they talk during play, deducing from it presages of future events.' Oracles were also consulted, like the magicians of the present day, in cases of theft; and Amasis is reputed to have bestowed presents on those which he found capable of returning true answers, and remarkable for discrimination. They predicted future events, both relative to private occurrences and natural phenomena; for which purpose, Diodorus tells us, they took advantage of their skill in arithmetical calculations; this last being of the highest importance to them in the study of astrology; 'For the Egyptians most accurately observe the order and movement of the stars, preserving their remarks upon each for an incredible number of years; that study having been followed by them from the earliest times. They most carefully note the movements, revolutions, and positions of the planets, as well as the influences possessed by each upon the birth of animals, whether productive of good or evil. And they frequently foretell what is about to happen to mankind with the greatest accuracy, showing the failure and abundance of crops, or the epidemic diseases about to befal men or cattle; and earthquakes, deluges, the rising of comets, and all those phenomena, the knowledge of which appears impossible to vulgar comprehensions, they foresee by means of their long-continued observations. It is, indeed, supposed that the Chaldæans of Babylon, being an Egyptian colony, arrived at their celebrity in astrology in consequence of what they derived from the priests of Egypt.' "

In the later periods of Jewish history we meet with many persons among the Jews, who pretended to be magicians or sorcerers. This class of persons dealt in incantations and divinations, and boasted of a power, in consequence of their occult science, and by means of certain rites, to evoke the spirits of the dead from their gloomy abodes, and compel them to disclose information beyond the reach of the human powers. Josephus relates that in his time there were numerous sorcerers and deceivers, who, pretending to show wonders and prodigies, seduced great numbers of people after them into the wilderness. Of this description, probably, was the sorcerer Bar-Jesus, mentioned in Acts 13. 6-11. There were likewise others, such as Simon, (Acts 8. 9,) who, having some knowledge of natural philosophy and astrology, abused that knowledge, and deceived the common people by pretending to foretell future events from the motions and appearances of the planets and stars, and to cure certain diseases by repeating certain phrases. So prevalent was the practice of magic and sorcery among the Jews, that many of their elders or rabbins are said to have attained such a proficiency in these arts, as to surpass even those who made it a profession. The Talmud informs us that twenty-four of the school of Rabbi Judah were killed by sorcery; and eighty women sorceresses were hanged in one day by Simon Ben Shetah. So greatly did the practice of these arts prevail among them, that skill in them was required as a necessary qualification for a person to be chosen a member of their councils, whether that of seventy-one or those of twenty-three; in order that he might be the better able to try and judge the accused, whether they were really guilty of sorcery or not.

Beside other appellations, the Jews termed magicians, בעלי שם *baali shem*, masters of the Name, that is, the Shem-hamphorash, or ineffable name of God, as the Jews call the name of Jehovah. The true pronunciation of this, it was considered, was unknown, and that by any one who discovered it, any wonders might be effected. The Jews assert that Our Saviour was enabled to perform his miracles by his having acquired a knowledge of this unutterable Name. Their story is that the name was found by David, engraven on a stone, when digging the foundations of the Temple, and that he deposited it in the sanctuary; and lest curious young men should learn this name, and bring devastation upon the world by the miracles it would enable them to perform, the wise men of the time made, by magical arts, two brazen lions, which they stationed before the entrance of the Holy of Holies, on each side; so that, if any one entered the sacred place, and learned the ineffable Name, the lions roared at him so fiercely when he came forth, that, in his fright, he entirely forgot it. But they say that Our Lord, by magical arts and incantations, entered the sanctuary undiscovered by the priests, saw the sacred Name, copied it on parchment, which, having made an incision in his body, he slipped under his skin. The roaring of the lions when he came out caused him to forget the name, but the parchment under his skin enabled him to recover it, and thenceforward to refresh his memory when needful; and by the power of this name it was that all his miracles were performed. Such is the account given in the *Sepher Toldath Jeshu*, or "Book of the Generation of Jesus," a spurious narrative of Jewish fabrication, from which the Jews have for ages received their impressions concerning the life and character of Our Lord.

In addition to the effects attributed to the Shem-hamphorash, Josephus describes the Jews as working cures by invoking the name of Solomon, and states that the Essenes preserved the names of angels by which they expected to cure diseases and work miracles. The Talmud speaks of the mode by which Solomon obtained possession of a celebrated signet-ring, by which he governed the spirits, and relates the tale how by magic he built the Temple, and how for his sins he was cast out of his kingdom, and after three years was restored. This signet-ring, it is said, came down to him in a cloud, and having the ineffable Name engraved upon it, enabled the wearer to rule all spirits. Possessed of this talisman, Solomon summoned the spirits of good and evil, and commanded them to aid him in building the Temple; they told him that in order that the stones might be split without iron tools, it would be necessary for him to obtain the wonderful insect called Shamir, at the approach of which that which was desired would divide just as was required. "By this," said they, "Moses made the tunic and breast-plate." There was but one being who knew who this Shamir was, and this was Ashmedai, the prince of the devils. After a long search, Ashmedai was found, and Benaiah, who acted as provost-marshal, fell upon Ashmedai, as he had done upon Joab, and after great resistance bound him; the demon, however, was cunningly first intoxicated, and then brought bound to Solomon. When the fumes of the wine had evaporated, he informed Solomon that the Shamir was entrusted to the angel of the sea, and gave directions how it might be obtained. In this also Benaiah was successful; and now possessed of this insect, (which, to increase its importance, was fabled to have been created on the first Sabbath,) aided by the powers of light, and served, though reluctantly, by those of darkness, the zenith of Solomon's glory drew nigh; he built that sublime and stupendous Temple upon which the world gazed in wonder, and even Deity condescended to dwell visibly within it.

"Daily," it is said in the treatise *Emek Hammelek*, "did the king convey himself at noon into the firmament, to hear the secrets of the universe from the spirits, Asa and Asael, and no fear was on him. At length did Ashmedai obtain liberty, and persuade Solomon to grant him possession of the ring which had the name Shem-hamphorash engraved upon it. No sooner was the fiend possessed of this talismanic signet, which had been to Solomon the instrument of his supernatural power, than he changed his tone, and dilating himself to an immense magnitude swallowed the too late repentant Solomon. Spreading his broad wings, he flew two hundred leagues in a moment of time, and spat out the king in a distant and idolatrous country. He then took the signet and flung it into the sea, when it was swallowed by a fish. Before he left Solomon, he told him that these judgments had been inflicted upon him because he had broken three commandments, and had multiplied unto himself horses, wives, and treasure, which he had been forbidden as the king of Israel to do." The dénouement of the story is quite according to rule, and may be easily anticipated. Solomon catches the fish that had swallowed his ring, and again recovers his power and kingdom.

Josephus also says that the Jews had certain incantations which were believed to be effectual for the expulsion of devils, and which were greatly valued from being the supposed invention of Solomon. He mentions in particular one Eleazar, who made an exhibition of his art before Vespasian. He relieved those who were possessed of evil spirits; and this he did by drawing the devil forth by the nostrils of the possessed person. For this purpose he applied to his nose a ring, which had under it a root, the virtues of which had been discovered by Solomon, by which, and by repeating the name of Solomon, and reciting the incantations which that wise king had composed, the devil was obliged to leave the possessed person, who immediately fell to the ground. Josephus states they had also other forms of exorcism and modes of incantation, which they believed were employed by Solomon.

Lord Lindsay remarks, "Both psylli and magicians seem to have been known among the Jews; 'the deaf adder that shutteth her ears' is proverbial, and 'the stone of imagination,' that is, 'certain smooth images, in which by art magic pictures and little faces were represented, declaring hidden things and stolen goods,' mentioned by Jeremy Taylor, on the authority I suppose of some Rabbinical comment on Leviticus, was evidently kindred sorcery to that practised in Egypt at the present day. These psylli or serpent-charmers, together with magicians, jugglers, and fortune-tellers, still abound in Egypt; the latter, though not a numerous class, are mostly gipsies, who practice their art by means of a number of shells and pieces of broken glass, which are thrown down, and as they chance to lie so the predictions are made."

The prevalence of magic among heathen nations is too well known to require any proofs. Pythagoras and other distinguished Greek philosophers took no small pains to attain the knowledge of this art; and the inhabitants of Ephesus in particular were renowned for their magical skill. And it was no small triumph of the Gospel, that many of the Christian converts of Ephesus, who had previously used "curious arts," (*τα περιεργα*, which word is employed by Greek writers to denote magical arts, incantations, &c.,) brought their books together and burnt them before all men. (Acts 19. 19.) So celebrated was the city of Ephesus for the magic art, that some particular forms of incantation derived their names from thence, and were called *Εφεσια γραμματα*, or Ephesian letters. These Ephesian characters appear to have been amulets inscribed with strange characters, which were carried about the body for the purposes of curing diseases, expelling demons, and preserving individuals from evils of different kinds. The "books" above-mentioned were such as taught the science, manner of formation, and use of these charms, which were believed to be capable of rendering all kinds of service to their possessors. Suidas gravely states, that "When Milesius and Ephesius wrestled at the Olympic games, Milesius could not prevail, because his antagonist had the Ephesian letters bound to his heels; when this was discovered and the letters taken away, it is reported that Milesius threw him thirty times."

Hesychius gives us a description of these potent spells: he says, "The Ephesian letters or characters were formerly six, but certain deceivers added others afterwards; and their names according to report were these: Askion, Kataskion, Lix, Tetrax, Damnameneus, and Aision. It is evident that Askion signifies Darkness; Kataskion, Light; Lix, the Earth; Tetrax, the Year; Damnameneus, the Sun; and Aision, Truth. These are holy and sacred things." The same statement may be seen in Clemens Alexandrinus, where he attempts to give the etymology of these different terms. The Abraxas of the Basilidians in the second century, followers of Simon Magus, were formed on the basis of the Ephesian letters. See Gnostics; Simon Magus.

The Jews and heathens, in their dislike of Christianity, took every opportunity of representing its professors as deserving of hatred or contempt, and hence, among the various terms of reproach and ridicule, they derided them as magicians or sorcerers; in accordance with this is the impious charge, brought by Celsus and others against Our blessed Lord, that he practised magic, which they supposed him to have studied in Egypt. Augustine says that it was generally believed among the heathen, that Our Saviour wrote some books about magical arts, which he delivered to St. Peter and St. Paul for the use of his disciples. See Exorcism.

MAGISTRATE. Having in the article Jews given some particulars respecting the Hebrew magistrates in the earlier periods of Jewish history, we proceed to notice here some of the distinctions which obtained under the monarchy.

Judges, genealogists, the heads of families or clans, and those who, from the relation they sustained to the common class of people, may be called the princes of the tribes, retained their authority after as well as before the introduction of a monarchical form of government, and acted the part of a legislative assembly to the respective cities in or near which they resided. (1Kings 12. 1-24; 1Chron. 23. 4; 26. 29.) The headship of the tribes and families was hereditary, though probably subject to the royal approbation, but the judges and genealogists were appointed by the king. Besides these, we read of certain great officers, as "the royal counsellors," (1Kings 12. 6-12; 1Chron. 27, 32; Isai. 3. 3,) among whom the prophets were included by pious kings, (2Sam. 7. 2; 1Kings 22. 7,8; 2Kings 19. 2-20;) while others of a different character imitated the example of heathen princes and called in to their aid soothsayers and false prophets. (1Kings 18. 22; 22. 6; Dan. 1. 20.) The secretary or "scribe" (2Sam. 8. 16; 20. 24; 1Kings 4. 3,) committed to writing not only the edicts and sayings of the king, but everything of a public nature that related to the kingdom; and it was likewise his business to present to the king in writing an account of the state of affairs. The high-priest may be also reckoned among those who had access to the king in the character of counsellors. (2Sam. 8. 17; 1Chron. 18. 16.)

During the Captivity and after that period the Hebrews continued among them that class of officers denominated heads of families, and perhaps likewise the princes of the tribes, who under the direction of the royal governors ruled their respective tribes. (Ezra 1.5; 4.3,5; Nehem. 2. 16; 6. 17,18; Ezek. 14. 1.) But it is most probable that Jehoiachin, and afterwards Shealtiel and Zerubbabel held the first rank among them, or, in other words, were their princes. After their return to their native country, the Hebrews obeyed their פחה *pacha*, or president. Such were Zerubbabel, Ezra, and Nehemiah, who were invested with ample powers for the purposes of government. (Ezra 7. 25.) When, from any cause, there was no person authorized by the civil government to act as president, the high-priest commonly undertook the government of the state. This state of things continued while the Jews were under the Persians and Greeks, until the time of Antiochus Epiphanes, in whose reign they appealed to arms, shook off the yoke of foreign subjugation, and having obtained their freedom, made their high-priests princes, and at length kings. The Jews, likewise, who were scattered abroad, and had taken up their residence in countries at a distance from Palestine, had rulers of their own. The person who sustained the highest office among those who dwelt in Egypt, was denominated Alabarchus; the magistrate at the head of the Syrian Jews was denominated Archon.

While the Jews were under the Roman government, they enjoyed the privilege of referring litigated questions to referees, whose decisions in reference to them the Roman prætor was bound to see put in execution.

After the subjugation of the Jews by the Romans, certain provinces of Judæa were governed by that class of magistrates denominated tetrarchs. The office of tetrarch is said to have had its origin from the Gauls. Having at a certain time made an incursion into Asia Minor, they succeeded in taking from the king of Bithynia that part of it, which is denominated, from their own name, Galatia. The Gauls who made this invasion consisted of three tribes, and each tribe was divided into four parts or tetrarchates, each of which obeyed its own tetrarch. The tetrarch was of course subordinate to the king. The appellation of tetrarch, which was thus originally applied to the chief magistrate of the fourth part of a tribe, subject to the authority of the king, was afterwards extended in its application, and applied to any governors, subject to some king or emperor, without reference to the fact, whether they ruled or not precisely the fourth part of a tribe or people. Herod Antipas, accordingly, and Philip, although they did not rule so much as a fourth part of Judæa, were denominated tetrarchs. (Matt. 14. 1; Luke 9. 7; Acts 13. 1.) Although this class of rulers were dependant upon Cæsar, that is, the Roman emperor, they, nevertheless, governed the people who were committed to their immediate jurisdiction, as much according to their own choice and discretion, as if they had not been thus dependant. They were inferior, however, in point of rank to the ethnarchs, who, although they did not publicly assume the name of king, were addressed with that title by their subjects; as was the case with respect to Archelaus. (Matt. 2. 22.)

A class of magistrates well known among the Romans, termed procurators, are denominated in the New Testament ἡγεμονες, but it appears that they are called by Josephus επιτροποι. Judæa, after the termination of the ethnarchate of Archelaus, was governed by rulers of this description, and likewise during the period which immediately succeeded the reign of Herod Agrippa. Augustus made a new partition of the provinces of the Roman empire into *provinciæ senatoriæ*, which were left under the nominal care of the senate, and *provinciæ imperatoriæ* vel *Cæsarum*, which were under the direct control of the emperor. To their provinces the senate sent officers for one year, called proconsuls, with only a civil power, and neither military command nor authority over the taxes: those sent to command in the imperial provinces were called *legati Cæsaris pro consule, &c.*, and had much greater powers. In each of these provinces, of both kinds, there was, besides the president, an officer called *procurator Cæsaris*, who had the charge of the revenue, and who sometimes discharged the office of a governor or president, especially in a small province, or in a portion of a large one, where the president could not reside; as did Pilate, who was procurator of Judea, which was annexed to the *provincia imperatoria* of Syria; hence he had the power of punishing capitally, which the procurators did not usually possess; so also Felix, Festus, and the other procurators of Judæa. Some of the procurators were dependant on the nearest proconsul or president; for instance, those of Judæa were dependant on the proconsul, governor, or president, of Syria. They enjoyed, however, great authority, and possessed the power of life and death. The only privilege, in respect to the officers of government, that was granted by the procurators of Judæa to that nation, was the appointment from among them of persons to manage and collect the taxes. In all other things they administered the government themselves, except that they frequently had recourse to the counsel of other persons. (Acts 23. 24-35; 25. 23.)

The military force that was granted to the procurators of Judæa, consisted of six cohorts, of which five were stationed at Cæsarea, where the procurator usually resided, and one at Jerusalem, in the tower of Antonia, which was so situated as to command the Temple. (Acts 10. 1; 21. 32.) It was the duty of the military cohorts to execute the procurator's commands and to repress seditions. (Matt. 8. 5; 27. 27; Mark 15. 16; John 19.23.) On the return of the great festivals, when there were vast crowds of people at Jerusalem, the procurators themselves went from Cæsarea to that city in order to be at hand to suppress any commotions which might arise. (Matt. 27. 2-65; John 18. 29; 19. 38.)

The αρχων mentioned in Luke 12. 58, rendered "magistrate" in our version, is a term applied to magistrates of any kind; for example, to the high-priest, (Acts 23. 5,) civil judges, (16. 19,) rendered "rulers," a ruler of a synagogue. (Luke 8. 41.) It was also applied to persons of influence among the Pharisees and other sects at Jerusalem, who were also members of the Sanhedrin. (Luke 14. 1.)

MAGOG. See Gog and Magog.

MAHALATH, מחלת This word occurs in the title of Psalms 53 and 88. It is most probably the name of a musical instrument, but of what particular kind cannot now be determined. The Septuagint and Vulgate, like our version, have not attempted to explain the word. Gesenius says it was probably the Ethiopian mahhlet, or cithara; others think it the flute. A less probable opinion, that it means a kind of dance, or a chorus, has been advocated by some writers. Calmet concludes that the word means a dance, referring to such dances as were used at particular festivals, (Exod. 15. 20; Judges 21. 21; 1Sam. 18. 6,) and understands that the psalm is addressed to the chief musician who had the superintendence and direction of such dances. Jerome, Houbigant, and others render it "chorus," in which Rosenmüller concurs, and from the term לענות *Leannoth*, in Psalm 88, the latter thinks it refers to singing in alternate choruses, accompanied by musical instruments similar to pipes or flutes, deriving the word from חלל *hhalel*, to perforate.

MAHANAIM, מחנים (Gen. 32. 2,) a city on the east of Jordan, between the tribes of Gad and Manasseh, to the first of which it once belonged, but was afterwards transferred to the Levites. (Josh. 13. 26,30; 21. 38.) It appears to have been a place of great strength, and was therefore selected by Abner as the residence of Ishbosheth, the son of Saul, during the war between him and David, (2Sam. 2. 8;) and it was probably for the same reason that David withdrew to this place during the rebellion of his son Absalom. (2Sam. 17. 24-27.) Near it the troops of David defeated those of his rebellious son. (ch. 18. 6-8.) The precise situation of this town cannot now be ascertained: the patriarch Jacob gave it its name, which signifies two camps, or two hosts of angels, because in this place he had a vision of angels coming to meet him.

MAHANEH DAN, מחנה דן was a place near Kirjath-jearim in the tribe of Judah, where six hundred Danites encamped in their way to Laish. (Judges 18. 12.) Its name signifies "the camp of Dan."

MAHER-SHALAL-HASH-BAZ, מהר שלל חש בז (*He hasteneth to the prey,*) (Isai. 8. 1-3,) a name given by the Lord to one of the sons of the prophet Isaiah. The prophet says, (v. 18,) "Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion."

MAID-SERVANT. See Hand-maid.

MAIL, COAT OF. See Arms, Armour, Army.

MAIN-SAIL. The word αρτεμων, (Acts 27. 40,) rendered in our version "main-sail," is considered by some authorities to refer to a top-sail; while others think it was the jib. See Ship.

MAJESTY, הדר *hadar*, (Psalm 104. 1,) signifies generally pomp, glory; it is here used of the infinite dignity and glory of God. The chief distinctions of majesty mentioned in the Scriptures were the royal apparel, the crown, the throne, and the sceptre. See King.

MAKHELOTH, מקהלות (Numb. 33. 25,) (*Places of convocation,*) one of the encamping places of the Israelites in the desert. Its locality is unknown, but Calmet says it is thought by some writers to be Malathis, which Eusebius and Jerome place twenty miles from Hebron, in the south of Judah.

MAKING BARE THE ARM. In Isaiah 52. 10 we read, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

Mr. Jowett observes, "The use of the Oriental dress which I now wear brings to mind various Scriptural illustrations. The figure in Isaiah, 'The Lord hath made bare his holy arm,' is most lively; for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that, in an instant, the left hand passing up the right arm makes it bare; and this is done when a person, a soldier, for example, about to strike with the sword, intends to give his right arm full play. The image represents Jehovah as suddenly prepared to inflict some tremendous, yet righteous judgment, so effectual 'that all the ends of the earth shall see the salvation of God.'"

Roberts likewise informs us, "The right arm or shoulder is always alluded to as the place of strength: with that the warrior wields his sword, and slays his foes. The metaphor appears to allude to a man who is preparing for the battle: he takes the robe from his right arm, that being thus uncovered, 'made bare,' it may the more easily perform its office. 'Tell your boasting master to get ready his army, for our king has shown his shoulder,' that is, uncovered it. 'Alas! I have heard that the mighty sovereign of the neighbouring kingdom has pointed to his shoulder,' that is, he is ready to come against us. See two men disputing; should one of them point to his right arm and shoulder, the other will immediately fall into a rage, as he knows it amounts to a challenge, and says in effect, 'I am thy superior.' Thus may be seen men at a distance, when defying each other, slapping each his right hand or shoulder. Jehovah, in reference to the nations of the earth, 'hath made bare his holy arm. . . . And all the ends of the earth shall see the salvation of our God.'"

MAKKEDAH, מקדה (Josh. 10. 10,) a city in the plain of the tribe of Judah, was formerly a royal city of the Canaanites. Here Joshua secured and put to death the five confederated kings. He then destroyed the place itself and marched to Libnah. (Josh. 10. 16-29.)

MALACHI, מלאכי Sept. *Μαλαχιας*, was the last of the minor prophets, of whom so little is known that it has been doubted whether his name be a proper name, or only a generic term, signifying the angel of the Lord, a messenger, a prophet. It appears from Haggai 1. 13, compared with Malachi 3. 1, that in those times the appellation of Malachi-Jehovah, or the messenger of the Lord, was given to the prophets. The Septuagint translators have rendered Malachi, "his angel," instead of "my angel," as the Hebrew word implies; and several of the Fathers have quoted Malachi under the name of "the angel of the Lord." The author of the *Lives of the Prophets*, under the name of *Epiphanius Dorotheus*, and the *Chronicon Alexandrinum*, profess to be better informed: they say that Malachi was of the tribe of Zebulun, and a native of Saapha; that he died very young, and that the name Malachi was given to him because of his angelical mildness. Origen and some others entertained the extravagant notion that he was an incarnate angel; another writer identifies him with Mordecai. Calmet, after Jerome and some other ancient writers, thinks that Malachi was the same person as Ezra, who wrote the canonical book that passes under his name, and was governor of the Jews after their return from the Captivity. As he revised the Holy Scriptures, and collected the Canon of the Old Testament, and performed various other important services to the Jewish church, Ezra has been considered both by ancient Jewish, and also by the early Christian writers, as a very extraordinary person sent from God, and therefore they thought him very appropriately denominated Malachi: but the arguments adduced in support of this opinion rest on no solid foundation; and it seems clear that Malachi was a distinct person from Ezra, and (as Rosenmüller observes,) the whole argument of his book proves that he flourished after the return from the Captivity. That he was contemporary with Nehemiah was the unvarying opinion of the ancient writers, and is placed beyond a doubt by the subjects contained in his book, which present the same aspect of things as in Nehemiah's time: thus, the prophet speaks of the Temple, as having been built a considerable time; he introduces the Jews as complaining of the unfavourable state of their affairs; and finds occasion of censure with respect to the heathen wives, whom Nehemiah after some time separated from the people, (Nehem. 13. 23-30;) the withholding of tithes is censured, which was also noticed by Nehemiah. (13. 5.) From all these circumstances, it appears that Malachi prophesied while Nehemiah was governor of Judæa, more particularly after his second coming from the Persian court; and he appears to have contributed the weight of his exhortations to the restoration of the Jewish polity, and the final reform established by that pious and excellent governor. Dr. Kennicott places him about the year 420 before Christ, which date is adopted by Dr. Hales as sufficiently agreeing with the description of Josephus and the varying dates of chronologers.

The occasion and the scope of the writings of Malachi may be briefly stated. The Jews having rebuilt the Temple and re-established the worship of Jehovah, after the death of Zerubbabel and Joshua, relapsed into their former irreligion in consequence of the negligence of the priests. Although they were subsequently reformed during the governments of Ezra and Nehemiah, yet they fell into gross abuses after the death of Ezra, and during Nehemiah's absence at the court of Persia. The prophet Malachi was therefore commissioned to reprove the priests and people, more particularly after Nehemiah's second return, for their irreligious practices, and to invite them to reformation and repentance by promises of the great blessings that should be bestowed at the advent of the Messiah. Malachi prophesied of the coming of John the Baptist, and of the coming of Our Saviour. (ch. 3.) He speaks of the abolition of sacrifices under the old law, and of the sacrifice of the New Covenant. (1. 10,13; 4. 5,6.) With him the Old Testament prophecies conclude.

"The last of the prophetical books," says Bishop Lowth, "that of Malachi, is written in a kind of middle style, which seems to indicate that the Hebrew poetry, from the time of the Babylonish captivity, was in a declining state, and being past its prime and vigour, was then fast verging towards the debility of age."

MALCHUS, *Μαλχος*, (John 18. 10,) was a servant of Caiaphas, the high-priest, whose name St. John has preserved. Malchus being one of the company that was commanded to seize Our Lord in the garden of Gethsemane, Peter cut off his right ear, which, however, was instantly restored and the wound healed by the omnipotent touch of Jesus, who thus conferred upon him a signal act of mercy at a most critical time. The miraculous healing of Malchus presents an admirable union of justice, power, and goodness; and could not fail to convince the Apostles of the truth of Our Lord's declaration, that no man could take his life from Him, and that He only had power to lay it down and resume it again. It has indeed been asked, how such a miracle made so little impression upon the company which Judas conducted. The reply is easy: the whole transaction took place in an instant: Peter struck Malchus with a sword; Jesus stood still, with one hand stopped the apostle, and with the other healed the servant; while those who were present, in the middle of the night and by the flickering light of torches, had scarcely time to perceive what was passing.

MALE. The word זכר *zakar*, (Gen. 1. 27; 6. 19; 34. 25,) signifies the male of either man or beasts.

The superior estimation in which male children were held among the Hebrews, is testified by numerous passages of Scripture, and we find the same feeling, expressed almost in the same words, still existing in Eastern countries.

Job says, "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived." (ch. 3. 3.) Dr. Boothroyd prefers to read, "Perish the day wherein I was born; the night it was said, Lo! a man child;" but Dr. Adam Clarke considers the last word of the verse should be taken in the sense of being born; and the Tamul translation takes the same view. The prophet Jeremiah also says, "Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad." (ch. 20. 15.)

"People in the East," Roberts informs us, "evince great anxiety to have male children. At the period of accouchement the husband awaits the result in an adjoining room, or the garden, and so soon as the affair shall be over, should the little stranger be a son, the nurse rushes outside, and beats the thatch on the roof three times, and exclaims aloud, 'A male child! a male child! a male child is born!' Should the infant be a female, not a word is said, and the father knows what is the state of the case. When a person conducts himself in an unmanly way, the people ask, 'Did they not beat the roof for you? Was it not said to your father, A male child is born?'"

MALLOWS, מלוח *malluach*, (Job 30. 4;) Sept. *ἄλιμα*; Vulg. *arborum cortices.* Job, in lamenting his calamities, complains that he has become contemptible to persons so miserably poor that "they cut up malluach by the bushes, and juniper roots for their meat." What malluach was, has been much disputed. Gesenius says it was the *Atripex halimus* of Linnæus, a plant growing in Palestine, and resembling a salad, the fresh leaves of which serve as food for the poor, either raw or boiled; others suppose that it was a species of marsh samphire, the *Salicornia fruticosa*, mentioned by Theophrastus, under the name of *ἄλιμος*, or *ἄλιμον*, saltwort, of which word the *ἄλιμα* of the Septuagint is the plural form. Dr. Mason Good thinks that "the real plant is a species of salsola, or saltwort. The salsola, saltwort, or kali, is, in modern botany, an extensive genus of plants, comprising not less than two or three and twenty different species, of which some are herbaceous, and others shrubby, several of them common to Asia, and not a few indigenous to a dry sandy soil. They have all a saline and bitter taste."

The term malluach, or saltwort, however, might have been applied to a plant not for its taste, but for its appearance, and then it might suggest a species of mesembryanthemum, or ice plant, which in the driest soils is covered with crystals that may sometimes be compared to grains of salt. The species of mesembryanthemum are exceedingly numerous, and abound in the sandy tracts of Palestine and Edom, in all instances of a succulent and fleshy nature, exhibiting great variety in the form and appearance of the leaves. The flowers are in general large, with numerous stamens, and they present a pleasing contrast to the cheerless waste around, and the arid soil beneath.

In this, as in so many other instances, it may be impossible to state positively what plant is meant, but the rendering of our version seems preferable to that of the various commentators from whom we have quoted, as we have good evidence of mallows being used for food by the poor in Syria. "Master Biddulph," as given in Purchas *his Pilgrimes*, travelling from Aleppo to Jerusalem, (in March, 1600,) halted at a village called Laemine, and "after the showre, while our horses were preparing, we walked into the fields neere unto the church, and saw many poore people gathering mallows and three-leafed grasse, and asked them what they did with it; and they answered that it was all their food, and that they boyled it, and did eate it. Then we took pitie on them, and gave them bread, which they received very joyfully, and blessed God that there was bread in the world, and said they had not seen bread the space of many moneths." Harmer here observes, "This was in Syria, not far from Aleppo. Whether mallows was one of the herbs Job precisely meant, may be doubted; it appears, however, to be a species of herb actually used for food by the very poor people of the East; and at the same time, the joy they expressed at having a little bread given, shows that it was not any gustfulness in these herbs which they eat, which caused them to gather them, or the force of long-established habit, but the extremity of want. As Biddulph went to Jerusalem some time before the translation of the Bible was undertaken by command of King James I., the observation he made of the people eating mallows in Syria, might engage those learned men so to render the word used in that passage of the Book of Job."

MALTA. See Melita.

MAMMON. The word *μαμμωνα*, which occurs in the original of Matthew 6. 24, and *μαμωνα*, in Luke 16. 9, is derived from an old Chaldaic term ממונא *mamoona*, signifying riches, or wealth, its root being מנן *manan*, or מנה *manah*, to number. It is only met with in Our Lord's sermon on the Mount, and in the parable of the unjust steward.

In the first place, the meaning is sufficiently obvious, but much difficulty has been felt in correctly rendering the second passage.

Our Lord says, in our version, "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." Dr. Boothroyd renders it, "Make to yourselves friends by deceitful wealth, that, when ye fail, ye may be received into everlasting habitations;" and he observes, "I have adopted what is now admitted to be the sense of the text. Wealth may be called deceitful, both because it is often acquired by deceit, and because it deceives those who possess it; as they are led to trust in it for what it cannot do. To make friends by a charitable use of it, is alike our duty and interest, and by such a use of it we shall have both God and Jesus our friends. Dr. Adam Clarke says, the expression, 'they may receive you,' seems to be a mere Hebraism for 'ye shall be received.'"

A modern writer thinks the exhortation of Our Lord may be thus understood:—"So distribute the riches with which God has entrusted you—and which are to most persons the occasions of so much sin—by relieving the necessitous and comforting the afflicted, that these, which are snares to many, may befriend you, may minister to your comfort, usefulness, and piety; that when you die, when your heart and flesh fail, they whom you have consoled and sustained, and whose happy spirits have gone before you,—and holy angels, who are themselves appointed to 'minister to the heirs of salvation,' and who delight in deeds of mercy and charity,—and above all, God your master, to whom you are accountable as stewards of his property, may congratulate your arrival into everlasting habitations, and welcome you home to your perfect and eternal rest."

MAMRE, ממרא Sept. *Μαμβρη*, (Gen. 13. 18; 14. 13,) was a place near Hebron, which was named after Mamre, an Amorite, the brother of Aner and Eshcol, who lived there; they were friends of Abraham, who dwelt near them in "the plain of Mamre," and they assisted him in his expedition against the four kings.

In the first quoted passage, Gesenius, for "plain of Mamre," reads "the terebinth tree of Mamre;" and Dr. Boothroyd translates it, "dwelt at the turpentine tree of Mamre, an Amorite, which was by Hebron." Sozomen, the ecclesiastical historian, says this tree still existed in the time of Constantine the Great, at the distance of six miles from Hebron, and was greatly honoured by the many pilgrimages that were made to it, and that the great concourse of persons gave rise to a kind of fair. Opinions were at that time divided as to the antiquity of the tree; some considered it as old as the creation, and that it was the same under which Abram entertained the angels; while others supposed that it grew from a staff which one of the angels left in the ground. Both Jews and Christians, however, concurred in regarding it with such extraordinary veneration, that Constantine wrote to direct Eusebius, bishop of Cesarea, in Palestine, to put a stop to the grosser forms of the idolatrous worship it received, and to throw down the altar that had been erected before it. Sanutus states that the trunk of the terebinth tree was still in being in his time, (about A.D. 1300,) and that the pilgrims carried it away in pieces, to which great virtues were ascribed. Sozomen likewise mentions a well dug by Abraham, much visited both by heathens and Christians, for the sake of trade or devotion. Benjamin of Tudela, the Spanish Jew who was at Hebron about the middle of the twelfth century, says, "In the very field of Duplicitie, (Machpelah,) the monuments of the ancient houses of our father Abraham are yet extant and to be seene, and a fountayne springeth out before it, and no man may build an house there, for the reverence of Abraham."

The valley of Mamre is celebrated in the history of the patriarchs as the place of their encampments and of their family sepulchre. It is broad and winding, extends for several miles, and is bounded on all sides, and apparently shut in, by barren mountains. The soil is good; much of it is cultivated with the olive and vine, while the uncultivated part furnishes rich pasture. A large terebinth tree in the midst has succeeded to a portion of the honours paid to the former one; it is still held in high honour by all the inhabitants of Hebron, especially by the Jews, from a belief that the tent of Abraham was shaded by its boughs.

MAN, אדם *Adam*, (Gen. 1. 26,) איש *esh*, (Exod. 11. 3; Psalm 141. 4,) גבר *geber*, (Deut. 22. 5; Job 3. 3,) אנוש *Enosh*. (2Chron. 14. 11; Psalm 56. 1.)

These various words, all somewhat significant, are applied in the Scriptures to denote man, the head and lord of the animal creation. *Adam*, as has been stated under that head, signifies *red earth*, or clay, from the belief that man was originally formed of that substance. *Esh* is derived from the obsolete אנש *anash*, which signifies to be malignant, ill, incurable, whence the Chaldee form, *Enosh*. *Geber* is derived from גבר *gabar*, to be strong, mighty, to conquer, prevail.

To write a history of our species would demand a familiar acquaintance with nearly the whole circle of human knowledge, and a combination of the most opposite talents and pursuits. The anatomist and physiologist would be required to unfold the construction and uses of the corporeal mechanism; the surgeon and physician to describe its diseases; while the metaphysician and moralist would employ themselves with the functions of the mind and moral sentiments. Man in society, his progress in the various countries and ages of the world, his multiplication and extension, are the province of the historian and the political economist; while the divine traces the higher relations that connect man with his Creator, with superior beings and a future world. All these topics, except the last, however, are foreign to the nature of this work, and this article will, therefore, consist only of notices of a few Scriptural allusions. See Adam.

Man, in Scripture, is sometimes put for the body, (2Cor. 4. 16;) or for the sins and corruptions of human nature. (Ephes. 4. 22.) It is employed in reference to the Church. (Eph. 2. 15.) "A perfect man," (Ephes. 4. 13,) refers to a strong and firm believer. Angels are styled men, (Acts 1. 10;) the term was also applied by the centurion at the crucifixion to Our Lord Jesus Christ. (Mark 15. 39.)

The Psalmist says, "I am forgotten as a dead man out of mind; I am like a broken vessel." (Psalm 31. 12.) Roberts remarks that, in India, it is sometimes said of the man who is reduced to poverty, "Yes, I am now a corpse to all my former friends." "What is a man without money? a walking corpse!" "I am now a broken chatte, a potsherd." "Truly I am like the tam-bat-tam, the drum with its head broken." "I am of no use; no one enjoys me." In Judges 4. 10 we read, "And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him." The same writer observes, "The phrase 'men at his feet,' did not, I believe, refer to any particular class of soldiers, but applied to all, whether they fought in chariots, on horses, or on foot. This form of speech is used in Eastern books, to show how many obey or serve under the general. It may be taken from the action of a slave, being prostrate at the feet of his master, denoting submission or obedience. In this way devotees, when addressing the gods, always speak of themselves as being at their feet. When the Orientals speak of the king of England, they often allude to the millions who are at his feet. The governors, generals, or judges in the East, are said to have the people of such countries, or armies, or districts, at their feet. Nay, it is common for masters, and people of small possessions, to speak of their domestics as being at their feet. It is therefore heard every day, for 'I will send my servants,' 'those at my feet.'"

MAN OF GOD, איש האלהים *esh ha-Elohim.* This term usually signifies a prophet; a man devoted to God and to his service. Moses is called in a peculiar manner, "the man of God." (Deut. 33. 1; Josh. 14. 6.)

MAN OF SIN. See Antichrist.

MAN, SON OF. Our Saviour frequently calls himself "the Son of man," in allusion, probably, to the prophecy of Daniel, in which the Messiah is spoken of under that title. (Dan. 7. 13.) See Messiah.

MANAEN, *Μαναηυ*, was a Christian prophet and teacher, who had been educated with Herod Agrippa I. (Acts 13. 1.) It has been conjectured he was the son of that Manaem (*Μαναημος*), mentioned by Josephus, who predicted the future greatness of Herod.

I. MANASSEH, מנשה Sept. *Μανασσης*, the eldest son of Joseph, was born in Egypt, but being adopted by his grandfather, inherited equally with the sons of Jacob. (Gen. ch. 48.) Little is known of his personal history; of his descendants, at the time of the first numbering of the Israelites, (Numb. 1. 35,) there were 32,200 fighting men. The name Manasseh signifies "forgetfulness," because Joseph said, "God hath made me forget all my toil, and all my father's house." When Jacob was on his death-bed, Joseph brought his two sons to him, that his father might give them his last blessing. (Gen. ch. 48.) Jacob preferred Ephraim to Manasseh, though the younger, saying, "His younger brother shall be greater than he," a prophecy which we see was fulfilled, as Moses, in his last blessing of the tribes, speaks of "the ten thousands of Ephraim, and the thousands of Manasseh." (Deut. 33. 17.)

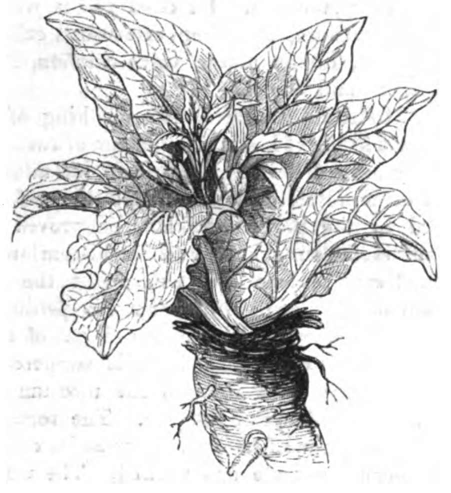
The province of the tribe was situated half on the other side, and half on this side of the Jordan. (Josh. 17. 18.) The region allotted to the half-tribe of Manasseh on the eastern side of the Jordan was bounded on the south by the territory of the tribe of Gad; by the Sea of Cinnereth, (afterwards called the Lake of Gennesareth and the Sea of Galilee,) and the course of the river Jordan from its source towards that sea, on the west; by Mount Lebanon, or more properly Mount Hermon, on the north and north-east; and by Mount Gilead on the east. Its principal cities were Ashtaroth-Carnaim, Beeshterah, Bethsaida, Gadara, Gerasa, Geshur, Jabesh-Gilead, and Lodebar. This tribe was greatly indebted to the bravery of Jair, who took three-score cities, besides several small towns and villages, which he called Havoth-Jair, or the dwellings of Jair. (Numb. 32. 41; 1Chron. 2. 23.) The boundaries of the district of the other half-tribe on the western side of the Jordan cannot be ascertained with precision. Its chief places were Abel-meholath, Bethabara, Bethshan, afterwards called Scythopolis, Bezek, Endor, Enon, Gath-rimmon, Megiddo, Ophrah, Salim, and Tirzah.

II. MANASSEH, the fourteenth king of Judah, succeeded his father Hezekiah at the age of twelve years. In the early part of his reign, probably led aside by the profligate counsels of those who hated the reformation introduced by the pious Hezekiah, he proved a most wicked and idolatrous prince; and for his various crimes was carried captive into Babylon, about the twenty-second year of his reign. But upon his penitence and confession of his sins, he was delivered out of captivity and restored to his country, after, it is supposed, about a year's absence, perhaps through the medium of some revolution in the Assyrian empire. The remainder of his life and reign was as exemplary as its commencement had been profligate and wicked. The worship of God was restored, the fortifications of Jerusalem were repaired and strengthened, and military officers were placed in all the fenced cities of Judah. (2Chron. ch. 33.) Manasseh died at Jerusalem, and was buried "in the garden of his own house, in the garden of Uzza." (2Kings 21. 18.) He was succeeded by his son Amon.

"The Prayer of Manasses, king of Judah, when he was holden captive in Babylon," forms a portion of the Apocrypha, and, though not unworthy of the occasion on which it is pretended to have been composed, was never recognised as canonical. It is rejected as spurious even by the Church of Rome. In 2Chronicles 33. 18, 19, there is mention of a prayer by the king, which is said to be written "in the Book of the Kings of Israel," and also "among the sayings of the seers;" but it is evident that this composition, which abounds with deeply pious and penitent expressions, cannot be the prayer there alluded to; for it never was extant in Hebrew, nor can it be traced to a higher source than the Vulgate Latin version. As it is mentioned by no writer more ancient than the pseudo-Clement, in the pretended *Apostolical Constitutions*, which were compiled in the fourth century, it is probable that this prayer was composed by some unknown person, who thought he could supply the loss of the original.

MANDRAKES. Certain plants called דודאים *dudaim*, are spoken of in Genesis 30. 14-16, and in Canticles 7. 13, as being gathered at the time of the wheat harvest, and as yielding a pleasant smell. The ancient translators, like our own, have generally considered mandrakes to be intended, and this seems by far the most likely; but some modern commentators render the word "flowers," or "fine flowers," while others endeavour to fix what flowers, but differ among themselves, some naming lilies, violets, or jessamines; Calmet rejects flowers, and understands the citron to be spoken of because it has a pleasant smell, (Cantic. 7. 13;) while others of this class name figs, mushrooms, the fruit of the plantain or banana, or melons.

Hasselquist, the pupil and intimate friend of Linnæus, supports the view of mandrakes being here intended: speaking of Nazareth in Galilee, he says, "What I found most remarkable at this village was the great number of mandrakes which grew in a vale below it. I had not the pleasure to see this plant in blossom, the fruit now (May 5th, old style,) hanging ripe on the stem, which lay withered on the ground. From the season in which this mandrake blossoms and ripens fruit, one might form a conjecture that it was Rachel's dudaim. These were brought her in the wheat harvest, which in Galilee is in the month of May, about this time, and the mandrake was now in fruit."



The Mandrake.

The mandrake (*Atropa Mandragora* of Linnæus,) is a plant with a long taper root in the form of a parsnep; this root extends three or four feet in the ground, and is sometimes single, but often divided into two or three branches, probably according to its age. Immediately above the crown of the root rises a circle of leaves, as in the lettuce, which they much resemble, except in the colour being of a darker green. This tuft of leaves is at first erect, but when they attain their full growth, they spread open, and lie upon the ground. They are more than a foot in length, and in the middle are four inches broad, growing narrow towards both ends. Among these come out the blossoms, which are of a purple colour in Palestine; the fruit attains the size, and is of the shape of a small apple, and, Mariti says, of a most agreeable odour. "Our guide thought us fools for suspecting it to be unwholesome. He ate of it freely himself, and it is generally valued by the natives as exhilarating their spirits." Notwithstanding some variation from the preceding statements, it would appear to be the fruit of this mandrake, or of some very similar plant, which Burckhardt describes as a strange thing. Travelling during the month of May in the neighbourhood of Jebel Heish, he observes, "The Arab who accompanied me presented me with a fruit which grows wild in these parts, but which is unknown in the northern parts of Syria, and even at Damascus. It is of the size of a small egg, of the colour of the tomato or love-apple, of a sweet agreeable taste, and full of juice. It grows upon a shrub about six inches high, which I did not see, but was told that its roots were three or four feet in length, and presented the figure of a man in all its parts. The Arabs call the fruit *jerabouh*."

From the supposed resemblance of the root of the mandrake to the human figure, many superstitions were formerly connected with it: it was looked upon with dread, and the pulling of it up was said to be attended with great danger; the person who gathered it was to stand to the windward, and after drawing three circles round it with a naked sword, was to dig it up with his face looking to the west. It was also popularly believed that when plucked up by the roots, violent shrieks were heard; and it was then looked on as a kind of talisman, securing luck to the owner. The victories of Joan of Arc, the maid of Orleans, over the English, were by them attributed to the possession of a mandrake root. Many tricks were resorted to to render it something like the figure of a man. Mountebank doctors used to carry about fictitious images, shaped from the roots of briony and other plants cut into form, or forced to grow through moulds of earthenware, and offered them to notice as mandrake roots. They were fabled to grow under the gallows, and it was seriously inculcated that he who would take up a mandrake plant ought, in common prudence, to tie a dog to it for that purpose, to avoid the fearful doom which would assuredly befal him if the deed were done by his own hand. In such a case the dog dies on the spot; when its struggles have drawn out the root then the owner may take it with impunity. These strange ideas are not European, nor of modern date, as similar notions are entertained by the Orientals of the mandrake, and it is probable that this plant is intended by Josephus in describing the root *baaras*, of which he relates many wonderful things; among others, the mode of taking it by the help of a dog. Its use, he says, was for the expulsion of evil spirits, who could not endure its smell. To this *baaras* he also ascribes a luminous property, the colour of flame, and flashes like lightning at night, and this statement has received confirmation from a modern traveller. Eugene Roger has a chapter, "De la prodigieuse plante de Baras," in which he speaks of a plant noticed by him about a league from the Cedars of Lebanon, on the road to Damascus. He says they began to be noticed in the month of May, when the snows have disappeared. Himself travelling with three Maronites saw five or six of these plants, which at night shone with a light like that of a candle, but had no luminous appearance by day. Determined to make an experiment, he and his friends took three leaves from three different plants, and wrapped them up in their pocket handkerchiefs; but from the time they were separated from the parent plant they lost their luminous properties. His three friends then enclosed three of the plants with the fillets of their turbans, intending to root them up with proper care in the morning; but to their great astonishment, the plants and even the leaves in the handkerchiefs had, by that time, disappeared. The Maronites referred the whole affair to demons and magic, but Roger inclines to the opinion that the plant, in a certain stage of its growth, becomes replete with a bituminous humour. Calmet thinks that the luminous appearance of the plant may be accounted for by supposing that glow-worms find something attractive in the plant. The Arabs call it Serag-al-Ashrob, or the devil's candle. How far these particulars respecting the baaras may have reference to the mandrake we do not undertake to determine; but it seems probable that the baaras of Josephus is the plant mentioned by Roger under the same name, and that it is a species of the mandrake.

MANEH, מנה was a weight, which, according to 1Kings 10. 16, compared with 2Chronicles 9. 16, amounted to a hundred shekels. Another account is given in Ezekiel 45. 12: "Twenty shekels, five-and-twenty shekels, fifteen shekels shall be your maneh." According as the words "and" or "or" may be conjectured between the single propositions, a maneh would consist either of sixty, or of three different weights of twenty, twenty-five, and fifteen shekels.

The Chaldee paraphrase thus explains the matter:—"The third part of a maneh contained twenty shekels, the silver maneh twenty-five shekels, the fourth part of a maneh contained fifteen shekels, and the whole maneh sixty shekels." Professor Jahn says, "During the captivity of the Jews, and after their return, they made use of the weights and measures of other nations. Ezekiel accordingly mentions foreign manehs of fifteen, of twenty, and of five-and-twenty shekels." Cocceius and Michaëlis think that a triple maneh is referred to; a great maneh of twenty-five shekels, a middle maneh of twenty, and a small one of fifteen. There are other explanations offered, but it is difficult to determine which is least open to objection.

MANGER, φατνη. (Luke 2. 7,12,16.) This word, rendered "manger" in our version, has given rise to considerable discussion. It is generally stated that the Orientals do not feed their cattle in mangers, and the word is therefore supposed rather to refer to a stall for cattle than a feeding-place; and it seems from the accounts of travellers that the stables in Eastern countries form the customary lodging of men as well as animals.

In the article Caravanserai we have given some particulars of what St. Luke refers to by the term καταλυμα, or "inn." A modern writer observes, "Many caravanserais are without stables; the cattle being accommodated in the open area. But the most complete establishments have very excellent stables, in covered avenues, which extend behind the ranges of the apartments, that is, between the back walls of these ranges of building, and the external wall of the khan; and the entrance to it is by a covered passage at one of the corners of the quadrangle. The stable is on a level with the court, and consequently below the level of the buildings, by the height of the platform on which they stand. Nevertheless this platform is allowed to project behind into the stable, so as to form a bench to which the horses' heads are turned, and on which they can, if they like, rest the nose-bags of hair-cloth, from which they eat, to enable them to reach the bottom, when its contents get low. It also often happens that not only this bench exists in the stable, but also recesses corresponding to those in front of the apartments, and formed by the side walls, which divide the rooms, being allowed to project behind into the stable, just as the projection of the same walls into the great area forms the recesses in front. These recesses in the stable, or the bench, if there are none, furnish accommodation to the servants or others who have charge of the beasts; and when persons find on their arrival that the apartments usually appropriated to travellers are already occupied, they are glad to find accommodation in the stable, particularly when the nights are cold, or the season inclement."

Tavernier, speaking of Aleppo, states that, "in the caravanserais on each side of the hall for persons of the best quality there are lodgings for every man by himself. These lodgings are raised all along the court, two or three steps high, just behind which are the stables, where many times it is as good lying as in the chambers. Right against the head of every horse there is a niche with a window into the lodging chamber, out of which every man may see that his horse is looked after. These niches are usually so large that three men may lie in them, and here the servants dress their victuals."

If we understand the word to signify "a manger," with Campbell and others, then we are to consider that the Orientals have no mangers but feed their cattle from hair bags; a fact which led Bishop Pearce to entertain the notion that the infant Jesus was cradled in such a bag. Though the Greeks and Romans fed their horses differently from the Orientals, it cannot be shown that even they had any such mangers as ours; they employed either nose-bags or vessels of stone or metal. The word "manger" may therefore more properly be considered as signifying an eating place, the thing to eat from, that is, the place to which the horses' heads were turned when they ate, or on which the thing from which they ate rested while they did eat. See Bethlehem.

MANICHÆANS or MANICHEES, the name of a sect of heretics founded in the latter part of the third century by Mani, Manes, or Manichæus. Being a Persian or Chaldæan by birth and educated among the Magi, he attempted to combine their doctrine with the Christian system, or rather, attempted the explication of the one by the other. Dr. Lardner, so far from considering Mani and his followers as enthusiasts, as some have done, thinks they erred on the other side, and were rather a sect of reasoners and philosophers than visionaries and enthusiasts. St. Augustine was for some time among this sect; but it was not pretensions to inspiration, but specious and alluring promises of rational discoveries, by which Augustine was deluded, as he particularly states in his letter to his friend Honoratus. So Beausobre remarks, "These heretics were philosophers, who having formed certain systems, accommodated revelation to them, which was the servant of their reason, not the mistress."

Mani, according to Dr. Lardner, believed in an eternal self-existent Being, completely happy and perfect in goodness, whom alone he called God, in a strict and proper sense; but he believed also in an evil principle, or being, which he called *Hyle*, or the devil, whom he considered as the god of this world, blinding the eyes of them that believe not. (2Cor. 4. 4.) God, the supreme good, they considered as the author of the Universe; and according to St. Augustine, they believed also in a consubstantial Trinity, though they strangely supposed the Father to dwell in light inaccessible, the Son to have his residence in the solar orb, and the Holy Spirit to be diffused throughout the atmosphere, on which acconnt they paid a superstitious and perhaps an idolatrous reverence to the sun and moon. Their belief in the evil principle was no doubt adopted to solve the mysterious question of the origin of evil, which, says Dr. Lardner was the ruin of these men, and of many others. As to the *Hyle*, though they dared not to consider him as the creature of God, neither did they believe in his eternity; for they contended from the Greek text of John 8. 44, that he had a father. But they admitted the eternity of matter, which they called darkness; and supposed *Hyle* to be the result of some wonderful commotion in the kingdom of darkness, which idea seems to be borrowed from the Mosaic chaos. In this commotion darkness became mingled with light, and thus they accounted for good and evil being so mixed together in the world. Having thus brought *Hyle*, or Satan, into being, they next found an empire and employment for him. Everything, therefore, which they conceived unworthy the fountain of goodness, they attributed to the evil being, particularly the material world, the Mosaic dispensation, and the Scriptures on which it was founded. This accounts for their rejecting the Old Testament; they received, however, generally the books of the New Testament, though they objected to particular passages as corrupted, which they could not reconcile to their system.

On the seventh chapter of Romans, Mani founded the doctrine of two souls in man; one the source and cause of vicious passions, deriving its origin from matter; the other, the cause of the ideas of justice and right, and of inclinations to follow those ideas, deriving its origin from God. Considering all sensual enjoyments to be in some degree criminal, the Manichees were enemies to marriage, though at the same time, knowing that all men cannot receive this saying, they allowed it to the second class of their disciples, called auditors; but by no means to the perfect or confirmed believers. Another absurd consequence of believing the moral evil of matter was, that they denied the real existence of Christ's human nature, and supposed him to suffer and die in appearance only. According to them, he took the form merely of man; a notion that was afterwards adopted by Mohammed, and which necessarily excludes all faith in the atonement. Construing too literally, that flesh and blood could not inherit the kingdom of God, they denied the doctrine of the resurrection: Christ came, they said, to save the souls of men, and not their bodies. No part of matter, in their estimation, could be worthy of salvation. In many leading principles they thus evidently agreed with the Gnostics, of whom they may be considered a branch. See GNOSTICS; MAGI.

The tenets of the Manichees spread widely in the East, and many sects branched out from them, one of which, the Paulicians, being transported as heretics and rebels from Asia to the borders of the Danube by the emperor Constantine Copronymus, continued to exist in that quarter for several centuries, and introduced their doctrines into Italy and the South of France; indeed the Waldenses and Albigenses are by popish writers stigmatised as Manichæans, but as regards them, this is a mere calumny, though such principles certainly prevailed in their time and in their neighbourhood.

MANNA, מן *man;* Sept. *μαννα*. The Israelites journeying in the wilderness were supported by a constant provision of manna, a substance whose real nature (a miraculous supply from heaven,) seems to have been altogether forgotten by the many learned commentators and travellers who have expended their useless, if not pernicious labour, in attempting to find its parallel among the exudations or insect secretions common to many trees in warm climates at the present day. According to Exodus 16.15, the name proceeds from the particle of interrogation מן *man*, signifying *What?* and so the Septuagint understands it. The verse might more properly be rendered thus, as is done by Dr. Boothroyd: "And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was," and therefore could not give it a name. Moses immediately answers the question, and says, "This is the bread which the Lord hath given you to eat." From Exodus 16. 31, we learn that this substance was afterwards called מן *man*, probably in commemoration of the question they had asked on its first appearance. It was certainly nothing that was common to the wilderness, for it is evident that the Israelites never saw it before. Moses says, (Deut. 8. 3,16,) "He fed thee with manna which thou knewest not, neither did thy fathers know," a fact supported by a pot of it being laid up by the ark after the miraculous supply in the wilderness had ceased. The Psalmist also says, "He had rained down manna upon them; and had given them of the corn of heaven." (Psalm 78. 24.)

A modern writer well observes, "The notion that any species of vegetable gum is the manna of the Scriptures is so totally irreconcileable with the Mosaic account, that, notwithstanding the learned names which may be cited in support of the conjecture, it cannot be safely admitted as any explanation of the miracle. It is expressly said that the manna was rained from heaven; that when the dew was exhaled, it appeared lying on the surface of the ground, a small round thing, as small as the hoar frost, 'like coriander seed, and its colour like a pearl;' that it fell but six days in the week, and that a double quantity fell on the sixth day; that what was gathered on the first five days became offensive and bred worms if kept above one day, while that which was gathered on the sixth day kept sweet for two days; that the people had never seen it before, which could not possibly be the case with either wild honey or gum arabic; that it was a substance which admitted of being ground in a hand-mill or pounded in a mortar, of being made into cakes and baked, and that it tasted like wafers made with honey; lastly, that it continued falling for the forty years that the Israelites abode in the wilderness, but ceased on their arriving at the borders of Canaan. To perpetuate the remembrance of the miracle, a pot of the manna was to be laid up by the side of the ark, which clearly indicates the extraordinary nature of the production. In no one respect does it correspond to the modern manna. The latter does not fall from heaven, it is not deposited with the dew, but exudes from the trees when punctured, and is to be found only in the particular spots where those trees abound; it could not therefore have supplied the Israelites with food in the more arid parts of the desert, where they most required it. The gums, moreover, flow only for about a month in the year; they neither admit of being ground, pounded or baked; they do not melt in the sun; they do not breed worms; and they are not peculiar to the Arabian wilderness. Others have supposed the manna to have been a fat and thick honey dew, and that this was the wild honey which John the Baptist lived upon; a supposition worthy of being ranked with the monkish legend of St. John's bread, or the locust-tree, and equally showing an entire ignorance of the nature of the country. It requires the Israelites to have been constantly in the neighbourhood of trees, in the midst of a wilderness often bare of all vegetation. Whatever the manna was, it was clearly a substitute for bread, and it is expressly called meat or food. The abundant supply, the periodical suspension of it, and the peculiarity attaching to the sixth day's supply, must at all events be admitted as preternatural facts, and facts not less extraordinary than that the substance also should be of an unknown and peculiar description. The credibility of the sacred narrative cannot receive the slightest addition of evidence from any attempt to explain the miracle by natural causes. That narrative would lead any plain reader to expect that the manna should no longer be found to exist, having ceased to fall for upwards of three thousand years. As to the fact that the Arabs give that name to the juice of the tarfa, the value of their authority may be estimated by the pulpit of Moses and the footsteps of Mohammed's camel.

The cause of Revelation has less to fear from the assaults of open infidels than from such ill-judged attempts of sceptical philosophers, to square the sacred narrative by their notions of probability. The giving of manna was either a miracle or a fable."

Perfectly coinciding in these remarks, we may yet notice the statements of some modern travellers. Speaking of the Wady el Sheikh, to the north of Mount Serbal, Burckhardt remarks, "In many parts it was thickly overgrown with the tamarisk, or tarfa, the *Hedysarum alhagi* of Linnæus. It is the only valley in the peninsula of Sinai where this tree grows at present in any great quantity; though small bushes are here and there met with in other parts. It is from the tarfa that the manna is obtained; and it is very strange that the fact should have remained unknown in Europe till M. Seetzen mentioned it in a brief notice of his tour to Sinai, published in the *Mines de l'Orient*. This substance is called by the Arabs *mann*, and accurately resembles the description of the manna given in Scripture. In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves, and thorns, which always cover the ground beneath the tree in the natural state: the manna is collected before sunrise, when it is coagulated, but it dissolves as soon as the sun shines upon it. The Arabs clear away the leaves, dirt, &c., which adhere to it, boil it, strain it through a coarse piece of cloth, and put it into leathern skins; in this way they preserve it till the following year, and use it as they do honey, to pour over their unleavened bread, or to dip their bread into. I could not learn that they ever made it into cakes or loaves. The manna is found only in years when copious rains have fallen; sometimes it is not produced at all. I saw none of it among the Arabs, but I obtained a small piece of the last year's produce among the Arabs in the convent [of Mount Sinai], where having been kept in the cool shade and moderate temperature of that place, it had become quite solid and formed a small cake; it became soft when kept some time in the hand; if placed in the sun for five minutes, it dissolved; but when restored to a cool place, it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that state of hardness which will allow of its being pounded as the Israelites are said to have done, in Numbers 11. 8. Its colour is a dirty yellow, and the piece which I saw was still mixed with bits of tamarisk leaves; its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity it is said to be slightly purgative. The quantity of manna collected at present, even in seasons when the most copious rains fall, is trifling, perhaps not amounting to more than five or six hundred pounds. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts for about six weeks. In Nubia, and in every part of Arabia, the tamarisk is one of the most common trees; on the Euphrates, on the Astaboras, in all the valleys of the Hedjaz and the Bedja, it grows in great plenty. It is remarked by Niebuhr, that in Mesopotamia manna is produced by several trees of the oak species; a similar fact was confirmed to me by the son of a Turkish lady, who had passed the greater part of his youth at Erzerum, in Asia Minor; he told me that at Moush, a town three or four days' distant from Erzerum, a substance is collected from the tree which produces the galls, exactly similar to the manna of the peninsula in taste and consistence, and that it is used by the inhabitants instead of honey."

Lieutenant Wellsted, in his *Travels in Arabia*, (1838,) has also given us some particulars of the tamarisk tree: "At a distance of fifteen miles from, and at an elevation of about two thousand feet above the level of the sea, I first saw the tree which produces the manna. This remarkable substance is secreted by several trees, and in various countries in the East. In some parts of Persia it is believed to be an insect secretion, and is collected from a shrub called gavan, about two feet high, bearing a striking resemblance to the broom. In the hilly district of Looristan, as in Mesopotamia, we find it on several trees of the oak species, which there, however, are of more stunted growth than those of England. From these the manna is collected on cloths spread beneath them at night, and it then bears the form of long crystal drops of dew, such as we seen on plants in England in the early part of morning. Burckhardt observes, that at Erzerum, a substance resembling manna in taste and consistence distils from the tree which bears galls, and which, with the inhabitants of the country, forms one of the principal articles of their food. These would appear to be different from the Sicilian manna used for medicinal purposes, and which botanists have considered as a vegetable gum, procured in Calabria and Sicily, and to be exuded from the *Fraxinus ornus*, or flowering ash. A supposition has, however, been started that this might also be the production of the aphis tribe.

"In the Red Sea, on my route to England, I met with a learned Jewish Rabbi, who had traversed much of the East, and whose travels had recently been published in India. From him I learned that on his journey through the Desert contiguous to Damascus, far removed from trees or vegetation of any kind, a substance was deposited, which, from his description, in appearance, size, and flavour, accurately resembled the manna of Scripture. This was firmly believed by him and the people of the country to have fallen there as a dew from heaven.

"I should, however, have scarcely ventured on his single evidence to narrate a story, in appearance little worthy of attention or credence, had not several Bedouins of the country, with whom I have conversed, borne testimony to the same effect; and, as being likely to lead to the knowledge of some substance with which we are at present unacquainted, it may not be considered unworthy the inquiry and investigation of future travellers. But a manna, differing in some respects from all those which I have specified, is found near to Mount Sinai, and has been regarded with peculiar interest, in consequence of its connection with one of the most striking events recorded in Scripture history. The tree which produces it here is the *Tamarix mannifera* of Ehrenberg, a species differing from that found on the sea-coast, and nearly related to the *Tamarix gallica*, but from which, beyond obtaining a greater height, and being somewhat more bushy in its foliage, it has little otherwise of importance to distinguish it. The substance produced by these trees, to which the designation of *manna* has been given in Europe, retains in *mun*, among the Arabs, the name bestowed on this food of the wilderness by their collateral ancestors, the Hebrews.

"It is found collected in small globules on the branches of the trees, and falls during the heat of the day beneath them. Whether the Sinai manna be an animal or vegetable substance, it is hoped will no longer be an undecided question, since there is not only ample proof that the exudation is occasioned by the puncture of a small species of coccus, named by Ehrenberg the *Coccus mannifera*, which, together with the peculiar mode in which its labours are conducted, is figured in his work; but at the period of my visit, in September, although, after the minutest inspection, no insects were visible, yet the extremities of the twigs and branches, where they are commonly found, retained that peculiar sweetness and flavour which characterises the manna. The Bedouins collect it early in the morning, and after straining it through cloths, place it in either skins or gourds. A considerable quantity is consumed by themselves, a portion is sent to Cairo, and some is also disposed of to the monks at Mount Sinai. The latter retail it to the Russian pilgrims, who receive it with much reverence, as an incontestible proof of the event to which it refers. The Bedouins assured me that the whole quantity collected throughout the peninsula in the most fruitful seasons did not exceed one hundred and fifty wogas (about seven hundred pounds); and that it was usually disposed of at the rate of sixty dollars the woga. They regard it as a luxury, and use it for all the purposes of honey; but if taken in any large quantity, it is said to prove a mild laxative. In this respect, therefore, it bears a resemblance to the manna of commerce; but here it is only collected in seasons after heavy rains, and has sometimes been withheld for a period of seven years. From its having retained the name, and being found in such a locality, the thoughts naturally wander to the event recorded in Holy Writ; and though well pleased, could we establish a further identity with the substance there described, yet, when we are told the latter rained from heaven, was collected during six days only, and would not keep more than one, we are compelled, however reluctantly, to abandon further expectation of doing so."

The manna common in our druggists' shops comes from Calabria and Sicily, where it oozes out of a species of ash, from the end of June to the end of July, when the bicada appears, an insect at first sight resembling the locust, but distinguished from it by a thorn under the belly, with which it punctures this tree; the juice issuing from the wound is in the night fluid, and looks like dew, but in the morning it begins to harden. The European manna is not so good as the Oriental, which is gathered in Syria, Arabia, and Persia, partly from the Oriental oak, and partly from a shrub which is called in Persia, terendschabin. Gmelin remarks that the manna is as white as snow, and consists of grain like coriander seeds. The peasants about Ispahan gather it at sunrise, holding a sieve under the branch into which the grains fall when the branches are struck with a stick; if the gathering be put off till after sunrise, no manna can be obtained, because it melts.

In the figurative language of Scripture, manna is the emblem or symbol of immortality. "I will give him to eat of the hidden manna," (Rev. 2. 17,) that is, the true bread of God, which came down from heaven, referring to the words of Christ in John 6. 51: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world." It is called hidden or laid up, in allusion to that which was laid up in a golden vessel in the holy of holies; (compare Exod. 16. 33,34, and Heb. 9. 4.) It is in a subordinate sense only, that what dropped from the clouds, and was sent for the nourishment of the body, still mortal, could be called "the bread of heaven," being but a type of that which has descended from the heaven of heavens, for nourishing the immortal soul unto eternal life, and which is, therefore, in the sublimest sense, the bread of heaven. The original manna was corruptible, and they who ate thereof died; but those who partake of this heavenly manna shall never hunger, but shall live for ever. The immortality which it procures is the portion of all the saints.

MANOAH, מנוח the father of Samson, was of the tribe of Dan, and a native of the city of Zorah. (Judges 13. 6-23.) See Samson.

MANSION, μονη, signifies an abode or dwelling. "In my Father's house are many mansions," says Our Lord, in John 14. 2. The reference is to a palace, which contains numerous apartments.

MAN-SLAYER. See Avenger of Blood; Cities of Refuge.

MANTLE. There are various words in the original Hebrew which our translators have rendered "mantle," in some cases incorrectly. In Judges 4. 18 we read that Jael covered Sisera with a mantle; here the word is שמיכה *simechah*, which signifies more properly a mattrass, or covering; שמלה *simlah*, is understood to be the wide cloak of the Orientals, rendered "garment," in our version, (Gen. 9. 23,) which also served for a bed-covering. (Deut. 22. 17.) The witch of Endor said to Saul, "An old man cometh up, and he is covered with a mantle;" (1Sam. 28. 14;) here the word is מעיל *miel*, which we have already explained under the article Cloak. This was an upper garment or robe, and, from the description of the miel of the high priest, it was no mantle, but a second larger and longer tunic, without sleeves. It was worn by women and persons of distinction. See Cloak; Clothes; Dress.

In 1Kings 19. 13, we read, "And it was so, when Elijah heard it, that he wrapped his face in a mantle;" and in the 19th verse of the same chapter, "So he departed thence, and found Elisha the son of Shaphat, who was ploughing with six yoke of oxen before him, and he with the twelfth; and Elijah passed by and cast his mantle upon him." Here the word in the original is אדרת *addereth*, which refers to a large cloak used as an outer garment, probably a hairy cloak, אדרת שער *addereth siar*, as it is designated in Zechariah 13. 4, which our version renders "a rough garment;" this was the distinctive garb of the prophets.

Roberts tells us, in illustration of the conduct of Elijah, that in India "the natives use the ox for the plough, and all other agricultural purposes. It is no disgrace for a great man to follow the plough; and, generally speaking, the master is the first to commence the operations of the season. The first day is always settled by a soothsayer or a book of fate.

"'Elijah passed by him, and cast his mantle upon him.' By this act, Elisha was invested with the sacred office; but it is probable there would be other ceremonies, and a more pointed address and extended conversation, than that recorded in the verse. When a Brahmin is invested with the sacred office, both in the first, second, and third initiations, he is always covered with a yellow mantle, and in such a way as to prevent him from seeing any object. The sacred string is also put over his right shoulder, and worn like a soldier's belt, which indicates his office. Elisha said, 'Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And Elijah said unto him, Go back again: for what have I done to thee?' The answer of Elijah is certainly not very easy to be understood. The Hebrew has, instead of 'go back again,' 'go return;' this makes good sense, especially when the conjunction is added, 'go *and* return.' The Tamul version has it also in that way. The same translation has, instead of 'for what have I done to thee?' 'what I have done to thee, *think*;' literally, 'I to thee what have done, think.' I have called thee according to the Divine command; now thou askest to take leave of thy father and mother:

take care thou art not led aside from thy calling; 'go, and return; *think* on what I have done to thee.'"

Sir John Malcolm says, "Among the Persians, the principal khalifas or teachers consider the sacred mantle as the symbol of their spiritual power. Though the khirke, or mantle, was in general only transferred to a beloved pupil, at the death of his master, some superior saints were deemed possessed of a power, even while living, to invest others with the sacred and mysterious garment. When the khalifa or teacher of the souffees dies, he bequeaths his patched garment, which is all his worldly wealth, to the disciple whom he esteems the most worthy to become his successor, and the moment the latter puts on the holy mantle he is vested with the power of his predecessor."

MANTLES, מעטפוֹת *maataphoth*. (Isai. 3. 22.) Roberts considers "the mantles" in this passage, in which many articles of female dress are mentioned, to refer to a loose robe which is gracefully crossed on the bosom. The women of Western Asia, and of Egypt, wear over the gown a sort of long mantle or pelisse, made of cloth, silk, or velvet; this, it is conjectured, may be some such article as the text denotes. See CLOTHES; DRESS.

MANURES. Although the Scriptures do not furnish us with many details respecting the state of agriculture in Judæa, yet we may collect from various passages many interesting hints that will enable us to form some idea of the high state of its cultivation. It is not probable that the Hebrews derived their knowledge of manures from Egypt; but they doubtless adopted and preserved the customs which existed among the previous inhabitants of the country. In the parable of the fig-tree which had for three years been barren, and which the proprietor therefore doomed to be cut down, the gardener is represented as praying for delay, until he should "dig about it and dung it." (Luke 13. 7.) To explain this, Lightfoot quotes the following from the Talmud: "They lay dung to moisten and enrich the soil; dig about the roots of trees; pluck up the suckers; take off the leaves; sprinkle ashes; and smoke under the trees to kill vermin." In addition to the various modes of irrigation, the soil was likewise enriched by means of ashes; to which were added the straw תבן *teben*, stubble קש *kash*, husks, or chaff, מוֹץ *mots*, together with the brambles and grass that overspread the land during the Sabbatical year; all being reduced by fire and used as manure. (Prov. 24. 31; Isai. 7. 23; 32. 13.) The burning over the surface of the land had also another good effect, that of destroying the seeds of noxious herbs. Dunghills are mentioned in 1Samuel 2. 8; Ezra 6. 11; Daniel 2. 5; 3. 29, and one of the gates at Jerusalem was called the Dung-gate, from dung being carried out there. (Nehem. 2. 13.) That the soil was manured with dung, we learn from 2Kings 9. 37; Psalm 83. 10; Jeremiah 8. 2; 9. 22; 16. 4; 25. 33; Luke 14. 35. The Israelites had comparatively few horses and few swine, two sources of excellent strong manure. Their animals consisted chiefly of oxen, camels, asses, sheep, and goats. The dung of the cow and camel was used to a considerable extent for fuel, and the dung of the sacrifices was directed to be burned—circumstances calculated to diminish the supply. That salt was used for manure we learn from Matthew 5. 13, and Luke 14. 34,35, and it would appear that salt was sometimes sown by itself on the land, at others mixed in the dunghill to promote putrefaction, and contribute its saline particles to the mass. From the Mishnah Bava Kama we learn that a dunghill in a public place exposed the owner to the payment of whatever damage it might occasion; and any person might remove it as a nuisance. Dung might not during the seventh year be transported to the neighbourhood of the fields intended to be manured. Under certain restrictions it was, however, permitted to fold cattle for the sake of their manure, upon the lands that required it in the Sabbatic year, and it is from this only we learn that the practice existed among the Jews, who would seem more generally to have folded their sheep within walled inclosures, (John 10. 1-5,) the occasional clearance of which must have afforded a principal supply of manure. It would seem that gardens, except a few old rose-gardens, were not allowed within the walls of Jerusalem, on account of the manure they would have required; and "because of the stench," as the Mishnah states, this produced, as well as because of that arising from the weeds thrown out from gardens. From another passage of the Talmud we are informed that the surplus blood of the sacrifices offered in the Temple, that is to say, the blood which was poured out at the foot of the altar, after the altar had been duly sprinkled, was conducted by a subterraneous channel to the outside of the city, and was sold to the gardeners as manure for their gardens; by which we are to understand that the gardeners were allowed to use it on paying the price of a trespass offering, without which it could not be appropriated to any common use after having been dedicated at the altar.

In ancient Egypt, Sir John Gardner Wilkinson tells us that "Corn, and those productions which did not stand in need of constant artificial irrigation, were sown in the open field, as in other countries; but for indigo, esculent vegetables, and herbs which required to be frequently watered, the fields were portioned out into square beds like our salt pans, surrounded by a raised border of earth to keep in the water, which was introduced by channels from the shadoof, or poured in with buckets. Sometimes, as we are informed by Pliny, they used a dressing of nitrous soil, which was spread over the surface; a custom continued to the present day: but this was confined to certain crops, and principally to those reared late in the year; the fertilizing properties of the alluvial deposit answering all the purposes of the richest manure. Its peculiar quality is not merely indicated by its effects, but by the appearance it presents; and so tenacious and siliceous is its structure, that when left upon the rock, and dried by the sun, it resembles pottery, from its brittleness and consistence. Its component parts, according to the analysis given by Regnault, in the *Memoires sur l'Egypte*, are,—

11	Water
9	Carbon
6	Oxide of iron
4	Silica
4	Carbonate of magnesia
18	Carbonate of lime
48	Alumen
100	

The quantity of silica and alumen varying according to the places whence the mud is taken, which frequently contains a great admixture of sand near the banks, and a larger proportion of argillaceous matter at a distance from the river.

"Besides the admixture of nitrous earth, the Egyptians made use of other kinds of dressing for certain produce; and in those places where the vine was cultivated on alluvial soil, we may conclude they found the addition of gravel beneficial to that valuable plant,—a secret readily learnt from its thriving condition, and the superior quality of the grape in strong soils; and some produce was improved by a mixture of sand. Nor were they neglectful of the advantages offered by the edge of the desert for the growth of certain plants, which, being composed of clay and sand, was peculiarly adapted to such as required a light soil; and the cultivation of this additional tract, which only stood in need of proper irrigation to become highly productive, had the advantage of increasing considerably the extent of the arable land of Egypt." See Agriculture; Husbandry.

MAON, מעון Sept. *Μαων*, was a city in the tribe of Judah not far from Mount Carmel. (Josh. 15. 55; 1Sam. 25. 2.) It was the residence of Nabal, and near to it was a wilderness in which David for a season made his abode. Gesenius says, "there is still a place in these regions called Mâân," which has been confirmed by the recent researches of Dr. Robinson.

MAONITES, a people mentioned in Judges 10. 11,12 with the Amalekites, Sidonians, Philistines, and others, as having oppressed the Israelites. They are probably the same with the מהעמונים *Mihaammonim*, which our version renders "other besides the Ammonites," who came against Jehoshaphat, (2Chron. 20. 1,) and with the מעונים *Mehunim*, (2Chron. 26. 7,) who were subdued by King Uzziah. In this last passage they are mentioned with the Arabians.

MARAH, מרה (Exod. 15. 23; Numb. 33. 8,) was a place in the desert of Arabia, so called from the bitterness of its waters. When the Israelites came out of Egypt, on their arrival in the wilderness of Etham, they found the water so bitter that neither themselves nor their cattle could drink it; on which account they gave to this encampment the name of Marah, or Bitterness. Most travellers assert that there are several bitter fountains not far from the Red Sea; and Dr. Shaw fixes these waters at Corondel, a place where there is a small rill, which, unless when diluted by dews and rain, still continues to be brackish. A later traveller, Mr. Carne, who visited this region a century after Dr. Shaw, in describing these waters, observes, "The Pool of Marah is of a circular form, about sixty feet round; it gushes forth from a rock at the foot of a barren mountain, and one or two palm-trees spread their shade over it. This pool, the only one found for a great distance around, in spite of its clear and tempting appearance is brackish and bitter to the taste, offering one of the greatest disappointments to the weary traveller, whose thirst indeed may be quenched, though the hope of a sweet and delicious draught is baffled." From Ain Mousa (the Wells of Moses) near that part of the sea where Niebuhr supposes that the passage was made, Burckhardt travelled in fifteen hours and a quarter, (a distance sufficiently great to occupy a body of people like the Israelites three days,) to a well called Howara, the water of which is so bitter, that men cannot drink it; and even camels, if not very thirsty, refuse to taste it.

"The name," Lord Lindsay observes, "in the form of Amarah, is now borne by the barren bed of a winter torrent, a little beyond which is still found a well, bearing the name of Howara, whose bitter waters answer to this description. Camels will drink it; but even the thirsty Arabs never drink of it themselves; and it is the only water on the shore of the Red Sea which they cannot drink. This, when first taken into the mouth, seems insipid rather than bitter; but when held in the mouth a few seconds, it becomes extremely nauseous. This well rises within an elevated mound surrounded by sand hills, and two small date-trees grow near it."

Professor Robinson says, "Leaving Suez, we took our course around the head of the gulf, the better to observe the features of the country. We pitched our tent at night over against Suez, but somewhat lower down, not far from the place where the Israelites probably came out upon the eastern shore. Here, at our evening devotions, and near the spot where it was composed and first sung, we read and felt in its full force the magnificent triumphal song of Moses: 'The Lord hath triumphed gloriously; the horse and his rider he hath thrown into the sea!' A desert plain extends along the eastern shore of the gulf for nearly fifty miles, bounded on the east by a range of hills or mountains twelve or fifteen miles from the coast. At three hours and a half from the northern end are the brackish Fountains of Moses (Ayûn Mûsa); and then for eighteen hours, or about forty-five miles further, no water is found. This is probably the desert of Shur or Ethan, in which the Israelites journeyed for three days without water. Then occurs the bitter fountain Hawara, corresponding to the ancient Marah; and two hours further is the Wady Ghŭrŭndel, probably Elim, where are still water and a few palm-trees. From opposite this point a ridge of chalky mountains, Jebel Hămmâm, runs along the sea for some distance, and cuts off all passage along the shore. The Israelites must therefore of necessity have passed by the present road inside of these mountains, to the head of Wady Tayibeh, and so down this wady to the gulf, where they next encamped 'by the Red Sea.' Hence they would seem to have followed the lower road to Mount Sinai, through the Wadys Mukatteb and Feirân; but the stations are mentioned so indefinitely, that no hope remains of their ever being identified."

The waters of Marah were sweetened by the branch of a tree, which Moses by Divine direction cast into them, perhaps from some natural quality in the tree; for Forskal, who travelled with Niebuhr as botanist, mentions a plant which possesses such a quality, and which was known in the East Indies; and this supposition is favoured by the Sacred Record: "The Lord showed him a tree, which when he had cast into the waters, the waters were made sweet." See Alvah.

Roberts observes, "This water which was bitter or brackish, (Dr. Shaw says the latter,) was thus made sweet by the casting in of the tree. Some suppose it was a bitter wood, such as quassia, which corrected the water. Water is often brackish in the neighbourhood of salt pans or the sea, and the natives in India correct it by throwing in it the wood called perru nelli (*Phylanthus emblica*). Should the water be very bad, they line the well with planks cut out of this tree. In swampy grounds, or when there has not been rain for a long time, the water is often muddy and very unwholesome. But Providence has again been bountiful by giving to the people the teatta marum (*Strychnos potatorum*). All who live in the neighbourhood of such water, or who have to travel where it is, always carry a snpply of the nuts of this tree. They grind one or two of them on the side of an earthen vessel; the water is then poured in, and the impurities soon subside."

MARANATHA. See Anathema; Excommunication.

MARBLE, שש *shish*. (1Chron. 29. 2; Esth. 1. 6; Cantic. 5. 15.) The "white marble" of Esther 1. 6 is rendered in the Septuagint λιθος Παρινος, Parian stone.

Primary limestone, or marble, is a simple rock, consisting of carbonate of lime. In its pure state, it is granular, crystalline, and of a colour varying from pure white to gray and yellowish. It is sometimes found in irregular masses, or beds, or large nodules, with little or no appearance of stratification; more generally, however, it is regularly stratified, and these strata alternate with other rocks, and are of all varieties of thickness. The texture varies from a highly crystalline, of a larger or finer grain, to a compact and even earthy. Other substances are sometimes combined with the simple rock, which modify its appearance and texture, such as mica, quartz, hornblende. It is never found in veins, except in the form of regular crystals, and, in this respect, it exactly resembles quartz. There is considerable difficulty in drawing the line of distinction between the primary and secondary limestones, where the latter do not happen to contain organic remains. In the primary limestone, strictly speaking, no organic remains have yet been discovered. With one or two exceptions, and as a general rule, it may be said, they, like the primary schists, are almost destitute of organic bodies. Like the strata which it accompanies, beds of limestone are often bent and contorted, evidently from disturbance below. The colours vary from a pure white, which constitutes the statuary marble, to various shades of gray, brown, black, and green. These tints are derived from a carbonaceous matter or oxide of iron, or an admixture of other minerals.

The variety of stones mentioned in Esther 1. 6, as forming the pavement of the palace at Shushan, refers most probably to marble of different colours. The בהט *bakat;* Sept. *σμαραγδιτης*, "red marble," was, Gesenius thinks, the *verde-antico*, or half porphyry of Egypt. The דר *dar;* Sept. *πιννινος λιθος*, pearl stone, or "blue marble," is probably mother-of-pearl. Gesenius remarks, there is a sort of alabaster called perlenmutterstein, mother-of-pearl stone. Bochart, however, gives examples from descriptions of Asiatic luxury where pearls are said to have been used for inlaying the floor. The סחרת *sochereth;* Sept. *Παριος λιθος*, is likewise mentioned, as "black marble," with the other kinds of marble for forming a pavement. Gesenius says, perhaps tortoise-shell. Others, from the rendering of the Syriac, think it refers to black marble.

The pavement in the palace of Ahasuerus was no doubt of mosaic work, the floors of the apartments being laid with painted tiles, or slabs of marble; in the same way as Dr. Russell describes the houses of the wealthy in modern times. In these a portion of the pavement of the courts is of mosaic, and it is usually that part which lies between the fountain and the arched alcove on the south side that is thus beautified. See House.

MARCH. The word צעדה *tsiadah*, which occurs in Psalm 68. 7, "When thou didst march through the wilderness," is also applied to a short chain mentioned in Isaiah 3. 20, with which the Oriental women fasten the bracelets of one foot to the other in order to make short gentle steps.

By the prophet Jeremiah another word is used: in ch. 46. 22 it is said, "The voice thereof shall go like a serpent, they shall march with an army." Here the Hebrew word is הלך *halach*, to go, walk, proceed. That the soldiers in the ancient Egyptian and Hebrew armies marched to the sound of music, especially to that of the trumpet, is evident from the paintings on the monuments of the country of the former. See Arms, Armour, Army.

MARCUS. See Mark.

MARESHA, מרשה (Josh. 15. 44,) was a fenced city in the plain of the tribe of Judah, near which Asa routed the Ethiopians. (2Chron. 14. 9.) Jerome and Eusebius call it Morasthi, and state that it was two miles from Eleutheropolis. During the Captivity, and for some time after, it was possessed by the Idumæans, but the victories of the Asamonean princes restored it to Judæa. It afterwards fell into ruin, and was repaired by Gabinius, the Roman president of Syria (B.C. 57-54), but its site is now uncertain.

MARINER, מלח *mellach*. (Ezek. 27. 9; Jonah 1. 5.) From Ezekiel 27. 8-11, we learn that the Tyrians themselves were entirely devoted to commerce; while the neighbouring Phœnician towns furnished them with mariners and shipwrights.

In the passage in the Book of Jonah, (1. 5,) it is said, "Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them; but Jonah was gone down into the sides of the ship; and he lay and was fast asleep."

Roberts says, "There never was a more natural description of the conduct of a heathen crew in a storm than this. No sooner does danger come, than one begins to beat his head, and cry aloud, Siva, Siva; another piteously shrieks, and beats his breast, and says, Vishnoo; and a third strikes his thigh, and shouts with all his might, Varuna. Thus do they 'cry to their gods,' instead of doing their duty. More than once have I been in these circumstances, and never can I forget the horror and helplessness of these poor idolaters. In a storm, the heathen mariners always conclude that there is some one on board who has committed a great crime, and they begin to inquire, 'Who is the sinner?' Some time ago, a number of native vessels left the roads of Negapatam, at the same hour, for Point Pedro, in the island of Ceylon; they had not been long at sea before it was perceived that one of them could not make any way; she rolled and pitched, and veered about in every direction; but the other vessels went on beautifully before the wind. The captain and his crew began to look at the passengers, and at last fixed their eyes upon a poor woman, who was crouched in a corner of the hold. 'Let down the canoe,' was the order, 'and take this woman ashore;' in vain she remonstrated, she was compelled to enter, and was soon landed on the beach. After this, as they thought, the vessel sailed as well as any other. When the storm rages, they make vows to their gods; one will go on a pilgrimage to some holy place, another will perform a penance, and a third will make a valuable present to his favourite temple. The offering of a sacrifice is generally done when they get safe to shore; but I have been on board when they have offered cocoa-nuts and other articles with the greatest earnestness. To interfere with them is not always prudent; because were it not from the hope they have from such offerings, they would cease to work the vessel."

MARK, *Μαρκος*, *Marcus*, or John Mark, the writer of the second Gospel, was the nephew of Barnabas. This Evangelist was not an Apostle or companion of our Lord during his ministry, though Epiphanius and several other Fathers affirm that he was one of the seventy disciples. All that we learn from the New Testament concerning him is, that he was "sister's son to Barnabas," (Col. 4. 10;) and the son of Mary, a pious woman of Jerusalem, at whose house the Apostles and first Christians often assembled. (Acts 12. 12.) His Hebrew name was John, and Michaëlis thinks that he adopted the surname of Mark when he left Judæa to preach the Gospel in foreign countries,—a practice not unusual among the Jews of that age, who frequently assumed a name more familiar to the nations which they visited, than by that by which they had been distinguished in their own country. From St. Peter styling him his son, (1Peter 5. 13,) this Evangelist is supposed to have been converted by St. Peter; after whose deliverance he went from Jerusalem with Paul and Barnabas, and soon after accompanied them to other countries, (Acts 13. 5;) but declining to attend them through their whole progress, he returned to Jerusalem, and kept up an intercourse with St. Peter and the other Apostles. Afterwards, however, when Paul and Barnabas settled at Antioch on the termination of their journey, we find Mark with them now disposed to accompany them in their future journeys. At this time he went with Barnabas to Cyprus, (Acts 15. 37-39,) and subsequently accompanied Timothy to Rome, at the express desire of St. Paul, (2Tim. 4. 11,) during his confinement in that city, whence Mark sent his salutations to Philemon (24,) and to the church at Colosse. (Col. 4. 10.) From Rome he probably went into Asia, where he found St. Peter, with whom he returned to that city, in which he is supposed to have written and published his Gospel. From Eusebius, Epiphanius, and Jerome, we learn that Mark, after he had written his Gospel, went to Egypt; and having planted a church at Alexandria, Jerome states that he died and was buried there in the eighth year of the reign of Nero. Baronius, Cave, Wetstein, and other writers affirm that St. Mark suffered martyrdom; but this is not mentioned by Eusebius or any other ancient writer, and is contrary to the statement of Jerome, which seems to imply that he died a natural death.

MARK, GOSPEL OF ST. This book, the second of the New Testament, has come down to us with some variety of title. Thus it is entitled in the Vatican Manuscript *Κατα Μαρκον*, "According to Mark;" in the Alexandrian Manuscript, the Codex Bezæ, the Codex Regius 62, and some other editions, it is styled *Το κατα Μαρκον Ευαγγελιον*, "The Gospel according to Mark;" and in some manuscripts and editions, *Το κατα Μαρκον ἁγιον Ευαγγελιον*, "The Holy Gospel according to Mark," or, as in the authorized English version, "The Gospel according to St. Mark." In the Syriac version, in Bishop Walton's *Polyglott*, it is entitled, "The Gospel of the Evangelist Mark;" in the Arabic version, "The Gospel of St. Mark the Apostle, which he wrote in the Roman (tongue), by the inspiration of the Spirit of Holiness;" and in the Persian version, "The beginning of the Gospel of Mark, which was written at Rome in the Latin tongue."

That St. Mark was the author of the Gospel that bears his name is confirmed by the unanimous testimony of ancient historians, particularly Papias, by several writers of the first century consulted by Eusebius, by Justin Martyr, Tatian, Irenæus, Clement of Alexandria, Tertullian, Ammonius, Origen, and by all the Fathers of the third and following centuries. Though not cited by name, this Gospel appears to be alluded to by Clement of Rome in the first century; but the testimony of antiquity is not equally uniform respecting the order in which it should be placed. Clement of Alexandria affirms that the Gospels containing the genealogies were first written; according to this account, Mark wrote after Luke; but Papias, on the information of John the Presbyter, a disciple of Jesus, and a companion of the Apostles, expressly states that it was the second in order; which is also supported by Irenæus and other writers. Some authorities have asserted that St. Peter revised and approved this Gospel, and others have not scrupled to call it "The Gospel according to St. Peter;" by which title they did not mean to question St. Mark's right to be considered as the author of this Gospel, but merely to give it the sanction of St. Peter's name. The following passage in Eusebius appears to contain so probable an account of the occasion of writing this Gospel that we think it right to transcribe it:—"The lustre of piety so enlightened Peter's hearers at Rome, that they were not contented with the bare hearing and unwritten instruction of his divine preaching, but they earnestly requested St. Mark, whose Gospel we have, being an attendant upon St. Peter, to leave with them a written account of the instructions which had been delivered to them by word of mouth; nor did they desist till they had prevailed upon him; and thus they were the cause of the writing of that Gospel, which is called 'according to St. Mark;' and they say that the Apostle being informed of what was done, by the revelation of the Holy Ghost, was pleased with the zeal of the men, and authorized the writing to be introduced into the churches. Clement gives this account in the sixth book of his *Institutions;* and Papias, bishop of Hierapolis, bears testimony to it." Jerome also says, that St. Mark wrote a short Gospel from what he had heard from St. Peter, at the request of the brethren at Rome, which, when St. Peter knew, he approved and published it in the Church, commanding the reading of it by his own authority.

Though the testimony to the genuineness and authenticity of the Gospel of St. Mark is so satisfactory, yet some critics have thought, from their absence from certain manuscripts, that the last twelve verses of the sixteenth chapter, which give a brief account of Our Lord's appearance to Mary Magdalene and his disciples after his resurrection, his charge to his Apostles, and his ascension into heaven, were not written by the Evangelist. The question may be thus briefly stated: Gregory, bishop of Nyssa, in Cappadocia, has said in his second discourse on the resurrection, that this Gospel terminates, in "the most exact manuscripts," with the words *εφοβουντο γαρ*, "for they were afraid," with which the eighth verse of the chapter concludes, and Jerome has observed that few of the Greek manuscripts which he had seen contained these verses. But the very concise affirmation of Jerome is greatly restricted by what he had himself said of a various reading in the fourteenth verse, that it is found in some copies, and especially in Greek manuscripts. It is evident, therefore, that in the former passage he has exaggerated, which is no unusual occurrence with this writer. With regard to the assertion of Gregory, it is difficult, if not impossible, to determine what he intended by "the most exact manuscripts." Perhaps he merely meant manuscripts more correctly written, but this merit alone would add nothing to their authority; nor can we now ascertain the recension to which they belonged. We must, therefore, examine the evidences which actually exist. The verses in question are certainly wanting in the Vatican manuscripts; and in numbers 137 and 138 of Griesbach's notation, they are marked with an asterisk, as doubtful; they are also wanting in the canons of Eusebius; but on the other hand, their authenticity is attested by authorities of the greatest importance. These verses are extant in the *Codex Alexandrinus;* the most considerable portion of the disputed passage, (that is, the first seven verses,) is in the Codex Bezæ, *à prima manu*, but the remainder has been added by a later hand, and they are extant in the Greek commentaries of Theophylact. The whole twelve verses are likewise found in the

Peschito (or Old Syriac) and Arabic versions, and in those manuscripts of the Vulgate Latin version which are not mutilated at the end of the second Gospel; and they are cited by Augustine, Ambrose, and Leo, bishop of Rome, (surnamed the Great,) who followed this version. But what is of most importance is, that the manner in which so ancient a writer as Irenæus in the second century refers to this Gospel, renders it highly probable that the whole passage was read in all the copies known to him. His words are:—"But at the end of the Gospel Mark says, 'And when the Lord Jesus after he had spoken to them was received up into heaven, and sat on the right hand of God.'"

Hippolytus, who wrote in the early part of the third century, also bears testimony in favour of the disputed fragment, in the beginning of his book *Περι Χαρισματων*. There is likewise not a single manuscript containing the above verse, which has not also the whole passage from the eighth to the end; nor is there a single manuscript in which this verse is wanting, that does not also want the whole. No authority of equal antiquity has yet been produced on the other side. It has been conjectured that the difficulty of reconciling St. Mark's account of Our Lord's appearances after his resurrection with those of the other Evangelists, has emboldened some transcribers to omit them. The plausibility of this conjecture renders it highly probable; to which we may subjoin, that the abruptness of the conclusion of this history, without the words in question, and the want of anything like a reason for adding them if they had not been there originally, afford a strong collateral proof of their authenticity. Dr. Campbell remarks, "Transcribers presume to add and alter in order to *remove* contradictions, but not in order to make them. The conclusion, therefore, is, that the disputed fragment is an integral part of the Gospel of St. Mark, and consequently is genuine."

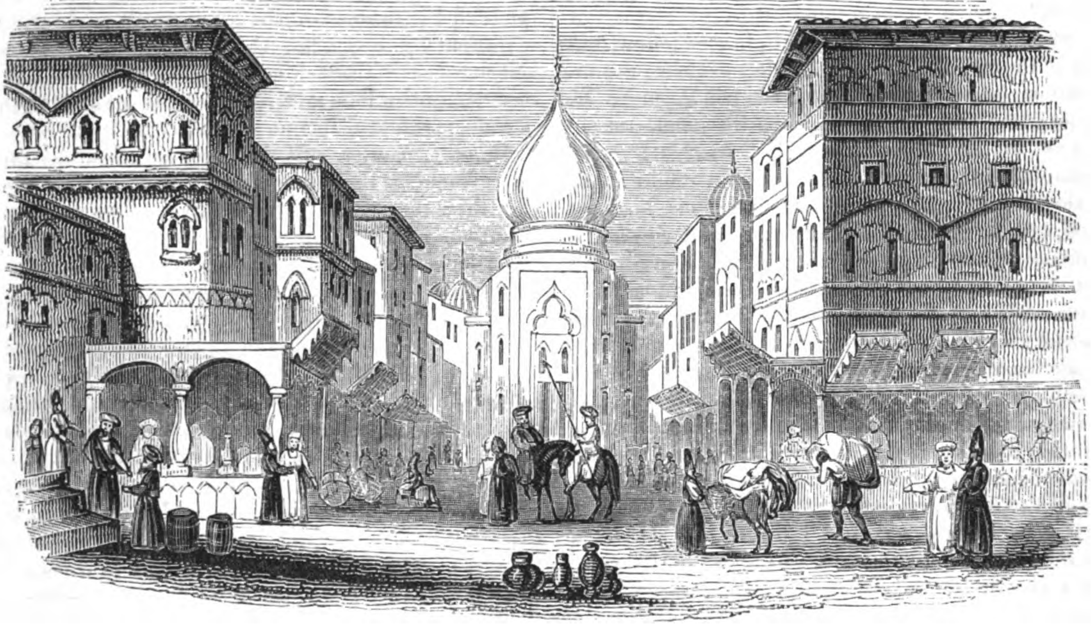
That the original language of this Gospel was Greek, is attested by the unanimous voice of antiquity; nor was this point ever disputed until the Cardinals Baronius and Bellarmine, and after them, the Jesuit Inchofer, anxious to exalt the language in which the Latin Vulgate version was executed, affirmed that St. Mark wrote in Latin. This assertion, however, not only contradicts historical evidence, but is in itself almost incredible; for, as the Latin church, from the very earliest ages of Christianity, was in a very flourishing state, and as the Latin language was diffused over the whole Roman empire, the Latin original of St. Mark's Gospel, if it had ever existed, could not have been neglected in such a manner as that no copy of it should descend to posterity. The only semblance of testimony that has been produced in support of this opinion, is the subscription annexed to the old Syriac version, that St. Mark wrote in the Romish, that is, in the Latin language, and that in the Philoxenian version, which explains Romish by "Frankish." But subscriptions of this kind are of no authority whatever; for the authors of them are unknown, and some of them contain the most glaring errors. Besides, as the Syriac version was made in the East, and taken immediately from the Greek, no appeal can be made to a Syriac subscription in regard to the language in which St. Mark wrote at Rome. The advocates for the Latin original of this Gospel have appealed to a Latin manuscript, pretended to be the autograph of the Evangelist himself, and said to be preserved in the library of St. Mark, at Venice; but this is now proved to be a mere fable: for the Venetian manuscript formerly made part of the Latin manuscript preserved at Friuli, most of which was printed by Blanchini, in his *Evangeliarum Quadruplex*. The Venice manuscript contained the first forty pages, or five quaternions of St. Mark's Gospel; the two last quaternions, or sixteen pages, are preserved at Prague, where they were printed by M. Dobrowsky, under the title of *Fragmentum Pragense Evangelii S. Marci vulgo autographi*, 1778, in 4to. Simplicity and conciseness appear to be the characteristics of St. Mark's Gospel, which, considering the copiousness and majesty of its subject, the variety of great actions it relates, and the surprising circumstances that attended them, together with the numerous and important doctrines and precepts which it contains, is the shortest and clearest of any history ever given to the world.

Different dates have been assigned to this Gospel; but from an almost unanimous concurrence of opinion, that it was written while St. Mark was with St. Peter at Rome, and not finding any ancient authority for supposing that St. Peter was in that city until A.D. 64, we are inclined to place the publication of this Gospel about A.D. 65. St. Mark having written this Gospel for the use of the Christians at Rome, which was at that time the great metropolis and common centre of all civilized nations, we accordingly find it free from peculiarities, and equally accommodated to every description of persons. Quotations from the ancient prophets, and allusions to Jewish customs, are, as much as possible, avoided; and such explanations are added as might be necessary for Gentile readers at Rome; thus, when Jordan is first mentioned in this Gospel, the word "river" is prefixed; (1. 5;) the Oriental word "corban" is said to mean a gift, (7. 11;) "the preparation" is said to be the day before the Sabbath, (15. 42;) and "defiled hands" are said to mean unwashed hands, (7. 2;) and the superstition of the Jews upon that subject is stated more at large than it would have been by a person writing at Jerusalem. Some learned men, from a collation of St. Matthew's and St. Mark's Gospels, have pointed out the use of the same words and expressions in so many instances, that it has been supposed St. Mark wrote with St. Matthew's Gospel before him; but the similarity is not strong enough to warrant such a conclusion, and seems no greater than might have arisen from other causes. St. Peter would naturally recite, in his preaching, the same events and discourses which St. Matthew recorded in his Gospel; and the same circumstances might be mentioned in the same manner by men who sought not after "excellency of speech," but whose minds retained the remembrance of facts or conversations which strongly impressed them, even without taking into consideration the idea of supernatural guidance. St. Mark's imperfect description of Christ's transactions with the Apostles after his resurrection, affords strong proof that he was unacquainted with the contents of St. Matthew's Gospel. The latter Evangelist has given us a very circumstantial description of Christ's conversation with his Apostles on a mountain in Galilee, yet the former, though he had before related Christ's promise that he would go before them into Galilee, has, in the last chapter of his Gospel, no account whatever of Christ's appearance in Galilee. Now, if he had read St. Matthew's Gospel, this important event could not have been unknown to him, and consequently he would not have neglected to record it. Michaëlis observes that "If St. Mark had had St. Matthew's Gospel before him, he would have avoided every appearance of contradiction to the accounts given by an Apostle and an eye-witness. His account of the call of Levi, under the very same circumstance as St. Matthew mentions his own call, is at least a variation from St. Matthew's description; and this very variation would have been avoided, if St. Mark had had access to St. Matthew's Gospel. The same may be observed of Mark 10. 46, where only one blind man is mentioned, whereas St. Matthew, in the parallel passage, mentions two. In St. Mark's account of St. Peter's denial of Christ, the very same woman who addressed St. Peter the first time, addressed him likewise the second time, whereas, according to St. Matthew, he was addressed by a different person; for Mark (14. 69) uses the expression ἡ παιδισκη, 'the maid,' which, without a violation of grammar, can be construed only of the same maid who had been mentioned immediately before, whereas Matthew 26. 71 has αλλη, 'another maid.' Now, in whatever manner harmonists may reconcile these examples, there will always remain a difference between the two accounts, which would have been avoided if St. Mark had copied from St. Matthew. But what shall we say of instances in which there is no mode of reconciliation? If we compare Mark 4. 35 and 1. 35, with Matthew 8. 28-34, we shall find not only a difference in the arrangement of the facts, but such a determination of time as renders a reconciliation impracticable. For, according to St. Matthew, on the day after the sermon on the Mount, Christ entered into a ship, and crossed the Lake of Gennesareth, where he encountered a violent tempest; but according to St. Mark, this event took place on the day after the sermon in parables; and on the day which followed that on which the sermon on the Mount was delivered, Christ went, not to the sea side, but to a desert place, whence he passed through the towns and villages of Galilee. Another instance in which we shall find it equally impracticable to reconcile the two Evangelists, is Mark 11. 28, compared with Matthew 21. 23. In both places, the Jewish priests propose this question to Christ, 'By what authority doest thou these things?' alluding to his expulsion of the buyers and sellers from the Temple. But according to what St. Mark had previously related in the same chapter, this question was proposed on the third day of Christ's entry into Jerusalem; according to St. Matthew, it was proposed on the second. If St. Mark had copied from St. Matthew, this difference in their accounts could hardly have taken place."

Since it is, therefore, evident that St. Mark did not copy from the Gospel of St. Matthew, the question naturally recurs, How are we to reconcile the striking coincidences between them which undoubtedly exist? Koppe, and after him Michaëlis, endeavoured to account for the examples of verbal harmony in the three first Gospels, by the supposition that in those examples the Evangelists retained the words which had been used in more ancient Gospels, such as those mentioned by St. Luke in his preface. But there does not appear to be any necessity for resorting to such an hypothesis; for, in the first place, it contradicts the accounts given from the early Christian writers; and secondly, it may, as we have already seen, be accounted for from other causes. St. Peter was, equally with St. Matthew, an eye-witness of Our Lord's miracles, and had also heard his discourses, and on some occasions was admitted to be a spectator of transactions to which not all the other disciples were admitted.

MARK ON THE FOREHEAD. See FOREHEAD.

MARK UPON CAIN. See CAIN.



The Bazaar at Aleppo.

MARKET, MARKET-PLACE. The word מערב *maarab*, in Ezekiel 27. 13,17,19,25, rendered in our version "market," refers to commerce, exchange, traffic by barter. The "market-place" of Matthew 20. 3 is termed in the Greek *αγορα*, which signifies the forum or market-place, where things were exposed for sale, and where, also, assemblies and public trials were held. (Mark 7. 4; Acts 16. 19.) In very early periods, markets were held at or near the gates of cities, sometimes within and sometimes without the walls. Here commodities were exposed for sale, either in the open air, or in tents. (2Kings 7. 18.) It is still not unusual in the East for the wholesale market for country produce and cattle to be held (for a short time in the early part of the morning) at the gates of towns; but manufactured goods and various sorts of fruits are retailed in the bazaars within the towns. In the time of Our Saviour, as we learn from Josephus, the markets were inclosed in the same manner as the modern Eastern bazaars, which are shut at night, and where traders' shops are disposed in rows or streets, and in large towns the dealers in particular commodities are confined to certain streets; that this was also the case in the time of the prophet Jeremiah, we may infer from his expression, "the bakers' street." (37. 21.)

The market, or forum, in the cities of antiquity, was usually a public market on one side only, the other sides of the area being occupied by temples, theatres, courts of justice, and other public buildings. In fact, the forums were sumptuous squares. Here the philosophers met and taught; here laws were promulgated; and here devotion, as well as amusement, occupied the public attention. The nearest approach to the composition of an ancient forum in England is Covent Garden Market; where we have a market in the middle, a church at one end, a theatre at one corner, and sitting magistrates close adjacent. In short, if we add a school for philosophical instruction, or divinity lectures, we have nearly the composition of an ancient forum or market-place. Hence, when the Pharisees desired salutations in the market-places, (Mark 12. 38,) it was not from those who brought their produce for sale; but as they loved to be admired by such as frequented the temple, synagogues, &c., so they desired salutations from judges, magistrates, and other persons of consequence, in the forum, that they might display their importance to the people.

Mr. Robinson describes the bazaar, or street of shops at Jerusalem, as being arched over and very dark and gloomy, the shops paltry, and the merchandise of an inferior quality; and at Damascus, he says, "On either side of the bazaars are rows of diminutive recesses, around which the articles for sale are invitingly displayed, having small platforms in front, furnished with carpets and cushions for the purchaser to sit down upon. No sooner has the latter taken his seat than the vender commences filling a pipe, which he offers to his customer, at the same time beckoning to the kavedji, who is in constant attendance, to bring two cups of coffee. A mutual exchange of complimentary phrases follow, but meaning nothing, and intending little. These preliminaries, which are rigorously observed, being once over, the parties commence talking upon business, but not till then. The bazaars are closed at night with iron gates, a few guardians alone remaining to prevent robbery, and to give the alarm in case of fire. Besides the bazaars, there are several large khans or caravanserais, where the wholesale merchants have their counting-houses and warehouses. There is one superior to the rest, the entrance to which is from one of the bazaars near the great mosque. A superb gateway of the pointed arch, vaulted and highly ornamented with sculpture, leads into a spacious quadrangular court, paved with broad flat stones, smoothly polished and admirably joined together. Around the sides are arcades for merchandise, above which a broad open gallery runs round, the outer portion of which is distributed into offices. The whole is covered with lofty domes. The masonry is of black and white stone, one of the peculiar features of the Saracenic style, of which this structure is an admirable specimen."

The bazaars of the East are in general, like that of Jerusalem, covered walks, but in some instances they are open streets; of this latter description is the bazaar of Aleppo, which is besides of a more ornamented structure than the majority of such edifices.

MARRIAGE, חתנה *hhathunnah; γαμος*, a marriage, or wedding. (Cant. 3. 11; John 2. 1.)

Marriage, in the Scriptures, besides its literal sense of a nuptial union, also denotes the mystic union of God and his Church; the latter, in the Old Testament, being often spoken of as the spouse, in terms borrowed from the marriage contract. Thus, by the prophet Isaiah, she is exhorted to rejoice on her promised reconciliation to her Maker and husband, and on the accession of the Gentiles to her family. (Isai. 54. 6.) It has been a question in all ages, whether the literal and obvious meaning of the Song of Solomon be all that was ever intended; or whether it does not at the same time, under the veil of a sublime and mystical allegory, delineate the bridal union between Jehovah and his pure uncorrupted Church. Bishop Lowth and others consider it as a mystical allegory, and are of opinion that, under the figure of a marriage is typified the intimate connexion between God and his Church, of which a more concise model was furnished in the forty-fifth Psalm. In this form of expression, God is supposed to bear exactly the same relation to the Church as a husband to a wife; God is represented as the spouse of the Church, and the Church is betrothed to God. Thus also, when the same figure is maintained with a different mode of expression, and connected with different circumstances, the relation is still the same: thus the piety of the people, their impiety, their idolatry, and rejection, stand in the same relation with respect to the sacred covenant, as chastity, modesty, adultery, divorce, with respect to the marriage contract. Of this mode of speaking, the elder sacred writers furnish us with abundant examples; and the writers of the New Testament have freely admitted the same image in the same allegorical sense with their predecessors, and have consecrated it by their authority. St. Paul says, "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2Cor. 11. 2.) The same union is hinted at by the Apostle in writing to the Ephesians. (5. 32.) In the visions of St. John, a period is spoken of when the marriage of the Lamb is come, and his bride hath made herself ready. (Rev. 19. 7.) As marriages were usually celebrated with great rejoicing, the marriage of the Lamb with his Church is a fit emblem of the state of prosperity and happiness to which God will, in the fulness of time, raise it, after all its sufferings for the sake of truth and righteousness.

Marriage among the Jews was esteemed a matter of the strictest obligation, for they understood literally those words uttered to our first parents, "Be fruitful, and multiply, and replenish the earth." (Gen. 1. 28.) Their expectation of the advent of the Messiah added great weight to this obligation. Every family lived in the hope that this blessing would attend their posterity; hence celibacy was esteemed a great reproach in Israel, for they not only thought that no one could live a single life without great danger of sin, but they esteemed it also a counteracting of the Divine counsels in the premise, that the seed of the woman should bruise the head of the serpent. On this account it was that Jephthah's daughter deplored her virginity, and for the same reason also sterility was regarded among the Jews as one of the greatest misfortunes that could befal any woman, insomuch that, to have a child, though the woman immediately died thereupon, was deemed a less affliction than to have none at all; and in this view Rachel was comforted in her sorrow, even though at the point of death, in these terms: "Fear not, for thou shalt bear this son also." (Gen. 35. 17.) This was likewise the reason why the Jews usually married very young. The age prescribed to men by the Rabbins was eighteen years. A virgin was ordinarily married at the age of twelve years, whence her husband is called the guide of her youth, (Prov. 2. 17,) and the husband of her youth, (Joel 1. 8;) and the not giving of maidens in marriage is, in Psalm 78. 63, represented as one of the effects of the Divine anger towards Israel. In like manner, among the

Hindoos, the delaying of the marriage of daughters is to this day most unfavourably regarded. Ward says, "In Hindoo families, sometimes the marriage of daughters is delayed; this is, however, always considered as a great calamity and disgrace. If a person sees girls more than twelve years of age unmarried in a family, he says, 'How is it, that that Brahmin can sit at home, and eat his food with comfort, when his daughters at such an age remain unmarried?'"

From the first institution of marriage, it is evident that God gave but one woman to one man; and if it be true as a common observation, that there are everywhere more males than females born in the world, it follows that those men act contrary to the laws, both of God and nature, who have more than one wife at the same time. The first who violated this primitive law of marriage was Lamech, who took unto him two wives. (Gen. 4. 19.) Afterwards we read that Abraham had concubines, (Gen. 25. 6,) and his practice was followed by the other patriarchs. Though the example of Noah and his sons was a good one, it was not followed, and polygamy prevailed very much among the Hebrews in the time of Moses, as we may gather from the fact, that the first-born of six hundred and three thousand five hundred and fifty men, above twenty years of age, amounted merely to the number of twenty-two thousand three hundred and seventy-three. (Numb. 3. 42.) That this evil might, in process of time, be diminished, Moses gave a narration how the institution originally stood, (Gen. 1. 27,28; 2. 23,24;) stated the first transgression of it, (Gen. 4. 19,) and the inconveniences which had subsequently resulted from having a plurality of wives, (Gen. 16. 4-10; 30. 1-3,15;) evils which travellers in Eastern countries assure us are very great. Moses likewise interdicted to the kings, whom the Hebrews might hereafter elect, a multiplicity of wives. It is true he did not say precisely how many they should have, but probably intended the number should be limited by the custom of his time. Perhaps, therefore, the number was four, which is the exposition advanced by the Rabbins and Mohammedans, and is in a measure supported by the example of Jacob. (Deut. 17. 17.)

Michaëlis remarks upon this subject, "I am of opinion that, with regard to the polygamy allowed among the Israelites, we can say nothing else than what Christ has said on the subject of divorce. Moses tolerated it on account of their hardness of heart, and because it would have been found a difficult matter to deprive them of a custom already so firmly established. The Egyptian monarchs endeavoured to prevent the multiplication of the Israelites, and for this purpose went so far as to order all their male children, as soon as born, to be thrown into the Nile; and yet Moses found polygamy among them, which of course could not have been prohibited by the Egyptian government. A people, whose children a tyrant drowned to hinder their increase, while he yet dared not to check their polygamy, must have clung very closely to that privilege and not have been likely to surrender it without rebelling. Whether the climate may have, in any degree, contributed to produce this hardness of heart, I will neither confidently affirm nor deny, so long as we are destitute of what I would call a geographical history of polygamy and monogamy, which a person might survey at a short glance; for thus much is certain, that, in the most northerly regions of Siberia and Tartary, there are nations that live in polygamy; and in the very warmest climates, on the contrary, we find Christians, and even heathen nations, satisfied with monogamy. If the former is more prevalent towards the south, we must bear in mind that in regard to laws, though much depends on climate, yet everything does not, but still more on accidental circumstances; and that ancient usage or religion may have a very powerful influence on the nature of the law. But should even the climate actually cause a difference in the point in question, and make it more difficult to put a stop to polygamy by law, among southern than northern nations, because they are naturally more addicted to it; still the cause would not be referable to any irregularity in the proportion of the sexes, but to the earlier puberty of southern nations. The natural consequence of early and strong feelings of love, is early marriage; the wife in such a case can hardly be more than two years younger, and the appropriated concubine is perhaps even older, than her husband. Although the Mosaic laws do not prohibit more than one wife, still they did not thereby authorize polygamy in the whole extent of the word, and that a man might have as many wives as he pleased. But if more than one wife was allowed, and many forbidden, the question comes to be, what is meant by many? And to that question I can only give what may be called a probable answer, and to this effect; that by many seems to be meant more than four, that number being permitted, but not more. This is the doctrine of the Talmud and the Rabbins, of which the reader will find a more detailed account in Selden *de Uxore Hebraica.* To their testimony and opinion, indeed, I would pay but little respect, in most points relating to the original Mosaic jurisprudence; but here they seem for once to be in the right. For Mohammed, who generally follows the ancient Arabian usages, in the fourth chapter of the Koran, also fixes four as the number of wives to be allowed, and commands that it be not exceeded; and before the time of Moses there would seem to have been likewise an ancient usage, in the patriarchal families, which limited polygamy to this same number, and which may also have continued among the Jews and Arabs. We have reason to presume that this was the case from a passage in Genesis 31. 50. Jacob had four wives, Leah, Rachel, and their two maids. Laban, his father-in-law, was so little an enemy to polygamy, that instead of one of his daughters, whom Jacob wished to have, he contrived by a piece of artifice, and contrary to Jacob's inclination, to force them both upon him; but notwithstanding this, we find him in this passage requiring Jacob to take an oath that he would not take any more wives. Now as Moses does not explain what he calls many, he must, from some established custom, have pre-supposed it perfectly known."

Polygamy has proved, in all ages, and in all countries where it has been suffered, a teeming source of evil. The jealousy and bitter contentions in the family of Abraham and of his grandson Jacob, which proceeded from that cause, are well known; and still more deplorable were the dissensions which convulsed the house and shook the throne of David. Such mischiefs are the natural effects of the practice; for polygamy divides the affections of the husband, and consequently gives rise to incurable jealousies and contentions among the unhappy victims of his licentious desires. To prevent his abode from becoming the scene of unceasing confusion and uproar, he is compelled to govern it, as the Oriental polygamist still does, with despotic authority, which at once extinguishes all the rational and most endearing comforts of the matrimonial state. The husband is a stern and unfeeling despot; his harem, a group of trembling slaves. The children espouse, with an ardour unknown to those who are placed in other circumstances, the cause of their own mother, and look upon the children of the other wives as strangers or enemies. They regard their common father with indifference or terror; while they cling to their own mother with the fondest affection, as the only parent in whom they feel any interest, or from whom they expect any suitable return of attention and kindness. This state of feeling and attachment is attested by every writer on the manners of the East, and accounts for a mode of speaking so common in the Scriptures: "It is my brother, and the son of my mother." "They were my brethren," said Gideon, speaking to his prisoners, Zebah and Zalmunnah, "even the sons of my mother; as the Lord liveth, if ye had saved them alive, I would not slay you." (Judges 8. 19.) It greatly aggravated the affliction of David, that he had become an alien to his mother's children; the enmity of his brethren, the children of his father's other wives, or his more distant relatives, gave him less concern: "I am become a stranger to my brethren, and an alien to my mother's children." (Psalm 69. 8.) The same allusion occurs in the complaint of the spouse: "Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards." (Cantic. 1. 6.) The children of one wife scarcely looked upon the children of the other wives as their brothers and sisters at all; and they scarcely felt more regard for their father. An Oriental, in consequence of this unnatural practice, takes little notice of an insult offered to his father, but expresses the utmost indignation when a word is spoken to the disadvantage of his mother. To defame or to curse her, is the last insult which his enemy can offer, and one which he seldom or never forgives.

Among the Hebrews the father of a family it seems selected wives for his sons and husbands for his daughters, (Gen. 21. 21; 24. 31; Exod. 21. 9; Deut. 22. 16; Judges 14. 1-4,) but he did not ordinarily marry the daughter without the consent of the brothers. (Gen. 24. 50; 34. 11-27; 2Sam. 13. 20-29; comp. Gen. 12. 11-13; 20. 2-6; 26. 7-17.) The restraints by which the fathers of families were limited in making choice of wives for their children, are mentioned in Leviticus 18. 7-18; 20. 11-20. Intermarriages moreover were prohibited with the Canaanites, lest the Hebrews should be seduced to idolatry. (Exod. 34. 15,16; Deut. 7. 3.) The law was extended by Ezra and Nehemiah to intermarriages with all foreigners, on the ground that there was as much danger of contamination from other nations in their time, as there was from the Canaanites anciently. (Ezra 9. 2-12; 10. 3; Nehem. 13. 23.) It was not lawful for a priest to marry a divorced or a profane woman, and in the case of the high-priest the interdiction was extended to widows, and to women of foreign extraction. (Levit. 21. 7,13,14.) Daughters who through a want of brothers were heiresses to an estate, were commanded to marry some one of their own tribe, and indeed, if possible, some kinsman of more or less remote relationship, lest the estate should go to another tribe or family. (Numb. 27. 1-11; 36. 1,12.)

The marriage vow, ארש *ires*, was a covenant between the father and the brothers of the bride, and the father of the bridegroom, made in the presence of witnesses. At a somewhat recent period, the covenant was committed to writing, and was sometimes confirmed by the additional precaution of an oath. (Prov. 2. 17; Ezek. 16. 8; Mal. 2. 14.) A reference seems to have been had to this oath in the nuptial sacrifices, of which mention is made by Josephus. By the marriage vow or covenant, not only the wedlock was confirmed, but the amount of presents was determined, which was to be given to the brothers; and also the dowry מחר *mochar*, which went to the father of the bride: this, formerly, was estimated at a certain price, (Gen. 29. 18,27; 34. 11,12; Josh. 15. 16; 1Sam. 18. 23-26,) but afterwards varied according to circumstances. In the time of Moses, the medium estimation was thirty shekels, and the highest fifty. (Deut. 22. 29, comp. with Hosea 3. 1,2.) Wives who were thus purchased were too often regarded as mere servants by their husbands, though there are not wanting instances, where they obtained the ascendancy. (1Sam. 25. 19-30; 1Kings 11. 2-5; 19. 1,2; 21. 7,8.) The wife who was freely given up by her father, without his receiving for her any pecuniary compensation, was the more highly esteemed. (Gen. 16. 5,6; 21. 9-11; comp. 31. 14,15.) Some obtained a wife as the reward of their bravery, (Josh. 15. 16-19; Judges 1. 15; 1Sam. 18. 24-27;) and it was sometimes, though rarely the case, that the bride, instead of being purchased by the bridegroom, received a dowry from the father. (Josh. 15. 18,19; 1Kings 9. 16.)

Similar customs to these obtained among the Greeks and other ancient nations, and are practised to this day in several Eastern countries. Mr. Buckingham, in his travels among the Arab tribes, informs us that young girls are given in marriage for certain sums of money, varying from 500 to 1000 piastres, among the better order of inhabitants, according to their connections or beauty; though among the labouring classes it descends as low as 100 or even 50. This sum being paid by the bridegroom to the bride's father adds to his wealth, and makes girls (particularly when handsome,) as profitable to their parents as boys are by the wages they earn by their labour.

Herodotus gives us a somewhat amusing account of a custom, which he says obtained among the ancient inhabitants of Babylon, in respect to marriage. Once a year all the young marriageable women were collected together in a certain spot, and surrounded by the bachelors of all classes, whose inclinations prompted them to become candidates for the marriage state. An auctioneer then put the women up severally for sale, beginning with those of the handsomest and most agreeable person; for these, there was always great competition between the most wealthy of the bidders, and thus a considerable sum of money was collected. When all those of the assembled maidens who had any pretensions to beauty were disposed of, the mode of sale was reversed, and a dowry was given with those whose want of personal attraction rendered their disposal a matter of greater difficulty, the sum always varying in proportion to the plainness of the damsel. Thus all the young women were certain of meeting with a partner; for even if there existed any absolute deformity, the irresistible charm of a weighty dower soon obtained for her a husband from among those who, either from avarice or want of taste, were willing to overlook the fleeting advantage of possessing a handsome wife for the sake of the more substantial benefits which were to be gained by espousing an ugly one.

With the Israelites there was usually an interval of ten or twelve months between the time when the agreement to marry was made and the time when the marriage was celebrated. (Gen. 24. 55; Judges 14. 8.) From the time of the agreement until the marriage, although there was no intercourse between the bride and bridegroom, not even so much as conversation, they were nevertheless considered and spoken of as man and wife. If, at the close of this probationary period, the bridegroom felt unwilling from any cause to solemnize his engagement by the marriage of the bride, he was bound to give her a bill of divorce, the same as if she had been his wife; and if the bride had been guilty of unchastity with any person during this period, she was condemned to be stoned, the same as if she had been married. (Matt. 1. 18-20; Luke 2. 5.) When the day of marriage had arrived, the bride adorned herself with the choicest of those ornaments which were considered appropriate to the women. Her head was encircled with a crown; a fact which is a sufficient reason of itself why the word כלה *kalah*, which primarily means a person that is crowned, should possess the secondary signification of bride. We learn from the Mishnah that the Jews were accustomed to place crowns or garlands on the heads of newly-married persons, and it would appear from Canticles 3. 11, that the ceremony of putting it on was performed by one of the parents. Among the Greeks the bride was crowned by her mother; and among them, as well as among the Orientals, it was customary on festal occasions to wear crowns or garlands, not merely of leaves or flowers, but also of gold or silver, in proportion to the rank of the person presenting them; but those prepared for the celebration of a nuptial banquet, as being a festivity of the first consequence, were of peculiar splendour and magnificence. It was the duty of the bridegroom to see that a feast was made ready on the occasion, and in case he was a person of wealth it was prolonged through the whole week. (Judges 14. 17.) The Jews say that the nuptial feast for a virgin lasted seven days, while that for a widow was limited to three days. This week was spent in feasting and mirth. To the festivites of this occasion Our Lord refers: "Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast." (Mark 2. 19,20.) About evening, the bridegroom, clothed in the festal robe, (Isai. 61. 10,) attended with a company of young men about the same age, and cheered with songs and instrumental music, conducted from her father's house the bride, who was in like manner surrounded with virgins of her own age, to *his* father's house. (Judges 14. 11-16; John 3. 29; comp. Jerem. 7. 34; 25. 10; 33. 11.) These attendants are termed children of the bride-chamber. (Matt. 9. 15; Mark 2. 19.)

At every wedding two persons were selected who devoted themselves for some time to the service of the bride and bridegroom. The companion of the bride בתולה *bithulah*, gave her personal attendance during the marriage season; but the offices assigned to the bridegroom's friend, שושבין *susebin*, were more varied and important; and on account of these the Baptist compares himself to the friend of the bridegroom. (John 3. 29.) The offices of the paranymph were threefold: before, at, and after the marriage. Before the marriage of his friend it was his duty to select a chaste virgin, and to be the medium of communication between the parties till the day of the marriage. At that time he continued with them during the seven days allotted for the wedding festival, rejoicing in the happiness of his friend, and contributing as much as possible to the hilarity of the occasion. After the marriage, the paranymph was considered as the patron and friend of the wife and her husband, and was called in to compose any differences that might take place between them. As the forerunner of Christ, the Baptist may very suitably be compared to the paranymph of the Jewish marriages.

It seems to have been customary for the Hebrew bridegroom to prepare garments for his guests, (Matt. 22. 11,) which it appears from Revelation 19. 8 were white. In the time of Our Saviour, whenever the bride was conducted by the bridegroom and his attendants to the house of the bridegroom's father, the way before them was lighted by torches or flambeaux, as we learn from Matthew 25. 1-10, and also from the Talmud. The ten virgins are represented as taking their lamps to meet the bridegroom; five of whom were prudent, and took with them a supply of oil, which the others had neglected. In the mean time they all slumbered and slept, until the procession approached; but in the middle of the night there was a cry made, "Behold, the bridegroom cometh! go ye out to meet him." On this, all the virgins arose speedily to trim their lamps. The wise were instantly ready; but the imprudent virgins were thrown into great confusion. Then, first they recollected their neglect; their lamps were expiring, and they had no oil to replenish them. While they were gone to procure a supply, the bridegroom arrived; they that were ready went in with him to the marriage; and the door was shut, and all admittance was refused to the imprudent virgins.

The solemnities here described are still practised by the Jews in Podolia, and also by the Christians in Syria and in Egypt. The custom of conveying the bride with great state to her future husband is universal in the East; but the details are modified by the local usages and religions of the different countries; and sometimes there are differences even in the same country. In Syria, Persia, and India, the bridegroom in person brings home his bride; the Turks more usually devolve this duty on a near relative, and remain at home to receive the lady on her arrival. We may collect from Scripture and the Rabbinical traditions, that the Jews had both usages, but that the former was the most common. Again, in Egypt the bridegroom goes to the mosque when the bride is expected, and returns home in procession after she has arrived. In Western Asia the procession usually walks, if the bride's future house is at no great distance in the same town. The bride then generally walks under a canopy, but when the distance is too great, and in Central and Eastern Asia whether the distance be great or small, the bride rides upon a mare, mule, ass, or camel, or is carried in a litter or palanquin. Sometimes when the distance is not great, the bride alone (or the bridegroom also if present) rides, and the rest walk, as among the Druses in Lebanon. Much depends on the circumstances of the parties. The Jews it seems practised nearly all these methods; but that when the bridegroom's residence was near, the bride walked under a canopy.

The Rev. Mr. Hartley, in his *Researches in Greece and the Levant*, describing an Armenian wedding, says, "The large number of young females who were present naturally reminded me of the wise and foolish virgins in Our Saviour''s parable. These being friends of the bride, the virgins, her companions, (Psalm 45. 14,) had come to meet the bridegroom. It is usual for the bridegroom to come at midnight; so that literally, at midnight the cry is made, 'Behold, the bridegroom cometh! go ye out to meet him.' But on this occasion, the bridegroom tarried; it was two o'clock before he arrived. The whole party then proceeded to the Armenian church, where the bishop was waiting to receive them; and there the ceremony was completed."

Mr. Ward gives us the following description of a Hindoo wedding, which furnishes some parallels to the parable of the wedding feast in the Gospel. "At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length near midnight it was announced, as if in the very words of Scripture, 'Behold, the bridegroom cometh! go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared; but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with Our Lord's beautiful parable, as at this moment: 'And the door was shut!'"

Roberts informs us, "An Eastern wedding is always celebrated in the night; for though the fortunate hour for performing some parts of the ceremony may be in the day, yet the festivities of the scene will not take place till night. When the bridegroom goes forth to the house of the bride, or when he returns to his own habitation, or to that of his father, he is always accompanied by numerous friends and dependants, who carry lamps and torches. When he approaches either house, the inmates rush out to meet him, and greet him with their best wishes and congratulations."

At Kamenets Podolskoi, which has a large Jewish population, Dr. Henderson relates, "We were stunned by the noise of a procession led on by a band of musicians, playing on tambourines and cymbals, which passed our windows. On inquiry, we learned that it consisted of a Jewish bridegroom, accompanied by his young friends, proceeding to the house of the bride's father, in order to convey her home to her future residence. In a short time they returned with such a profusion of lights as quite illuminated the street. The bride, deeply veiled, was led along in triumph, accompanied by her virgins, each with a candle in her hand, who, with the young men, sang and danced before her and the bridegroom. The scene presented us with an ocular illustration of the important parable recorded in the 25th chapter of the Gospel of St. Matthew; and we were particularly reminded of the appropriate nature of the injunction which Our Saviour gives to watch and be ready; for the reprocession must have commenced immediately on the arrival of the bridegroom."

Having arrived at the place where the nuptials were to be celebrated, the men began to indulge themselves in feasting and conviviality; while the women, who were assembled in an apartment appropriated to themselves, were equally prompt in partaking of the feast, and in the exhibition of their gaiety and cheerfulness. At length the nuptial blessing, a numerous offspring, was implored upon the parties concerned. (Gen. 24. 60; Ruth 4. 11,12.) At a later period, there were probably some additional ceremonies, for we read in Tobit 7. 15, that the father took the right hand of his beautiful daughter, and placed it in the right hand of the young Tobias, before he uttered his solemn and impressive blessing. The spouse, who to this time had been veiled from head to foot, was at last led into the bed-chamber, called חפה *hkaphah.*

The ceremonies we have described took place only in case of the marriage of a wife properly so called. Concubines (some of whom had previously acted in the capacity of maid-servants) were sometimes in the earlier ages permanently associated by mutual consent with individuals of the other sex; but although this connexion was in fact a marriage, and a legitimate one, it was not, nevertheless, celebrated and confirmed by the ceremonies above related. The concubine thus associated, had a right to claim the privileges of a wife; and it was no longer in the power of her husband to dispose of her by public sale, even if she had previously been his slave. (Deut. 21. 10-14.) See CONCUBINE.

From the parable in which a great king is represented as making a most magnificent entertainment at the marriage of his son, we learn that all the guests who were honoured with an invitation were expected to be dressed in a manner suitable to the splendour of such an occasion, and as a token of respect to the new-married couple; and that, after the procession in the evening from the bride's house was concluded, the guests, before they were admitted into the hall where the entertainment was served up, were taken into an apartment and viewed, that it might be known if any stranger had intruded, or if any of the company were apparelled in raiment unsuitable to the solemnity they were going to celebrate; and such, if found, were expelled the house with every mark of ignominy and disgrace. From the knowledge of this custom, the following passage receives much illustration. When the king came in to see the guests, he discovered among them a person who had not on a wedding garment. He called him and said, "Friend, how camest thou in hither, not having a wedding garment?" and he was speechless; he had no apology to offer for this disrespectful neglect.

At nuptial and other feasts, it was usual to appoint a person to superintend the preparations, to pass around among the guests to see that they wanted nothing, and to give the necessary orders to the servants. Ordinarily he was not one of the guests, and did not recline with them; or at least he did not take his place among them until he had performed all that was required of him. This officer is, by St. John 2. 8,9, termed Architriclinus, and Hegumenos by the author of the Book of Ecclesiasticus; as the latter lived about the year 190 B.C., and while the Jews had intercourse with the Greeks, especially in Egypt, it is most probable that the custom of choosing a governor of the feast passed from the Greeks to the Jews. See ARCHITRICLINUS.

At a marriage feast, to which Mr. Buckingham was invited, he relates, that when the master of the feast came, he was "seated as the stranger-guest immediately beside him; and on the ejaculation of 'B 'Ism Allah' being uttered, he dipped his fingers in the same dish, and had the choicest bits placed before him by his own hands, as a mark of his being considered a friend or favourite; for this is the highest honour that can be shown to any one at an Eastern feast.

"Two interesting passages of Scripture derive illustration from this trait of Eastern manners. The first is that in which the Saviour says, 'When thou art bidden of any man to a wedding, sit not down in the highest room, (that is, place or station,) lest a more honourable man than thou be bidden of him: and he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee.' (Luke 14. 8-10.) The other passage is that in which, at the celebration of the passover, Jesus says, (Matt. 26. 23,) 'He that dippeth his hand with me in the dish, the same shall betray me.' As there are but very few, and these always the dearest friends, or most honoured guests, who are seated sufficiently near to the master of the feast to dip their hands in the same dish with him, (probably not more than three or four out of the twelve disciples at the last supper enjoyed this privilege,) the baseness of the treachery is much increased, when one of those few becomes a betrayer; and in this light the conduct of Judas was, no doubt, meant to be depicted by this pregnant expression."

A modern writer states that "the expenses of Hindoo marriages are occasionally so enormous, that princes have been known to impoverish their states by the profusion and magnificence displayed at the wedding of their children. It often happens that a parent will expend his whole fortune upon a marriage entertainment, and pass the rest of his days in the most pitiable destitution. The nuptial ceremonies continue many days. On the third day the astrologer consults the zodiac, and pointing out to the married party a small star in the constellation of Ursa Major, near the tail, directs them to offer their devotions to it, declaring it to be Arundhati, wife of one of the seven rishis, or penitents. The wedding-dinner is invariably furnished with an immense number of guests, and if the entertainers be rich, is always extremely magnificent. Upon this occasion only, the bride sits down to partake with her husband of the luxuries provided; indeed, both eat out of the same plates. This, however, is the only time in her life that the wife is allowed such a privilege; henceforward she never sits down to a meal with her husband. Even at the nuptial feast, she eats what he leaves, unless she be too much of an infant to be sensible of the honour to which she has been exalted. Upon the last days of the festival, the bridegroom offers the sacrifice of the Homan, the bride throwing parched, instead of boiled rice into the fire. This is the only instance in which a woman takes part in that sacrifice, considered by the Hindoos the most sacred of all except that of the Yajna. These ceremonies being concluded, a procession is made through the streets of the town or village. It commonly takes place at night, the streets being brilliantly illuminated with innumerable torches, which gleam through the darkness with a dazzling but unnatural glare. The new-married pair are seated in the same palankeen, facing each other. They are magnificently arrayed in brocaded stuffs, and adorned with jewels presented to them by the fathers of each, and if their fathers are unable to do this, the gems are borrowed for the occasion. Before the palankeen marches a band of musicians, who drown every other sound in the braying of horns, the clamour of drums, pipes, and cymbals. As the procession moves onward, the friends and relatives of the bride and bridegroom come out of their houses to express their congratulations as they pass, offering them various presents, for which, however, they expect a more than adequate return."

The following account of the marriage ceremonies of the early Christians is extracted from Riddle's *Manual of Christian Antiquities*:—

In early ecclesiastical writers we find more frequent reference to the Roman laws and institutions respecting marriage, than to those of the Mosaic dispensation; nor was it until the sixth or seventh century that the latter appear to have received any especial attention in the Christian Church. By the Roman laws, it should be remembered, polygamy was strictly forbidden; and so well was the spirit of these laws maintained, that when Julius Cæsar endeavoured to establish the prohibited practice, his proposal met with universal opposition. An edict of the Christian emperor, Valentinian I., declared it lawful for a man to have two wives at once; but this edict, which was intended to screen the emperor's own misconduct, was not admitted into the body of the laws, nor did it produce any permanent effect. The early Christians borrowed from the Romans some of their marriage ceremonies, but Tertullian, Ambrose, and others, protest against the adoption of heathen customs in this respect, not absolutely and entirely, but so far as they were observed to the neglect of Christian or religious consecration.

The state always possessed and claimed the power of enacting the laws of marriage; the church at the same time possessing a subordinate or concurrent jurisdiction. In the Middle Ages, the church possessed a preponderating power in these matters; but even during that period a claim to exclusive ecclesiastical jurisdiction was by no means universally established or allowed. After the lapse of several centuries from the institution of Christianity, the Mosaic prohibitions and other regulations respecting marriage were adopted, with certain modifications, in the church. The canonists are very careful in their enumeration of the degrees of consanguinity or affinity, within which it became unlawful to contract marriage. They enumerate thirteen such cases, whereas the number of those which the Jewish lawgiver recounts is seventeen or nineteen; an instance of deviation from the original law which was deemed necessary.

Mixed marriages, marriages between Jews and Gentiles, were strictly prohibited by the Mosaic law. The New Testament, if it be thought to contain no positive prohibition of the intermarriage of Christians and heathens, yet, to say the least, strongly represents such a proceeding as inconsistent with a Christian profession, (1Cor. 7. 39; 2Cor. 6. 14,) and the early Fathers denounce the practice as dangerous and even criminal. It was afterwards positively prohibited by the decrees of councils and the laws of the empire. These prohibitions extended to the marriage of Christians with Jews, Pagans, Mohammedans, and certain heretics, namely, those whose baptism was not admitted as valid by the church. The first interdiction of marriage with heretics on record, is one which was made about the middle of the fourth century. With respect to divorce, the primitive church adhered to the rules laid down by Our Lord and his Apostles. (Mark 10. 2,12; Luke 16. 18; Matt. 5. 31,32; 19. 2-10; 1Cor. 7. 10,11.) We do not find any office or form for the solemnization of matrimony among the ancient Liturgies; probably no such form was prescribed until the eighth or ninth century, when the celebration of marriage by the church was recognised and sanctioned by the state.

There are many incidental allusions to particular marriage rites and ceremonies in the works of Clement of Alexandria, Tertullian, Augustine, Jerome, Basil, and Chrysostom, which were observed in their time, but not any entire or general account of them. The first writer who attempts any such description is Isidorus Hispalensis, in the former part of the seventh century, who undertakes to enumerate those marriage ceremonies which the church had recognised as innocent and convenient. We possess also an official account of the ceremonies used in the Roman church, A.D. 860, from the pen of Pope Nicholas the First. When persons, against whom there lay no lawful impediment, were disposed to join in matrimony with each other, they were obliged to go through certain preliminaries appointed by custom or law, before they could ordinarily complete the marriage. These went by the general name of sponsalia, espousals, or betrothing; and they consisted chiefly in a mutual contract or agreement between the parties concerning their future marriage, to be performed within a certain limited time; which contract was confirmed by certain gifts or donations, called *Arrhæ et Arrhabones*, the earnest of marriage; as also by a ring, a kiss, a dowry, a writing, or instrument of dowry, with a sufficient number of witnesses to attest it. Together with these espousal gifts, or as a part of them, it was usual for the man to give the woman a ring, as a further token and testimony of the contract. This was an innocent ceremony used by the Romans before the time of Christianity, and in some measure admitted by the Jews, whence it was adopted among the Christian rites of espousal. But it does not appear that the ring was originally used in the solemnity of marriage itself. Another ceremony used in espousals, sometimes, was a solemn kiss, which the man gave to the woman, in confirmation of the contract; which was an ancient rite used by the heathen, together with joining of hands in their espousals. These ceremonies seem to have been adopted by Christians, with such other customs, into their espousals, who never rejected any innocent rites because they had been used by heathens, except such as naturally tended to defile them with some unavoidable stain of idolatry or superstition. To make the business of espousals not only the more solemn, but also the more firm and secure, it was usual to transact the whole affair before chosen witnesses, the friends of each party. Custom appears to have determined the number of witnesses to ten. It seems also that a ministerial benediction was sometimes used in espousals, as well as in marriage. When the contract of future marriage was thus settled by espousals, it was not lawful for either party to join in marriage with any other, under very severe penalties, (which both the civil and ecclesiastical law inflicted,) unless the time of marriage was fraudulently protracted beyond two years, which was the period limited for the duration of espousals. But the laws relating to this matter included certain necessary provisions and restrictions. At the time of marriage, the contracting parties having been presented to the priest, by their parents or by the paranymphi, or bridemen, and the ceremony of joining hands, and of untying the woman's hair, of covering the bride with a veil, and of spreading the vitta nuptialis over both, having taken place, and the married persons being now ready to depart, it was usual to crown them both with crowns or garlands, the symbols of victory. This was indeed an old ceremony, used in heathen marriages, and it is still retained in the Greek church. With respect to the convivial entertainments and other festivities which usually attended the celebration of a marriage, we may observe that it was the object of the church not to abolish them, but to restrain them within the bounds of decency and good order. For the old Roman custom of throwing about nuts at the time of marriage, the early Christians appear to have substituted the better practice of distributing alms to children and the poor.

Marriage was dissolved among the Jews by divorce as well as by death. Our Saviour tells us that "Moses suffered this because of the hardness of their heart, but from the beginning it was not so," (Matt. 19. 8;) meaning that they were accustomed to this abuse, and to prevent greater evils, such as murders, adulteries, &c., he permitted it: whence it should seem to have been in use before the law; and we see that Abraham dismissed Hagar at the request of Sarah. It appears that Samson's father-in-law understood that his daughter had been divorced, since he gave her to another. (Judges 15. 2.) The Levite's wife, who was dishonoured at Gibeah, had forsaken her husband, and never would have returned, if he had not gone in pursuit of her. (Judges 19. 2,3.) Solomon speaks of a libertine woman, who had forsaken her husband, the director of her youth, and by doing so, contrary to her nuptial vows, had forgotten the covenant of her God. (Prov. 2. 17.) See BILL OF DIVORCEMENT; DIVORCE.

The form of those divorces among the modern Jews which are termed *Ghet*, must be written by one of their notaries, with the concurrence of three Rabbins; and there are several rules to be observed in regard to the manner in which it is to be drawn up. It must be written on ruled vellum, and contain exactly twelve lines and no more. It must likewise be written expressly for a bill of divorce, and must also make mention of the place of residence of both man and wife. It is also required that the notary, the Rabbins, and the witnesses, shall not be related either to the husband, the wife, or each other. The substance of the bill of divorcement is this: Such a day of the week, month, year, and place, (all which must be in a particular manner specified,) "I, A. B., the son of C. D., and whose place of abode in this present day is in the city of L., &c., do voluntarily divorce thee, and put thee away, and make thee free. Thee, C. D., the daughter of B. L., whose place of residence is this day in the city of L., &c., who hast hitherto been my wife; and behold by this act thou art divorced, put away, and made free. And I do hereby permit thee to marry whom thou pleasest; and no man shall have power to hinder thee from this day forward. And, behold thou art free to any man; and this instrument shall be unto thee a bill of divorcement, putting away, and freedom, according to the law of Moses and Israel."

The form being drawn up, the Rabbi interrogates the husband in order to ascertain whether he does this voluntarily. If such be the fact, then there must be ten witnesses present at the reading and signing, besides the two who subscribe to the instrument.

The husband must deliver the *Ghet* into the woman's hand, and as he delivers it, must express himself in the following manner: "Behold this is thy bill of divorcement, and thou art herewith divorced from me, and art free to any other man." The Rabbi then lays an injunction on the woman not to marry in less than ninety days, lest she should be with child.

It often happens that the husband is in another country, but he notwithstanding can send his wife a bill of divorcement by a messenger, who must be specially appointed, and must be present to witness the husband's order to the notary to write the bill; he must also be present at the writing and signing thereof; after which, he receives the bill from the husband in the presence of two subscribing witnesses, the husband declaring as follows: "Take this bill of divorcement, and deliver it to my wife, in any place where thou canst find her, and thy hand shall be as mine; thy mouth as mine; thy act as my act; and thy delivery as my delivery; and I authorize and empower thee, even to appoint another messenger, if needful, in order that the divorcement may reach her hands, either from thy hands, or from the hands of thy messenger; she is divorced from me, and is free to any other man." When the messenger delivers the divorcement, he must do it in the presence of two witnesses, and must deliver it himself in the following manner: "Behold this is thy bill of divorcement which thy husband hath sent unto thee, and thou art herewith divorced from him; and art free to any other man; and this bill of divorcement was written and signed in my presence." The Jews sometimes marry their children very young, and then they must stay till they are of a proper age before the marriage can be celebrated. Hence when a girl, under ten years of age, happens to marry a man she does not like, she is entitled to a divorce when she comes to be twelve years and a day old, which is the time when women are declared of age. She has only to say that she will not have such a man; this she does before two witnesses, who set down her declaration in writing, and deliver unto her what is called a divorcement of dislike; she is then at liberty to marry whom she pleases. A modern Jewish writer, from whom we shall borrow an account of the marriage ceremonies of his people at the present day, says in reference to the custom of marrying children at such a tender age: "This has been a common practice in the kingdom of Poland; but, at the present time, it is discontinued by order of the legislature. When the husband and wife are thus divorced by mutual consent, (except for a woman committing adultery, which to the credit of their sex is a very rare occurrence,) they may afterwards, if they think proper, be reunited again, and this has not unfrequently been the case.

"So particular are the Jews on this point that if the least suspicion be entertained of a woman being unchaste, and it can be proved, the husband is compelled to be divorced, as the law forbids the husband to cover her fault by keeping her. A woman divorced under these circumstances, is at liberty to marry any man she pleases except the individual with whom she committed adultery. Divorcement of this sort must be plainly proved before it can take place.

"Every Jew is obliged to enter into the marriage state, and the proper time as allowed by the Rabbins is the age of eighteen. A man that lives single until he is twenty is looked upon as profligate, unless he makes it appear that he cannot find a person that suits the disposition of his mind. It is likewise the duty of a female to enter into the marriage state at the same age. If a young man can find a woman according to his mind, and they both agree on this point, they make no scruple to inform their parents, or near relations, of the circumstance. If they have no parents, they inform their nearest relations of their mutual intentions. Should the parents or relations find it a suitable connexion, they will readily agree; and if it happens otherwise, or if they find it to be altogether an unequal yoke, then they will not give their consent. Sometimes it may happen that love has taken a deep root on both sides. If so, they then break through the rule in this way: a young man and young woman can go to any Jew's house of their acquaintance, and if they find two males under the same roof, who are known to be devout men in their religion, the young man will adopt the following plan, (which is as well understood by the young woman.) He will endeavour to get into conversation, and when an opportunity offers, the young man will take a ring, and put it on the young woman's forefinger of her right hand, and will utter certain words in Hebrew to this effect: 'With this ring I wed thee.' This, although it may seem strange, is a lawful marriage to all intents and purposes; but still it is reckoned disgraceful. It seldom happens, after such a marriage, but the friends mutually agree to have it celebrated in public. It is customary for the bride and bridegroom to be betrothed, sometimes six months, or even a year before marriage, according to circumstances, as may be agreed upon by the parties; during which time the bridegroom visits his bride, but without any intimate intercourse. Indeed it is almost reckoned unchaste among them for a young man and young woman to walk together in public without being betrothed.

"The following is the manner of the betrothing. According to appointment, both parties invite their nearest relations, and the heads of the synagogue. There is a scribe present who draws up an agreement between the bride and bridegroom. A day is fixed when they shall be joined in wedlock; and on this bond it is stipulated by a certain fine, sometimes from fifty to five hundred pounds penalty, that if the bridegroom forsakes the bride, or the bride the bridegroom, unless by the consent of both parties, such penalty will be inflicted. At the time of these betrothings there is great feasting and rejoicing, and generally the day after the betrothment, the bride and bridegroom are busily engaged in acquainting all their friends and relations of the happy event that has taken place. It is lawful for first cousins to marry. An uncle may also marry his niece; but an aunt must not marry her nephew: the reason is obvious, that the law of nature must not be reversed; for when the uncle marries his niece, the same person remains at the head who was so before; but when the nephew marries his aunt, he becomes, as it were, her head, and she must pay homage to him, by which the law of nature is reversed. On the day appointed for the celebration of the nuptials, the bride and bridegroom are conducted to the place appointed for the nuptial ceremony; the bridegroom by the men, and the bride by the women. There are generally assembled most of their relations and acquaintance, for they usually invite a great many, as they are obliged to have at least ten men present; otherwise the marriage is null and void. When all the company are assembled, including the priest and the reader of the synagogue, the ceremony is performed in the following manner. A velvet canopy is brought into the room, supported by four long poles, under which the bride and bridegroom are led and placed opposite to each other. The bridegroom is supported by two friends, one under each arm, and the bride, having her face covered by a veil, in token of female modesty, by two women, who are usually the parents of the bride and bridegroom, if living, otherwise the nearest kindred. The priest then takes a glass of wine in his hand, and says as follows:—

"'Blessed art thou, O Lord, Our God, king of the universe, the creator of the fruit of the vine. Blessed art thou, O Lord, Our God, king of the universe, who hath sanctified us with his commandments, and hath forbid us fornication, and hath prohibited unto us the betrothed, but hath allowed unto us those that are married by means of the canopy and wedding-ring. Blessed art thou, O Lord, sanctifier of his people Israel, by the means of the canopy and wedlock.

"'Blessed art thou, O Lord, Our God, king of the universe, who hast created joy and gladness, bridegroom and bride, delight and song, pleasure and sympathy, love and brotherhood, peace and friendship. Speedily, O Lord, Our God, let there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy, and the voice of gladness; the voice of the bridegroom and the voice of the bride; the voice of merriment of the bridegrooms from out of their canopies, and youths from their musical feasts. Blessed art thou, O Lord, the rejoicer of the bridegroom with the bride.'

"Then the bridegroom and bride drink of the wine; after which the bridegroom takes the ring and puts it on the bride's finger, in the presence of all who stand round the canopy, and says, 'Behold thou art betrothed unto me with this ring, according to the rites of Moses and Israel.' Then the instrument of the marriage-contract is read, which specifies that the bridegroom, A. B., doth agree to take the bride, C. D., as his lawful wife, according to the law of Moses and Israel; and that he will keep, maintain, honour, and cherish her according to the manner of all the Jews, who honour, keep, maintain, and cherish their wives, and keep her in clothing decently, according to the manner and custom of the world. It likewise specifies what sum he settles upon her in case of his death; and he therein obliges his heirs, executors, administrators, &c., to pay the same to her out of the first produce of his effects. The reader then drinks another glass of wine, and, after a prayer, the bride and bridegroom drink of the wine. The empty glass is then laid upon the ground, and the bridegroom stamps on and breaks it; the intent and meaning of which ceremony is, to remind them of death, to whose power frail mortals must sooner or later yield; and therefore to induce them to lead such a life as not to be terrified at the approach of death. This being concluded, all present cry out, 'Mosol tov,' May it turn out happily; which ends the ceremony. It is not uncommon to see congregated at weddings from three to four hundred individuals of both sexes, who come gaily attired. These entertainments are held generally in places of public resort, particularly in London, such as the London Tavern, &c., &c., where a very sumptuous dinner is provided. A month before the wedding-day, it is usual for the bride and bridegroom, and their relations, to send circulars to their numerous acquaintances; something in this form: 'Mr. Aaron Levi and Rebecca Josephs present their compliments to ——, and beg to inform them that they are to be joined in wedlock ——; their company is requested to the ceremonies of their nuptials, and likewise to dinner, tea, and ball, and the evening following likewise to tea and ball. N.B. The ceremony of nuptials will take place precisely at two o'clock in the day, at ——, according to appointment.'

"For a stranger to behold a Jew's wedding, would strike him with wonder, particularly during the time of the ceremony of the nuptials. What with the solemn scene, and the band of music playing solemn Jewish melody, and the splendid appearance of the company, I should not be surprised that many would say, 'As rich as Jews.' It must be understood that a beholder could not tell if the parties so married were rich or poor, as none come unless they give a present, either of money or plate, according to each one's circumstances. It is generally calculated that the presents so received will cover the expenses, which are usually very considerable."

MARROW, מח *moach*, (Job 21. 24,) a soft oleaginous substance contained in the hollow of the bones of animals. The term is used figuratively for the delicate and most satisfying provisions of the Gospel, (Isai. 25. 6,) and likewise in the New Testament, for the most secret thoughts of the heart. (Heb. 4. 12.)

MARS' HILL. See AREOPAGUS; ATHENS.

MARSH, בץ *bots*, a swamp or marsh. The prophet Ezekiel, in his vision of the holy waters, says, "But the miry places thereof, and the marishes thereof, shall not be healed: they shall be given to salt." (47. 11.) It is supposed that the "valley of salt" in the neighbourhood of the Dead Sea is here referred to. This plain or valley has been traversed and described by Captains Irby and Mangles. "We entered," say they, "the great plain at the end of the Dead Sea; for about a quarter of an hour we had a few bushes, and afterwards found the soil sandy and perfectly barren. On our right we had a continued hill of sandy soil, running in a south-east and north-west direction towards the middle of the plain." On proceeding across the plain, they had still the same sand-hill on their right. "We found, exclusive of the saline appearance left by the retiring of the waters, several large fragments of clear rock salt lying on the ground, and on examining the hill, we found it composed partly of salt and partly of hardened sand. In many instances the salt was hanging from cliffs in clear perpendicular points, like icicles; and we observed numerous strata of that material of considerable thickness, having very little sand mixed with it. Strabo mentions that, 'to the southward of the Dead Sea, there are towns and cities built entirely of salt;' and although such an account seems strange, yet, when we contemplated the scene before us, it did not seem very improbable. The torrents during the rainy season had brought down immense masses of salt; and we observed that the strata were generally in perpendicular lines." It seems that the plain itself, which, properly speaking, is part of the bed of the Dead Sea, becomes in part a marsh when the water is high during the wet season, but when that is over, is soon dried by the effects of evaporation. The travellers do not speak of any saline incrustation or impregnation in the barren flats thus formed; but such must be the case, not only from the strongly saline character of the evaporated water and the rocks of salt already referred to, but from the fact that, in a subsequent visit to the part of the valley east of the southern bay, the remarkably saline character of the dried soil is particularly mentioned. See DEAD SEA.

MART, סחר *sachar*, (Isai. 23. 3,) a trading place or emporium. The root signifies to travel about as traders, buying and selling; thus pointing out at once the general character of the commerce of the East from the earliest age to the present. See COMMERCE; MERCHANT.

MARTHA, the sister of Lazarus and Mary, resided in the village of Bethany, where she hospitably entertained Our Saviour. Martha is always named before Mary, probably because she was the elder sister. Whether she was truly pious previous to the time referred to by St. Luke, (10. 38,) is uncertain; but that she was so afterwards, at the period of her brother's death, seems clear. (John ch. 11.)

MARTYR, μαρτυς. This word signifies a witness; but it is generally applied in a more limited sense to denote one who, by his death, bears witness to the truth, as in Acts 22. 20; Revelation 2. 13. The Christian church is illustrious for her martyrs. Prophecy had foretold that it should be so, and history is filled with surprising accounts of their singular constancy and fortitude under the most cruel torments.

"It would be painful and useless," says the Rev. W. Pridden, in his interesting work entitled *The Early Christians*, "to enter at large into the various cruelties to which, in those days, almost every true Christian was likely, at some part or other of his life, to be exposed; to be beaten with whips loaded with leaden balls; to be nailed to a cross, and there left, as it might happen, to pine, to bleed, or starve to death; to be put upon the rack, and have their joints forced out of place by the strength of screws; to be fastened to a wheel (sometimes set with iron spikes) and have their naked bodies torn as they were whirled round by its rapid motion; to be burned alive by a slow fire; to be thrown to wild beasts; to be sent, after being deprived of an eye or a foot, to the mines to labour in the midst of cold, and filth, and starvation; these were the common penalties for being a Christian." . . . . . "But grievous as were the sufferings of the soldiers of Christ during their lives, these were not enough to satisfy the hatred of their destroyers, who, feeling themselves baffled and set at nought by the meekness, patience, and unconquerable fortitude of those Christian heroes, did all that was in their power to show their spite against them, even after they had deprived them of life. 'What fierceness, what savageness, what madness to refuse light to the living, and earth to the dead!' exclaimed a Christian author of those times. And to their refusal of a decent burial the heathens sometimes added the most unfeeling mockery of the dead. For example, we read of the bones of certain martyrs being mingled with the bones of camels and asses before they were thrown away, so that it was no easy matter to distinguish them, in order to pay them the last offices of respect and affection. And thus by every insult that could be offered to the lifeless bodies of the departed saints, did the hard-hearted unbelievers try to vex and terrify the living. And then they vainly boasted of the fact of their being allowed to do so, as a proof that the Christian's God was helpless, and his religion untrue."

"During a time of great suffering in Egypt, numbers of the Christians, to avoid the danger, fled into the mountains, where many perished through want, or cold, or disease; by the hands of robbers, or by the attacks of wild beasts; while some were spared to return again in safety to their homes, when the storm that had threatened them had passed over. Among those that never returned was a very aged bishop of one of the cities of Egypt. He had fled along with his wife into some mountain in Arabia, but although great search was made, no traces of them could be discovered,—not even their bones. Whether they had been torn in pieces by savage animals, or whether they had been seized and made slaves, (as many were,) by the scarcely less savage inhabitants, was unknown:—they had disappeared from the eyes of their brethren! And, it may be observed, a martyrdom like this is quite as precious in the sight of God, as one that may seem more glorious and more triumphant to man. We have every reason to believe that the hunger and thirst, the cold and misery, the fear and danger, the pain and horror, felt by these poor wanderers in the midst of the silent desert, and in the bosom of the rugged mountain, were seen in secret, and will one day be rewarded openly;—it may be, in many cases, even in a yet higher degree than those sufferings, which have already in some measure had their reward in the praise and admiration of mankind.

"Besides these, we must not overlook another large class of sufferers for righteousness' sake. Who but the Great Judge of all men can at all reckon up the trials, the heart-breaking, never-ending trials, which during the first three hundred years of Christianity, the wife, or the child, the husband, the parent, or the domestic servant, who believed in Christ, must have endured, unknown to the world, from the unbelief and oppression of those, who were of their own household, and perhaps of their own flesh and blood."

"'You may pluck the heart out of my body, but you cannot pluck the truth out of my heart,' was the saying of one of those that suffered for Christ's truth. Such a saying bespeaks the firmest confidence in the strength of Christianity, and in the impossibility of that religion being rooted up. Time has shown that this confidence was not misplaced. The life-blood of thousands of faithful witnesses has been spilled, but the truth has not yet been plucked out of the heart of that Church of which Christ is the head, of that body of which they were members. And now the haters of truth are no longer able to attack it with force. They may, and do, use their tongues and their pens, but they cannot lift up their hands against its followers. Christ has triumphed over the princes and powers of the world; He did so before He would admit them to serve Him. 'He first,' says Bishop Taylor, 'felt their malice before He would make use of their defence, to show that it was not his necessity that required it, but his grace that admitted kings and queens to be nurses of the Church.'"

The primitive Christians believed that the martyrs enjoyed very singular privileges; that upon their death they were immediately admitted to the beatific vision, and that God would grant to their prayers the hastening of his kingdom, and shortening the times of persecution. Perhaps this consideration might excite many to court martyrdom, as we believe many did. It must be recollected, however, that martyrdom in itself is no proof of the goodness of our cause, only that we ourselves are persuaded that it is so. Yet we may consider the number and fortitude of those who, in the first ages, suffered for Christianity, as a collateral proof at least of its truth and excellence; for the thing for which they suffered was not a point of speculation, but a plain matter of fact in which (had it been false) they could not have been mistaken.

So high was the veneration entertained in the early Church for those who had sealed their faith with their blood, that the Jews and heathen affected to believe that Divine worship was paid to them. At the martyrdom of Polycarp, the Jews desired the heathen judge not to suffer the Christians to carry off his body, lest they should leave their crucified Master, and worship him in his stead. To which his flock answered, "We can neither forsake Christ, nor worship any other; for we worship Him as the Son of God; but love the martyrs as the disciples and followers of the Lord, for the great affection they have shown to their King and Master."

A similar answer was given at the martyrdom of Fructuosus, in Spain; for when the judge asked Eulogius, his deacon, whether he would not worship Fructuosus, as thinking, that though he refused to worship the heathen idols, he might yet be inclined to worship a Christian martyr, Eulogius replied, "I do not worship Fructuosus, but Him whom Fructuosus worships."

The earlier writers of the Church speak in similar terms, but in Origen and others of his time we see, in their undue veneration for martyrs, and in their extravagant estimate of the value of the "baptism of blood," an approach to some of the most glaring corruptions of the Romish church. Clement of Alexandria says, "We call martyrdom a perfection or consummation; but this not on account of the man's having attained the end of life, but because he has performed a work of perfect love." He, however, condemns the practice of rushing eagerly or unnecessarily upon martyrdom, as a species of self destruction. "The blood of the Christians," says Tertullian, "is the seed of the Church. You condemn us, but God acquits us." But he makes a sad mistake here, when he implies that, for the shedding of his blood, a martyr receives at the hand of God forgiveness of all his sins. Tertullian speaks in high terms of the baptism of blood (martyrdom) as a substitute for that by water. Origen also highly extols the value of the baptism of blood, as a means of obtaining forgiveness of sins. "For," adds he, "as those who stood at the altar, according to the law of Moses, appear to have obtained remission of sins by their ministry through the blood of bullocks and goats, so the souls of those who have suffered death for the sake of Jesus, do not stand in vain at the altar of heaven, but by their ministry they obtain the forgiveness of sins for those who pray. We know that, as the high-priest, Jesus Christ, offered up Himself as a sacrifice, so also the priests, who are under Him, offer up themselves in sacrifice; and hence they were seen at the altar as at their proper place. The steadfast confessor, or the perfect martyr, is such an unblemished priest as were the Jewish priests of old, and he offers an unblemished sacrifice." "Perhaps," he says in another place, "as we have been purchased by the precious blood of Christ, some things are purchased for us by the precious blood of the martyrs." It is hardly necessary to expose or condemn this piece of false divinity; we know the use which was afterwards made of such hints to the great injury of Christian faith and practice.

"Histories of the lives and sufferings of martyrs and saints were read at a very early period of the Church, on the festivals of martyrs and saints, and other particular occasions, as appears from Eusebius. These histories or narratives were called legends, and to this class also belong the martyrologia, (martyrologies,) and acta sanctorum (acts of the saints). The papal martyrologies are very numerous, and contain many ridiculous, and even contradictory narratives; which is easily accounted for, if we consider how many forged and spurious accounts of the lives of saints and martyrs appeared in the first ages of the Church, which the legendary writers afterwards adopted, without examining into the truth of them." Riddle.

"It was a noble wish," says Mr. Pridden, "that was uttered by a female martyr, when she beheld some of her fellow-sufferers being stoned to death, 'That with you I may live in heaven, with you may I perish on earth!' But without perishing as they did, we may ourselves hope to be even as they are. There are other trials besides the fiery trials of martyrdom for the Christian to endure and conquer. There are other ways to heaven beside that which is sprinkled with our own blood. Nay, there are cases in which a man may give his body to be burnt, and it shall profit him nothing. Our duty is to endeavour to go through *our* trials as the first believers went through *their* trials; and then, though our paths be different, we shall meet in the end. And, while yet on the way, we may be reminded of the vast worth of that object after which we seek, by learning what a price of sufferings and sorrows they cheerfully paid in order to secure it. 'That death which is but the close of a good life is not to be thought evil. For it is what follows death that alone can render it evil. Wherefore, for such as must necessarily die, it matters not so much by what that event is brought to pass, as whither through death they may be compelled to go. And accordingly the Christian knows that the departure of a poor religious man, surrounded by the dogs licking up his blood, is far better than that of the rich ungodly man clothed in purple and fine linen. For, after all, what harm do these horrible kinds of deaths bring to such as have led a good life?'"

I. MARY, *Μαρια*, *Μαριαμ*, from מרים *Miriam*, the virgin mother of Our Lord and Saviour Jesus Christ, is called by the Jews the daughter of Eli; but by the early Christian writers, the daughter of Joakim and Anna; Joakim and Eliakim, however, are sometimes interchanged, (2Chron. 36. 4,) and Eli, or Heli, is therefore the abridgement of Eliakim. (Luke 3. 23.) She was of the royal race of David, as was also Joseph her husband; and she was also cousin to Elizabeth, the wife of Zacharias the priest. (Luke 1. 5,36.) Mary being espoused to Joseph, the angel Gabriel appeared to her, to announce that she should be, by a miracle of Divine power, the mother of the Messiah. (Luke 1. 26,27, &c.) To confirm this message, and to show that nothing is impossible to God, he added that her cousin Elizabeth, who was old, and had been hitherto barren, was then in the sixth month of her pregnancy. Mary, thus convinced, answered, "Behold the handmaid of the Lord; be it unto me according to thy word." (Luke 1. 38.)

The subsequent scenes connected with the birth and the presentation of Christ in the Temple, the flight into Egypt, and other events in the infancy of Our Lord, are plainly related in the Gospels. "His mother," it is said,—and it marks her character of quiet thoughtfulness, profound piety, and deep maternal love,—"laid up all these things in her heart." (Luke 2. 51, &c.)

The Gospel mentions nothing more of the Virgin Mary till the marriage at Cana, in Galilee, at which she was present with her son Jesus. She was at Jerusalem at the last passover Our Saviour celebrated there; witnessed all that was transacted; followed him to Calvary; and stood at the foot of his cross with an admirable constancy and courage, though the sword, as Simeon foretold, pierced through her own heart. Jesus, seeing his mother and the beloved disciple near, he said to his mother, "Woman, behold thy son; and to the disciple, Behold thy mother. And from that hour the disciple took her home to his own house." No further particulars of this favoured woman are mentioned, except that she was a witness of Christ's resurrection. A veil is drawn over her character and history; as though with the design to reprove that idolatry of which she was made the subject when Christianity became corrupted and paganized.

II. MARY was the name of the mother of the Evangelist Mark, and at her house the Christians in Jerusalem were wont to convene. The faithful were assembled in this house, and were praying there, when St. Peter, delivered by the ministry of an angel, knocked at the door. (Acts 12. 12.)

III. MARY, the mother of James the Less, and of Joses, was sister to the mother of Jesus, and was the wife of Alpheus, or Cleophas. (Matt. 27. 56,61; 28. 1; Mark 15. 40,47; 16. 1; John 19. 45.) Cleophas and Alpheus are the same persons; as James, son of Mary, wife of Cleophas, is the same as James, son of Alpheus. She was an early believer in Jesus Christ, and attended him on his journeys to minister to him. She was present at the last passover, and at the death of Our Saviour she followed him to Calvary; and during his passion she was with the mother of Jesus at the foot of the cross. She was also present at his burial; and on the Friday before, had, with others, prepared the perfumes to embalm him. (Luke 23. 59.) But going to his tomb very early in the morning, with other women, they then learnt from the mouth of an angel that their Lord was risen; of which they carried the news to the Apostles. (Luke 24. 1,5.) Jesus appeared to them by the way; and they embraced his feet, worshipping him.

IV. MARY, the sister of Lazarus, lived with her brother and her sister Martha, at Bethany; and Jesus Christ, having a particular affection for this family, often retired to their house with his disciples. Six days before the passover, after having raised Lazarus from the dead, he came to Bethany with his disciples, and was invited to sup with Simon the leper. (John 12. 1,2.) Mary, grateful for the recovery of so dear a brother, expressed her feelings in a costly manner, at which Judas Iscariot murmured; but Jesus justified Mary in what she had done, saying that by this solemn unction she had anticipated his embalmment, and in a manner had declared his death and burial, which were at hand. From this period the Scriptures make no mention of either Martha or Mary.

V. MARY MAGDALENE was so called, probably, from Magdala, a town of Galilee, of which she was a native, or where she had resided during the early part of her life. Out of her, St. Luke tells us, Jesus had cast seven devils, by whose malignant power she had been afflicted. (Luke 8. 2.) Some have erroneously imagined her to be Mary, the sister of Lazarus. There is no doubt but that Mary Magdalene, both in character and circumstances, was a woman of good reputation and standing in society. She is mentioned by the Evangelist as being one of those women that followed Our Saviour to minister to him according to the custom of the Jews. She attended him in the last journey he made from Galilee to Jerusalem, and was at the foot of the cross with the Holy Virgin, (John 19. 25,) after which she returned to

Jerusalem to buy and prepare with others certain perfumes, that she might embalm him after the Sabbath was over, which was then about to begin. All the Sabbath day she remained in the city; and the next day, early in the morning, went to the sepulchre along with Mary, the mother of James and Salome. (Mark 16. 1,2; Luke 24. 1,2.) For other particulars respecting her see also Matthew 28. 1-5; John 20. 11-18.

VI. MARY is the name of an unknown disciple resident at Rome, to whom St. Paul sent his salutation, with this eulogy: "Greet Mary, who bestowed much labour on us," (Rom. 16. 6,) or "on you," according to the Alexandrian and other manuscripts, and the Syriac, Ethiopic, Coptic, and Arabic versions. It is, therefore, uncertain whether the Apostle here speaks of services actually rendered to himself, or to the believers at Rome.

MASCHIL, משכיל is a title or inscription at the head of thirteen psalms, which has been very variously interpreted. Thus, Psalm 32 is inscribed, "A Psalm of David, Maschil;" and Psalm 42, "To the chief musician, Maschil, for the sons of Korah." The root שכל *sachal*, may be understood to make wise, to instruct. Some of the Rabbins suppose that in repeating the psalms which have this inscription, it was usual to add an interpretation or explication to them; Rosenmüller adopts this opinion, and thinks the word might be rendered "a song of instruction." From the Arabic root, *shakal*, to intertwine, Michaëlis thinks it was a kind of poem of a restricted kind, or of a peculiar measure. Others, on the contrary, think it shows the clearness and perspicuity of such psalms, and that they needed no particular explication. The most probable opinion is, that it means an instructive poem or song.

MASON, חרשי אבן *hharashiy aben*, a worker in stone, a stone-cutter. (2Sam. 5. 11.) From this passage, which states that "Hiram, king of Tyre, sent messengers to David, and cedar trees, and carpenters, and masons, and they built David an house," we may infer that the Hebrews were not very skilful in architecture, though they had long sojourned in the country where that art attained a high degree of perfection at a very early period. The ruins of immense temples and palaces at the present day fill the traveller in Egypt with wonder and astonishment. The sculptures on the granite, basalt, and hard limestone, of which the Egyptians made so free a use in their constructions, still remain undefaced, and they seem to have undergone no change in the long period since many of them were sculptured; so that fragments of temples which were levelled to the ground by Cambyses five hundred years before the Christian æra have not lost the polish they possessed when they first issued from the artist's hands. The obelisk that is still erect among the ruins of Alexandria, retains much of the freshness, sharpness, and high polish of its first execution on its north and east faces; but the minute particles of sand with which the air is charged in passing over the desert, have entirely defaced its south and west sides by beating against it during the sixteen hundred years in which it has stood in its present position; for probably about that time it was removed to Alexandria from some other city, where it had been originally erected. On first surveying the immense cavern-temple at Ipsambul in Nubia, the spectator might well imagine that the artists were still at work in it. He conceives it to be impossible that the white of the walls can, at any time, have been purer or more perfect, the outlines of the figures sharper, or the colours more brilliant, than now; and this impression is strengthened when he comes to that part of it where the tracings and first outlines show that this great work was never finished. But the black dust that, to the depth of many inches, covers the rocky floor on which he treads, and into which the doors, the door-posts, and internal fittings of the temple have long since corroded and mouldered, soon convinces him of his mistake, by showing him demonstrably that the hands by which these wonders were accomplished have been for ages motionless in the grave.

The impression upon the mind of the spectator when he first enters one of the vast halls which still remain in the interior of the palaces at Thebes, is described to be absolutely overwhelming. Some of these halls are six hundred feet both in length and breadth, and are crowded throughout their entire area with massive columns twelve feet in diameter, and sixty-six feet high. The walls, pillars, and gateways, are all covered with colossal figures in relief of gods and kings, and with the representation of long triumphal and religious processions; these designs are also painted with the most vivid colours, which are applied everywhere with very skilful attention to general harmony of effect. It may readily be imagined that the sensations excited by the contemplation of a scene so wonderful and so strange, are as difficult for one who has seen it to describe, as for one who has not seen it to conceive.

The monumental portraitures of the various processes of the building art are very numerous. Masons, carpenters, blacksmiths, brickmakers, &c., may be seen hard at work, and appear to be depicted with minute fidelity, and some of these explain to us a curious circumstance mentioned by the sacred historian in the account of the erection of Solomon's Temple: "And the house when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron, heard in the house while it was in building." (1Kings 6. 7.) This previous squaring and preparation of the stones is frequently delineated; they are accurately measured under the superintendence of a principal architect, the shape marked on the rough block with a dark line, so as to determine the course of the stone-cutter accurately, and a mark, or number, is fixed to the finished stone, so as to point out its place in the building.

Masons' and carpenters' tools have frequently been found in the tombs, and some of them are to be seen in the Egyptian room of the British Museum. Most of the blades have been attached by linen bandages and an adhesive composition. On the blades of the larger, and handles of the smaller tools, is generally inscribed a line of hieroglyphics relative to "the gracious god, the sun, the establisher of the world, the prænomen of Thothmes III., or Mœris, beloved of Amoun." See Sculptor; Statue.

MASORA. On the dispersion of the Jews into various countries of the Roman empire after the destruction of Jerusalem, some of those who were settled in the East applied themselves to the cultivation of literature, and opened schools in which they taught the Scriptures. The most distinguished of these academies was that established at Tiberias in Palestine, which Jerome mentions as existing in the early part of the fifth century. The doctors of this school, it is said, (though the fact is disputed by some writers, who attribute the work to a long succession of learned men, commencing in the time of Ezra,) agreed to revise the sacred text, and issue an accurate edition of it; for which purpose they collected all the scattered critical and grammatical observations they could obtain, which appeared to them likely to contribute towards fixing both the reading and interpretation of Scripture, into one book, which they called מסורה *Masorah*, from אסר *asor*, to bind, and from this circumstance they have themselves received the name of Masorites. Much of their labour was undoubtedly mere learned trifling; but it must also be confessed that they rendered some service to the cause of sacred literature, for they were the first who distinguished the books and sections of books into verses, thus affording great facility of reference; they also, to prevent interpolation or omission, marked the number of all the verses of each book and section, and placed the amount at the end of each in numeral letters, or in some symbolical word formed out of them; but here their useful labours end. After marking the middle verse of each book, they likewise noted the verses where something was supposed to be forgotten; the words which they believed to be changed, (see Keri and Ketib;) the letters which they deemed to be superfluous; the repetitions of the same verses; the different readings of the words which are redundant or defective; the number of times that the same word is found at the beginning, middle, or end of a verse; the different significations of the same word; the agreement or conjunction of one word with another; what letters are pronounced, and what are inverted, together with such as hang perpendicularly, and they took the number of each, for the Jews cherish the sacred books with such reverence that they make a scruple of changing the situation of a letter which is evidently misplaced, supposing that some mystery has occasioned the alteration. They also reckoned which is the middle letter of the Pentateuch, which is the middle clause of each book, and how many times each letter of the alphabet occurs in all the Hebrew Scriptures. The following table from Bishop Walton affords an illustration of their laborious minuteness in these researches.

			Times.				Times.
א	Aleph	occurs	42,377	ל	Lamed	occurs	41,517
ב	Beth	„	38,218	מ	Mem	„	77,778
ג	Gimel	„	29,537	נ	Nun	„	41,696
ד	Daleth	„	32,530	ס	Samech	„	13,580
ה	He	„	47,554	ע	Ain	„	20,175
ו	Vau	„	76,922	פ	Pe	„	22,725
ז	Zain	„	22,867	צ	Tsaddik	„	21,882
ח	Hheth	„	23,447	ק	Koph	„	22,972
ט	Teth	„	11,052	ר	Resh	„	22,147
י	Yod	„	66,420	ש	Schin	„	32,148
כ	Caph	„	48,253	ת	Tau	„	59,343

All these various matters, which are called by the Jews *the Fence or Hedge of the Law*, were at first written in separate rolls, but they are now usually placed in the margin, or at the top and bottom of the page in printed copies. In order, however, to bring them within the margin, it became necessary, when the plan was first adopted, to abridge the work, which abridgment was called the little Masora, or *Masora parva*, but this being found too short, a more copious abridgment was inserted, which was distinguished by the appellation of the great Masora, or *Masora magna*; and that nothing might be lost, the omitted parts were added at the end of the text, and were called the final Masora, or *Masora finalis*. These Masoretic notes, if not useful are often ornamental appendages to the rolls of the Hebrew Scriptures, as some transcribers, with a design to decorate their manuscripts, have contrived to form the marginal lines of the Masora into all sorts of fanciful devices; such as triangles, circles, knots of various kinds, birds, beasts, &c. A copy of the Law, of this kind, was presented by the Emperor Maximilian I. to the celebrated Hebraist Reuchlin. It had originally been written for Rabbi Aben Ezra in the twelfth century; the Masora was in extremely small characters, arranged not lineally, but in the form of certain animals; it is said to be now in the grand-ducal library at Baden.

The age when the Masorites lived has, as we have said, been much disputed. According to Elias Levita, they were Jews of the school of Tiberias, about A.D. 500; Archbishop Usher places them before the time of Jerome; Cappel, at the end of the fifth century; Bishop Marsh is of opinion that they cannot be dated higher than the fourth or fifth century. Aben Ezra makes them the authors of the points and accents in the Hebrew text, as we now find it, and which serve for vowels; and Basnage says they were not a society, but a succession of men; and that the Masora was the work of many grammarians, who, without associating or communicating their notions, composed this collection of criticisms on the Hebrew text. Bishop Walton adopts the same opinion, which has many strong probabilities in its favour, and says, "They lived at different periods from the time of Ezra to about the year of Christ 1030, when the two famous Rabbins, Ben Asher and Ben Naphtali, flourished; since whose time little more has been done than to copy after them without making any more corrections or Masoretical criticisms. These two Rabbins were chief teachers or rectors of the great schools of the Jews at Babylon and in Palestine. Each of them, we are told, laboured to produce a correct copy of the Scriptures; and their respective followers corrected theirs by that of their master; the Eastern, or Babylonian Jews, adhering to the copy of Ben Naphtali: the Western Jews, or those inhabiting Palestine, following that of Ben Asher. Maimonides, who wrote about the middle of the twelfth century, says, 'The copy whereon we depend is the well-known copy in Egypt, which contains the twenty-four books, and which was many years at Jerusalem for the purpose of correcting copies from it, and upon it all of them depend; for Ben Asher revised it, and minutely corrected it, revising it many times over.' Another copy, in high estimation among the modern Jews, is said to have been corrected by Rabbi Hillel, and for several centuries to have been kept at Toledo in Spain. Elias Levita also mentions two other celebrated copies, one brought from Jericho, and the Arabian, or one preserved at Sinai."

As to the value of the Masoretic system of notation, equal difference of opinion prevails: some writers have highly commended the undertaking, and have considered the work of the Masorites as a monument of stupendous labour, and an admirable invention for delivering the sacred text from a multitude of equivocations and perplexities to which it was liable, and for putting a stop to the unbounded licentiousness of transcribers and critics, who often made alterations in the text on their own private authority. Others, on the contrary, have altogether censured the design, suspecting that the Masorites corrupted the purity of the text by substituting for the ancient and true reading of their forefathers, another reading more favourable to their prejudices, and more opposed to Christianity, whose testimonies and proofs they were desirous of weakening as much as possible. Without adopting either of these extremes, Bishop Marsh observes that "the text itself, as regulated by the learned Jews of Tiberias, was probably the result of a collation of manuscripts. But as those Hebrew critics were cautious of introducing too many corrections into the text, they noted in the margins of their manuscripts, or in their critical collections, such various readings, derived from other manuscripts, either by themselves or by their predecessors, as appeared to be worthy of attention. This is the real origin of those marginal or Masoretic readings which we find in many editions of the Hebrew Bible. But the propensity of the later Jews to seek mystical meanings in the plainest facts, gradually induced the belief that both textual and marginal readings proceeded from the sacred writers themselves; and that the latter were transmitted to posterity by oral tradition, as conveying some mysterious application of the written words. They were regarded, therefore, as materials, not of criticism, but of interpretation." Bishop Marsh elsewhere remarks, that notwithstanding all the care of the Masorites to preserve the sacred text without variation, that most desirable object has not been attained, but yet, "if their success has not been complete, either in establishing or preserving the Hebrew text, they have only been guilty of the fault which is common to every human effort."

MAST. In the 23rd chapter of Proverbs, in speaking of a drunkard, occurs a word not met with elsewhere in the Hebrew Scriptures, חבל *hhebil*, which our translators have rendered "mast:" "He that tarrieth long at the wine . . . . . is as he that lieth upon the top of a mast." (Prov. 23. 30,34.) In Isaiah 22. 23 and Ezekiel 27. 5, the word rendered "mast" is תרן *toren*, and hence some doubts have been expressed as to the correctness of our authorized version; but it is clear from the context that some part of a ship is meant, and certainly "lying (sleeping) upon the top of a mast," affords a lively image of the heedless security of the drunkard.

MASTER, אדני *adoni; καθηγητης*, is, in the sense of a ruler or instructor, a title applied to Our blessed Lord, (Matt. 23. 8,10;) also to ministers, (Eccl. 12. 11,) to tutors. (Luke 6. 40.) It is also used in a more restricted sense for an employer or the owner of slaves, as in Genesis 39. 20; Isaiah 24. 2. It is the duty of masters to instruct their servants in the knowledge of Divine things, to pray with them and for them, (Josh. 24. 15,) and to allow them time and leisure for religious services. (Ephes. 6. 9.)

MATTHEW, *Ματθαιος*, called also Levi, was the son of Alpheus, but not of that Alpheus or Cleophas who was the father of James, mentioned in Matthew 10. 3. He was a native of Galilee, but of what city in that country, or of what tribe of the people of Israel, we are not informed. Though a Jew, he was a publican or tax-gatherer under the Romans; and his office seems to have consisted in collecting the customs due upon commodities which were carried, and from persons who passed over the lake of Gennesareth. While employed "at the receipt of custom," Jesus called him to be a witness of his words and works, thus conferring upon him the honourable office of an Apostle. From that time he continued with Jesus Christ, a familiar attendant on his person, a spectator of his public and private conduct, a hearer of his discourses, a witness of his miracles, and an evidence of his resurrection. St. Matthew, soon after his call, made an entertainment at his house, at which were present Christ and some of his disciples, and also several publicans, (Luke 2. 15-17,) when the remarks made by the Scribes and Pharisees drew from Our Lord the gracious declaration, "I came not to call the righteous, but sinners to repentance." After Our Saviour's ascension St. Matthew continued at Jerusalem with the other Apostles, and with them, on the day of Pentecost, was endowed with the gift of the Holy Spirit. How long he remained in Judæa after that event, we have no authentic account, nor indeed of any subsequent incident of his life. Socrates, an ecclesiastical historian of the fifth century, relates, that when the Apostles went abroad to preach to the Gentiles, Thomas took Parthia for his lot; Bartholomew, India; and Matthew, Ethiopia; and the common opinion is, that he was crowned with martyrdom at Naddabar, or Naddaver, a city in that country; but as there is no account of him extant in any writer of the first four centuries, we must consider it as uncertain into what country he went, and likewise in what manner, and at what time, he died.

MATTHEW, GOSPEL OF ST. The variations of appellation of this, the first book of the New Testament, are numerous. In some Greek and Latin manuscripts and the earlier printed editions, as well as in the Coptic version and many Greek and Latin Fathers, its title is *Ευαγγελιον κατα Ματθαιον*, "Gospel according to Matthew." In many other manuscripts, however, but of later date, it is *Το κατα Ματθαιον αγιον Ευαγγελιον*, which may be rendered either, "The Holy Gospel according to Matthew," or (which is adopted in our authorized version,) "The Gospel according to St. Matthew." But in many of the most ancient Greek manuscripts, and in several editions, it is *Το κατα Ματθαιον Ευαγγελιον*, which, in the ancient Latin versions, is rendered, *Evangelium secundum Matthæum*, "The Gospel according to Matthew." In the Arabic version, as printed in Bishop Walton's Polyglot, this Gospel is entitled, "The Gospel of St. Matthew the Apostle, which he wrote in Hebrew by the inspiration of the Holy Spirit;" in the Persian version it is, "Gospel of St. Matthew, which was spoken in the Hebrew tongue, in a city of Palestine, but written in Syriac at Antioch," and in the Syriac version, "The Gospel, the preaching of Matthew."

Differences of opinion have existed as to the date of this book, as well as with regard to its original language, but it appears certain that a very early date must be assigned to it, and that it was composed in Hebrew. Of its early date, and of its general reception by the primitive Church, the proofs are most satisfactory, and that it is rightly ascribed to the Apostle whose name it bears has never been disputed. It appears very improbable that the Christians should be left any considerable number of years without a written history of Our Saviour's ministry, and we may with reason conceive that the Apostles would be desirous of losing no time in writing an account of the miracles which Jesus performed, and of the discourses which he delivered, because the sooner such an account was published, the easier it would be to inquire into its truth and accuracy; and consequently, when these points were satisfactorily ascertained, the greater would be its weight and authority. We must own that these arguments are so strong in favour of an early publication of some history of Our Saviour's ministry, that we cannot but accede to the opinion of Wetstein, Dr. Owen, and Jones, that St. Matthew's Gospel was written about A.D. 38.

This Gospel also affords some striking internal evidences of its early date. The writer invariably ascribes those titles of sanctity to Jerusalem by which it had been distinguished by the prophets and ancient historians, and also testifies a higher veneration for the Temple than the other Evangelists; and this fact proves that his Gospel was written before the destruction of Jerusalem, and not after it, as has been recently asserted contrary to all evidence. The Evangelist's comparative gentleness in mentioning John the Baptist's reproof of of Herod, and his silence concerning the insults offered by Herod to Our Lord on the morning of his crucifixion, are additional evidences for the early date of his Gospel; for, as Herod was still reigning in Galilee, the Evangelist displayed no more of that sovereign's bad character than was absolutely necessary, lest he should excite Herod's jealousy of his believing subjects or their disaffection to him. If he was influenced by these motives, he must have written before the year 39, for in that year Herod was deposed and banished to Lyons by Caligula. St. Matthew's frequent mention of Pilate, not fewer than nine times, is also an additional evidence of the early date of his Gospel. For Josephus informs us, that Pilate having been ordered by Vitellius, governor of Syria, to go to Rome, to answer a complaint of the Samaritans before the emperor, hastened thither, but before he arrived the emperor was dead. Now, as Tiberius died in the spring of A.D. 37, it is highly probable that St. Matthew's Gospel was written by that time.

Concerning the language in which this Gospel was originally written, the Fathers are unanimous in declaring that St. Matthew wrote his Gospel in Hebrew, but they have not informed us by whom it was translated into Greek. It is, however, universally allowed, that the Greek translation was made very early, and that it was more used than the original. This last circumstance is easily accounted for. After the destruction of Jerusalem, the language of the Jews, and everything which belonged to them, fell into great contempt; and the early Fathers, writing in Greek, would naturally quote and refer to the Greek copy of St. Matthew's Gospel, in the same manner as they constantly used the Septuagint version of the Old Testament. There being no longer any country in which the language of St. Matthew's original Gospel was commonly spoken, that original would soon be forgotten; and the translation into Greek, the language then generally understood, would be substituted in its room. This early and exclusive use of the Greek translation is a strong proof of its correctness, and leaves us but little reason to lament the loss of the original.

Of the genuineness and authenticity of St. Matthew's Gospel we have the most satisfactory evidence. There are seven distinct allusions to it in the Epistle of Barnabas; two in Clement's Epistle to the Corinthians; ten in the *Shepherd* of Hermas; nine in the genuine Epistles of Ignatius; and five in the Epistle of Polycarp. In the time of Papias it was well known, and is expressly ascribed to the Evangelist by him, and by several ancient writers of the first century that were consulted by Eusebius. In the following century it was recognised by Tatian, who composed his *Harmony of the Four Evangelists*, and by Hegesippus, a Hebrew Christian; and it is repeatedly quoted by Justin Martyr, Irenæus, Athenagoras, Theophilus of Antioch, and Clement of Alexandria, and also by Celsus, the most sagacious and inquisitive adversary of Christianity. In the third century Tertullian, Ammonius, the author of the *Harmony*, Julius Africanus, and Origen, unanimously quote this Gospel as the undoubted production of St. Matthew, who are likewise followed by a long train of ecclesiastical writers. The fact, therefore, is fully established that St. Matthew, the Apostle of Our Saviour, was the author of that Gospel which is placed first in our editions of the New Testament.

Though we have such a chain of unbroken evidence, the most clear and decisive that can possibly be adduced or desired, to the genuineness of St. Matthew's Gospel, several attempts have of late years been made by those who deny the miraculous conception of Our Saviour, to expunge the two first chapters from the sacred code, as being a spurious interpolation; and hence a recent antagonist of Divine revelation has taken occasion, utterly regardless or ignorant of the mass of evidence to the contrary, to affirm that the whole Gospel is a falsehood. We have, however, indisputable evidence, both internal and external, that the chapters in question form an integral part of the Gospel. The commencement of the third chapter of St. Matthew's Gospel shows that something had preceded, analogous to what we read in chapter 2. All the ancient manuscripts now extant, as well as all the ancient versions, two of which are of Apostolical antiquity, contain the first two chapters. They are found in a genuine epistle of Ignatius, the only apostolical Father who had occasion to refer to them. Justin Martyr, Hegesippus, and Clement of Alexandria, who all flourished in the second century, have referred to them; as also have Irenæus and all the Fathers who immediately succeeded him, and whose testimony is undisputed. Celsus, Porphyry, and Julian, the most acute and inveterate enemies of the Gospel, in the second, third, and fourth centuries, likewise admitted them. Thus we have one continued and unbroken series of testimony of Christians, as well as of persons inimical to the Christian faith, from the days of the Apostles to the present time; and in opposition to this we find only a vague report of the state of a Hebrew copy of St. Matthew's Gospel, said to be received amongst an obscure and unrecognised description of Hebrew Christians, who are admitted, even by the very writers who claim the support of their authenticity, to have mutilated the copy which they possessed, by removing the genealogy.

"As the sacred writers," says Dr. Campbell, "especially the Evangelists, have many qualities in common, so there is something in every one of them, which, if attended to, will be found to distinguish him from the rest. That which principally distinguishes St. Matthew is the distinctness and particularity with which he has related many of Our Lord's discourses and moral instructions. Of these, his sermon on the Mount, his charge to the Apostles, his illustration of the nature of his kingdom, and his prophecy on Mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of his adversaries. Being early called to the apostleship, he was an eye-witness and ear-witness of most of the things which he relates; and though I do not think it was the scope of any of these historians to adjust their narratives to the precise order of time wherein the events happened, there are some circumstances which incline me to think that St. Matthew has approached at least as near that order as any of them." And this, we may observe, would naturally be the distinguishing characteristic of a narrative written very soon after the events had taken place. The most remarkable things recorded in St. Matthew's Gospel, and not found in any other, are the following: the visit of the Eastern Magi; Our Saviour's flight into Egypt; the slaughter of the infants at Bethlehem; the parable of the ten virgins; the dream of Pilate's wife; the resurrection of many saints at Our Saviour's crucifixion; and the bribing of the Roman guard, appointed to watch at the holy sepulchre, by the chief priests and elders. St. Matthew, also, is the only Evangelist who has given us an account of Our Lord's description of the process of the general judgment; and his relation of that momentous event is awfully impressive.

MATTHIAS, one of the disciples, was chosen by lot to fill up the vacancy occasioned by the death of the traitorous apostle, Judas Iscariot. It is very probable he was of the number of the seventy, as Clemens Alexandrinus and others inform us, but of his subsequent labours and history nothing certain is known. The Greeks believe that Matthias preached and died in Colchis, the region between the Euxine and Caspian Seas.

MATTOCK. מחרשה *macharishah*, and מחרשת *macharesheth* (fem.), 1Sam. 13. 20, rendered "mattock," are the names of two different sharp instruments, the one of which probably indicates a ploughshare, the other some kind of cutting instrument. The plural, מחרשות *macharishoth*, in v. 21, appears to include both, or at least it is here used in the place of both. The word rendered "mattock" in our version, in Isaiah 7. 25, is מעדר *maddir*, which is more properly a weeding-hook, or hoe.

MAUL, מפיץ *miphetz*, (Prov. 25. 18,) signifies a hammer, more particularly one used as a weapon of war. See ARMS, ARMOUR, ARMY.

MAW, קבה *kobah*. (Deut. 18. 3.) "The shoulder, the two cheeks, and the maw," are pointed out as the priests' due from those who offered sacrifice. (Deut. 18. 3.) By this term is now understood the rough stomach of animals which chew the cud; but Josephus and Philo have instead of it, *ηνυστρον*, *omasum*, the fourth stomach, which was esteemed by the ancients, as Bochart says, as a peculiar delicacy.

MAZZAROTH. See CONSTELLATION.

MEADOW, אחו *achu;* Sept. *αχει*, *αχι*. This word occurs in the narrative of the vision of Pharaoh, in Genesis ch. 41; Gesenius says it is of Egyptian origin, and refers to grass, or reed, particularly in marshy land. In Job 8. 11 the word is rendered in our version "flag;" by the Septuagint, *βουτομον*. A modern writer thinks the achu may be considered the same as the *μαλιναθαλλα* of Theophrastus, and the *Cyperus esculentus* of the moderns. The *Cyperus esculentus*, a kind of sedge, abundant in the rivers of Egypt, is remarkable for the edible nature of its roots, which are in tubercles, about the size of a walnut; they contain much oil and starch. Theophrastus informs us that every part of the plant is eaten by sheep and oxen. He likewise mentions a different kind, which grows in the lakes and marshes, and is given to cattle when green, and laid up in a state of dryness as winter fodder.

MEALS. The chief articles of food of the Hebrews and other Eastern nations have been already mentioned, (see FOOD,) and this article will be devoted to a brief notice of their times of eating, and of the religious observances by which their repasts were ordinarily accompanied.

Boaz, after some converse with Ruth, directs her to come at "meal-time," עת אכל *ith ochel*, (Ruth 2. 14,) and eat with his reapers. The Jews, we may remark, like the modern Orientals, rose early, about the dawn of the day, when they breakfasted. They dined about eleven in the forenoon, and supped very early in the evening. From the circumstance of their breakfasting early, Dr. Lightfoot endeavours to account for the language of the Evangelists, (John 19. 14; Mark 15. 25,) concerning Our Lord's crucifixion. The former notices the time from the preparation of the passover; and the latter, the time of the day; the preparation began at the dawn, or cock-crowing. Supper appears to have been the principal meal among the Jews, as it was among the Greeks and Romans; this was taken about six or seven in the afternoon. The hands always were washed before commencing, a custom rendered necessary from their method of eating; prayers were also offered. (1Sam. 9. 13.)

The form of the short prayer which was used in the time of Our Saviour before and after meals, has been preserved by the Talmudists. It is as follows: "Blessed be thou, O Lord, our God, the king of the world, who hast produced this food, or this drink, (as the case may be,) from the earth, or the vine." This probably was the form in which Our Lord "blessed" both the loaves and fishes with which the multitude were miraculously fed, (Matt. 14. 9,) and also the bread and wine at the last supper with his disciples. (Mark 14. 22.)

The Orientals were accustomed to take a slight repast about noon; (1Kings 20. 16;) this to husbandmen and mechanics was probably the principal meal. From Josephus and the Talmudists we learn, that at their festivals the Jews seldom indulged either in eating or drinking till the sacrifices were offered and the oblations made; and as these were numerous on such occasions, a practical abstinence until about noon was the consequence. This gives greater force to St. Peter's reference to the time of the day, mentioned in Acts 2. 15, as rendering the calumny that they were "filled with new wine" upon such an occasion the more incredible.

"That dinner was served up at mid-day among the ancient Egyptians," Sir John Gardner Wilkinson observes, "may be inferred from the invitation given by Joseph to his brethren: 'Bring these men home, and slay and make ready, for these men shall dine with me at noon;' (Gen. 43. 16;) but it is probable that, like the Romans, they also ate supper in the evening, as is still the custom in the East. No tray was used on the Egyptian table, nor was it covered by any linen; like that of the Greeks, it was probably wiped with a sponge or napkin, after the dishes were removed, and polished by the servants when the company had retired. The dishes consisted of fish; meat boiled, roasted, and dressed in various ways; game, poultry, and a profusion of vegetables and fruit, particularly figs and grapes during the season; and a soup or pottage of lentils. (Gen. 25. 34.) Of figs and grapes they were particularly fond. Fresh dates during the season, and in a dried state at other periods of the year, were also brought to table. That they washed after as well as before dinner, we may be allowed to conclude from the invariable adoption of this custom throughout the East, and among most nations of antiquity; nor can we for a moment suppose that a people peculiarly prepossessed in favour of repeated ablutions, would have neglected so important an act of cleanliness and comfort; and Herodotus speaks of a golden basin belonging to Amasis, which was used by the Egyptian monarch, and 'the guests who were in the habit of eating at his table.'

"We know that this scrupulously religious people were never remiss in evincing their gratitude for the blessings they enjoyed, and in returning thanks to the gods for that peculiar protection they were thought to extend to them and to their country, above all the nations of the earth. It cannot, therefore, be supposed that they would have omitted a similar acknowledgment, previous to and after meals; and even if the impulse of their own feelings had not dictated its propriety, the assiduous zeal of their spiritual pastors, who omitted nothing that could inspire the people with due respect for the Deity, would not have failed to impose upon them so important a duty. But on this point there is no need of conjecture: Josephus expressly states that the custom of saying grace before meals was practised by the Egyptians; and when the seventy-two elders were invited by Ptolemy Philadelphus to sup at the palace, Nicanor requested Eleazar to say grace for his countrymen, instead of those Egyptians to whom that duty was committed on other occasions. The Greeks and other nations of antiquity offered a part of what they were about to eat as *primitiæ*, or first fruits, to the gods; and it is probable, that, besides a thanksgiving, the religious

Egyptians commenced their repasts with a similar ceremony."

The differences in the usages of the East, as regards their meals, are little more than what the varying productions of each country have given rise to, so that the following description, from Lane, may serve as a sufficient specimen of the whole.

"The modern Egyptians are mostly very early risers. Their first meal is a cup of coffee and a pipe, for they do not breakfast till noon, when they eat bread, eggs, butter, cheese, stewed beans, clouted cream, curds, &c. The pipe is seldom out of the mouth of an Egyptian, and scarcely ever out of his own hands or those of an attendant; and he keeps his tobacco in a purse made of shawl-stuff; in another pouch, a flint, steel, and tinder are deposited, the whole usually thrust into the bosom of the vest. The master of the family generally dines with his wife, or wives, and family, unless he have male visitors, which is seldom the case, except at supper, being the principal meal. A wooden stool, of an octangular shape, sometimes richly inlaid with mother-of-pearl, or ivory, and about one foot three inches high, serves as a table, upon which a tray of tinned copper, or brass, is placed. A spoon of box-wood or ebony is provided for the use of each person, and several dishes make their appearance on the table at once, except in Turkish families, when only one is put on at a time. Every person, before he sits down to the table, washes his mouth and hands with soap and water, brought by a servant in a metal basin and ewer, the former having a cover pierced with holes; the water is poured upon the hands of the guest by the servant, and he uses it during its transit through the holes, so that the dirty water is never seen. Each guest is provided with a napkin; and seating himself on the floor, places it upon his knees; he then bares his right arm to the elbow, and before beginning to eat, ejaculates in a low tone, 'In the name of God!' This said by the master of the house is the signal for the others to do the same, and to commence the repast. The thumb and two fingers serve in place of knife and fork, but rice or soup is eaten with a spoon; and plates not being used, the various dishes are common to all, and the viands are so dressed as to be easily separated and conveyed to the mouth. Rigid Moslems will not use the left hand for eating, in any case, that being reserved for 'unclean' purposes. Sherbet, or Nile-water, are the usual drinks used at meals: and are served by a servant who attends for that purpose, while another is constantly employed with a whisk to prevent insects from annoying the guests. The Egyptians do not linger over their meals, eating quickly, but moderately; and they rise the moment they have finished, whether their companions have ended their repasts or not, saying, 'Praise be to God!' They then wash with soap and water again." See Cookery; Dinner; Eating; Food.

MEASURE, מדה *middah*, signifies, in the Scriptures, not only a standard of comparison, or the dimensions of anything measured, but also is figuratively applied to the limit or period of life. (Psalm 39. 4.)

MEASURES. For an account of the measures of the Jews, and other nations mentioned in the Bible, see the Tables in the Appendix, as well as under the respective terms Bath, Ephah, Hin, Homer, &c.

MEAT-OFFERING. See Offerings.

MEATS. See Cookery; Eating; Food.

MEDAD. Medad and Eldad were among those who were inspired by God to assist Moses in the government. (Numb. 11. 26-30.) The Jews affirm that they were brothers by the mother's side to Moses, and sons of Jochebed and Elizaphan. They are divided about the subject of their prophecies; some thinking they prophesied concerning the quails that the Israelites were quickly to receive; others concerning the death of Moses, and the exaltation of Joshua. See Eldad.

MEDAN, the third son of Abraham and Keturah, (Gen. 25. 2,) is thought, together with his brother Midian, to have peopled the country of Midian east of the Dead Sea. See Midian.

MEDEBA, מידבא Sept. *Μηδαβα*, a city in the tribe of Reuben, was situated in a plain of the same name. (Numb. 21. 30; Josh. 13. 9,16.) Here Joab gained a memorable victory over the Ammonites and Syrians, (1Chron. 19. 7-14;) but in after-times it was possessed by the Moabites. (Isai. 15. 2.) It was a place of note for some ages after the Christian æra, and is called Medana by Ptolemy. Eusebius says it was not far from Heshbon, and at the distance of five miles south-east of that place is still found a village called Madeba.

MEDIA, מדי Sept. *Μηδια*. Media, which is generally thought to have been peopled by the descendants of Madai, the son of Japheth, (Gen. 10. 2,) was an extensive region of Asia, having on the north the Caspian Sea, on the west Armenia and Assyria, on the south Persia, on the east Hyrcania and Parthia. By classical authors it is divided into Media Major and Media Atropatene, the latter to the north of the former; answering respectively to the modern provinces of Azerbijan and Irak-Ajemi, belonging to the kingdom of Persia. Like other states it varied greatly in its extent at different times, and there is a complete discordance among ancient writers as to its early history. It is certain, however, that it was for some considerable time a powerful state, and though at one time subject to the Assyrian empire, was at another its conqueror; it was the original kingdom of Cyrus, after whose time its history, to the Biblical student, is lost in that of Persia.

The Medes, or Medians, were subject to the Assyrian monarchs until the reign of Sardanapalus, upon whose overthrow (B.C. 747,) Arbaces founded the Median monarchy, to which Justin assigns a duration of three hundred and fifty years; but Herodotus only one hundred and twenty years. The last-mentioned historian has recorded the names of only four Median sovereigns, Deioces, Phraortes, Cyaxares, and Astyages; while Diodorus Siculus enumerates ten kings; Eusebius and Syncellus, eight. Herodotus, however, acknowledges that the Medes had enjoyed their liberty for some time before they elected Deioces to be their king. (B.C. 710.) He is said to have reigned fifty-three years. Phraortes, his successor, subjugated the Persians to the Median empire, and reigned twenty-two years. (B.C. 657—635.) Phraortes was succeeded by Cyaxares, who took Nineveh, and considerably enlarged the Median empire. (B.C. 626—595.) His son and successor, Astyages, reigned thirty-five years. (B.C. 595—560.) No particulars of his reign are recorded by profane historians, excepting his repulsing an invasion of his territories, made by the Babylonians under Evil Merodach, the son of Nebuchadnezzar. On the death of Astyages, the crown devolved on his son Cyaxares II., whom the Scriptures mention as Darius the Mede. See Assyria; Persia.

Into the country of the Medes the ten tribes composing the kingdom of Israel were transplanted in the Assyrian captivity, by Tiglath Pileser and Shalmaneser. (1Chron. 5. 26; 2Kings 17. 6.) Media was wisely chosen for the distribution of the great body of the captives; for it was so remote, and so impeded and intersected with great mountains and numerous and deep rivers, that it would be extremely difficult for them to escape from this natural prison, and return to their own country. They would also be opposed in their passage through Kir, or Assyria Proper, not only by the native Assyrians, but also by their enemies, the Syrians, transplanted thither before them. See Israel, Kingdom of.

Though their state had sunk to the condition of a mere province, first of Persia, next of the Syrian kingdom, and afterwards of Parthia, the Medes remained for ages a distinct people, and we find them enumerated in the time of the Apostles, among other nations maintaining a distinct language, and as having among them Jews who repaired to Jerusalem to keep the feast of Pentecost. (Acts 2. 9.)

MEDIATOR, μεσιτης, is a person that intervenes between two parties at variance, in order to reconcile them. Thus Jesus Christ is the mediator between an offended God and sinful man, (1Tim. 2. 5;) and the Scriptures inform us that it is by this way alone human beings can arrive at eternal felicity. (John 14. 6; Acts 4. 12.)

There is nothing in which the traditions and opinions of the heathen bear stronger testimony to the doctrines of Scripture than the conviction which prevailed of the necessity of an atonement for sin, and of the intervention of a Divine Mediator, and the universal practice of devoting expiatory victims, which has, at one period or other, equally prevailed in every quarter of the globe. It has been alike adopted by the most barbarous, and by the most refined nations. The rude idolater of the recently-discovered hemisphere, and the polished votary of polytheism, equally concur in the belief that without shedding of blood there can be no remission of sins. Nor was the life of the brute creation always deemed sufficient to remove the taint of guilt, and to avert the wrath of heaven. The death of a nobler victim was frequently required; and the altars of paganism were bedewed with torrents of human blood. Thus the Canaanites caused their first-born to pass through the fire, in order to appease the anger of their false deities; and one of the kings of Moab is said to have offered up his eldest son as a burnt-offering when in danger from the superior power of the Edomites. (2Kings 3. 27.) Nor was the belief that the gods were rendered propitious by this peculiar mode of sacrifice confined to the nations which were more immediately contiguous to the territories of Israel. We learn from Homer that a whole hecatomb of firstling lambs was no uncommon offering among his countrymen, and the ancient Goths having laid it down as a principle that the effusion of the blood of animals appeased the anger of the gods, and that their justice turned aside upon the victims those strokes which were destined for men, soon proceeded to greater lengths, and adopted the horrid practice of devoting human victims. The fatal blow being struck, the lifeless bodies were consumed in the sacred fire which was kept perpetually burning; while the blood, in singular conformity with the Levitical ordinances, was sprinkled, partly upon the surrounding multitude, partly upon the trees of the hallowed grove, and partly upon the images of their idols. Even the remote inhabitants of America practised similar rites, and for similar reasons. "Whence, then," says Mr. Faber, "could originate this universal practice of devoting the first-born, either of man or beast, and of offering it up as a burnt-offering? Whence but from a deep and ancient consciousness of moral depravation? Whence but from some perverted tradition respecting the true Sacrifice to be once offered for the sins of all mankind? In the oblation of the first-born, originally instituted by God himself, and faithfully adhered to both by Jew and Gentile, we behold the death of Him who was the first-born of his virgin mother, accurately though obscurely exhibited. And in the constant use of fire, the invariable Scriptural emblem of wrath and jealousy, we view the indignation of that God who is a consuming fire, averted from our guilty race, and poured upon the immaculate head of our great Intercessor and Mediator. Had a consciousness of purity reigned in the bosoms of the ancient idolaters, it does not appear why they should have had more reason to dread the vengeance of the Deity than to expect and claim his favour; yet that such a dread did universally prevail, is too well known to require the formality of a laboured demonstration."

Man, in his state of innocence, was in friendship with God; but by sinning against Him, he exposed himself to his just displeasure; his powers became enfeebled, and his heart filled with enmity against God. (Rom. 8. 7.) He was driven out of Eden, and became totally incapable of making satisfaction to the justice of God. Jesus Christ therefore was the appointed Mediator to bring about reconciliation, (Col. 1. 20-22;) and, in the fulness of time, he came into this world, obeyed the law, satisfied justice, and brought his people into a state of grace and favour more exalted than was lost by the fall. (Eph. 2. 18.) In order to accomplish this work, it was necessary that the Mediator should be God and man in one person. It was necessary that he should be man: (1.) That he might be related to those to whom he was to be a mediator and redeemer; (2.) That sin might be atoned for, and satisfaction made in the same nature which had sinned; (3.) It was proper that the Mediator should be capable of obeying the law that was broken by the sin of man, as a divine person could not be subject to the law, and yield obedience to it. (Rom. 5. 19; Gal. 4. 4.) (4.) It was meet that the Mediator should be man that he might be capable of suffering death; for, as God, he could not die, and without shedding of blood, there was no remission. (Heb. 2. 10,15; 8. 3-5.) (5.) It was fit that he should be man, that he might be a faithful high-priest, to sympathize with his people under all their trials and temptations. (Heb. 2. 17,18; 4. 15.) (6.) It was fit that he should be a holy and righteous man, free from all sin, original and actual, that he might offer himself without spot to God. (Heb. 7. 26; 9. 14.)

But it was not enough to be truly man, and an innocent person; he must be more than a man; it was requisite that he should be also God, for (1.) No mere man could have entered into a covenant with God to mediate between Him and sinful men; (2.) He must be God, to give virtue and value to his obedience and sufferings; for the sufferings of men or angels would not have been sufficient; (3.) Being thus God and man we are encouraged to hope in him. In the person of Jesus Christ the object of trust is brought nearer to ourselves. If he were God and not man, we should approach him with fear and dread; if he were man and not God, we should be guilty of idolatry to worship and trust in him at all. (Jerem. 17. 5.) The plan of salvation by such a Mediator is, therefore, the most suitable to human beings; for here "Mercy and truth meet together, righteousness and peace kiss each other." (Psalm 85. 10.) The properties of Christ as Mediator are these: (1.) He is the only Mediator, (1Tim. 2. 5;) (2.) Christ is a Mediator of men only, not of angels; (3.) He is the Mediator both for Jews and Gentiles. (Eph. 2. 18; 1John 2. 2.) See **Messiah**.

MEDICINE. From רפא *rapha*, to heal, cure, is derived רפאות *rephuth*, the art of healing, curing, (Prov. 3. 8;) and רפאוֹת *riphuoth*, remedies, medicines. (Jerem. 46. 11; Ezek. 30. 21.)

The Scriptures make no mention of physicians before the time of Joseph, and then it is Egyptian, not Hebrew, physicians that are spoken of. Indeed, it does not appear that physicians were ever much resorted to among the Hebrews, especially for internal maladies. For wounds, bruises, and external injuries, they had physicians or surgeons, who understood the dressing and binding them, with the application of medicaments; (Jerem. 8. 22; 46. 11; Ezek. 30. 21;) and the Levites, it seems from Leviticus ch. 13. 14; Deuteronomy 20. 2, had peculiar duties assigned them, which rendered it necessary they should know something of the art of medicine. Although there can be no doubt that there were physicians in the country when our Saviour appeared in Palestine, it is evident that the people placed but little confidence in them. (Mark 5. 26; Luke 8. 43.)

The Egyptian physicians, on the other hand, were highly esteemed. We first read of them as being commanded by Joseph to embalm the body of his father Jacob. (Gen. 50. 2.) Pliny states that, during the process of embalming, certain examinations took place, which enabled them to study the disease of which the deceased had died. Sir John Gardner Wilkinson observes, "These examinations appear to have been made in compliance with an order from the government, as, according to Pliny, the kings of Egypt had the bodies opened after death to ascertain the nature of their diseases, by which means alone the remedy for phthisical complaints was discovered. Indeed, it is reasonable to suppose that a people so far advanced as were the Egyptians in knowledge of all kinds, and whose medical art was so systematically arranged that they had regulated it by some of the very same laws followed by the most enlightened and skilful nations of the present day, would not have omitted so useful an inquiry, or have failed to avail themselves of the means which the process adopted for embalming the body placed at their disposal. And nothing can more clearly prove their advancement in the study of human diseases, than the fact of their assigning to each his own peculiar branch, under the different heads of oculists, dentists, those who cured diseases in the head, those who confined themselves to intestinal complaints, and those who attended to secret and internal maladies. Their knowledge of drugs, and of their effects, is sufficiently shown by the preservation of the mummies, and the manner in which the intestines and other parts have been removed from the interior. And such is the skill evinced in the embalming process, that every medical man of the present day, who witnesses the evidence derived from such an examination of the mummies, willingly acquiesces in the praise due to the ability and experience of the Egyptian embalmers."

"There is reason to believe that the ancient Egyptians encouraged, or at least profited by, the growth of many wild plants of the desert, which were useful for medicinal purposes. Many of them are still known to the Arabs, as the Salvadora Persica, Heliotropium inebrians, Lycium Europæum, Scilla maritima, Cassia Senna, Ochradenus baccatus, Ocimum Zatarhendi, Linaria Ægyptiaca, Spartium monospermum, Hedysarum Alhagi, Santolina fragrantissima, Artemisia Judaica (monosperma and inculta), Inula undulata and crispa, Cucumis Colocynthis, &c.; and many others have probably fallen into disuse from the ignorance of the modern inhabitants of the country, who only know them from the Arabs, by whom the traditions concerning their properties are preserved. From what Homer tells us of 'the infinity of drugs produced in Egypt,' the use of 'many medicines,' mentioned by Jeremiah, ch. 46. 11, and the frequent allusion by Pliny to the medicinal plants of that country, we may conclude that the productions of the desert (where those herbs mostly grew) were particularly prized."

The art of medicine was very ancient in Egypt, and some writers have supposed that Moses, having been instructed in all the learning of the Egyptians, must have known the chief secrets of medicine; a fact which they also infer from his accurate diagnosis, or indications concerning diseases.

Though the Arabian physicians were in the middle ages the most skilful of their class, the medical art has long sunk into mere empiricism and merited contempt in the East. It is, indeed, in the estimation of the people, ranked considerably below the employment of charms for the recovery of health, and is not often resorted to till this means has failed. Roberts informs us, "Physicians in England would be perfectly astonished at the numerous kinds of medicine which are administered to a patient in India. The people themselves are unwilling to take one kind for long together, and I have known a sick woman swallow ten different sorts in one day. Should a patient, when about to take his medicine, scatter or spill the least quantity, nothing will induce him to take the rest; it is a bad omen; he must have the nostrum changed. The people of the East give a decided preference to external applications; hence, when they are directed to 'eat,' or 'drink' medicine, they ask, Can they not have something to apply outside? For almost every complaint a man will smear his body with bruised leaves or saffron, or ashes of certain woods or oils; and he professes to derive more benefit from them than from those medicines which are taken internally; at all events, he knows they cannot do him so much harm. It ought to be observed, that they do not attach any miraculous effects to the being 'anointed with oil.'" See Diseases; Physician.

MEDITERRANEAN SEA. That vast body of water which separates the three continents of Europe, Asia, and Africa, is seldom mentioned in the Scriptures, except with some epithet expressive either of its magnitude or its position. Thus, in Numbers 34. 6,7, and elsewhere, it is called הים הגדול *ha-yam ha-gadol*, "the great sea," by way of eminence; in Exodus 23. 31, it is styled ים הפלשתים *yam ha-Philishtim*, "the sea of the Philistines," because their country bordered on its shores; in Deuteronomy 11. 24, it is termed הים האחרון *ha-yam ha-acharon*, "the uttermost or utmost sea;" but in 1Kings 5. 9, it is simply designated as הים *ha-yam*, "the sea." The whole of the coast, from the Nile to Mount Carmel, was anciently called the Plain of the Mediterranean Sea. The tract between Gaza and Joppa was simply called the Plain; in this stood the five principal cities of the Philistine satrapies, Ascalon, Gath, Gaza, Ekron or Accaron, and Azotus or Ashdod.

The countries bordering on the Mediterranean were unquestionably the cradle of civilization, and they have in all ages been the scene of mighty changes and events, the investigation of which belongs to the general historian; all, however, that has relation to Scriptural subjects, will be found stated under the heads of Cyrene, Egypt, Greece, Palestine, Syria, &c., and therefore to enter into the detail here would be superfluous, as would any lengthened notice of the sea itself, the Hebrews having never been a maritime people.

It may suffice to state, that from the Straits of Gibraltar to the coast of Palestine, the Mediterranean exceeds two thousand miles in length, that its breadth is so various that no correct average can be given, and that, including its islands, it is estimated to cover an area of nearly seven hundred and forty thousand square miles. It communicates with the Atlantic on the west, the Adriatic on the north, and the Sea of Marmora and Black Sea on the east. Of the various rivers that flow into it, the Nile is at once the largest, and the one with which most Scriptural recollections are associated.

MEGIDDO, מגדו Sept. *Μαγεδδε*, or *Μαγεδδω*, (Josh. 17. 11,) was a fortified town of the tribe of Manasseh, in the territory of Issachar; it was once a royal city of the Canaanites, and was one of the places fortified by Solomon. (1Kings 9. 15.) Near to it Jabin's army was routed by Deborah and Barak. (Judges 1. 27; 5. 19.) Ahaziah fled to it when pursued by Jehu's orders, and died there. (2Kings 9. 27.) It was a place of great mourning to the Canaanites when Jabin's army was destroyed; and to the Jews when Josiah was slain. (Zech. 12. 11.) It has long altogether disappeared, but its site is fixed by some geographers fifteen miles south-west of Mount Tabor, and double that distance south-east of Mount Carmel.

"The waters of Megiddo," mentioned in Judges 5. 19, Professor Gesenius conjectures to be the river Kishon. (Comp. Judges 5. 21 and 4. 13.)

MEGILLOTH, מגלות is the name of a division of the Hebrew Scriptures adopted by the Jews, nearly equivalent to the "Book" of our version, but only applied to Solomon's Song, Ruth, Lamentations, Ecclesiastes, and Esther, which collectively are called חמש מגלות *hhamish megilloth*, or five rolls or volumes. There is a Targum extant on the Megilloth; but the barbarism of its style, and the numerous idle legends which are inserted, concur to prove it to be of a late date, probably not earlier than the sixth century; its author is unknown. The paraphrase on the Book of Ruth and the Lamentations of Jeremiah is the best executed portion. See TARGUM.

MELCHISEDEK, מלכי צדק *Melchi Tsedek*; Sept. *Μελχισεδεκ*, (Gen. 14. 18; Heb. 7. 1-3,) king of Salem, afterwards called Jerusalem, was a contemporary of the patriarch Abraham, whom he met with refreshments on his return from the pursuit of Chedorlaomer and his allies. In accordance with the manners of the patriarchal ages, he appears, as the head of his tribe or family, to have discharged the functions of priest, and to have offered sacrifices to the true God, a fact which Abraham acknowledged by paying him tithes. In the Epistle to the Hebrews, (ch. 7,) St. Paul exhibits the resemblance between Melchisedek as the type, and Jesus Christ the antitype. The expression of the Apostle, "without descent," explains what is intended by "without father, without mother;" that is, no mention is made nor any record left of his descent, or even of the names of his father or mother. The Jews, like the Arabs of the present day, were accustomed to mention the name of a man's father along with his own, or instead of his own, as "David the son of Jesse," or "the son of Jesse" only; and to be unable to do this, from ignorance of the father of a person of eminence, could not but strike them as a singularity under any circumstances.

MELITA, *Μελιτη*. The island in the Mediterranean Sea on which St. Paul and his companions were wrecked, (Acts 28. 1,) was doubtless the modern Malta, but this fact has sometimes been disputed. La Trobe, in his *Scriptural Illustrations*, says, "There is some difficulty in identifying this island. The name, and general suitableness of the situation, however, seem to verify the concurrent testimony for centuries, that Malta, in the Mediterranean, answers to the Melita of the Scriptures. This, however, is not universally conceded. It has been suggested on high authority, that a small island in the Adriatic Sea, on the Illyrian coast, now called Meleda, was the Melita of the Acts. The most plausible arguments in behalf of this opinion are derived from its situation being decidedly in the Adriatic, which cannot properly be said of Malta, from its exact position in reference to a storm from the S.E., the island lying N.W. by N. of the S.W. promontory of Crete,—from the wildness of the island, and the barbarous character of its inhabitants, —and from the low, damp, marshy nature of the country, favourable for reptiles and fevers.

"On the other side it is argued that tradition has ever assigned the locality to Malta,—that the winds S.E. E.S.E. and E. were equally calculated to drive a ship to Malta in a direct course from Crete,—that had the vessel taken the course of Meleda, there had been no danger of falling upon the Syrtis,—that it does not appear that the Romans had ever such an establishment in Meleda, as to require the residence of a pro-prætor,—that it is not probable that a ship of Alexandria would choose such an island to winter in, which implies the arrival before the stormy season,—that in the event of a ship making the western coast of Italy from Meleda, there would have been no need to touch at Syracuse before it could arrive at Rhegium."

Mr. Bryant, Dr. Hales, and others, have strenuously endeavoured to show that Melita was in the Adriatic Sea, on the coast of Illyricum. Dr. Hales thus states his argument: "That this island was Meleda near the Illyrian coast, not Malta on the southern coast of Italy, may appear from the following considerations: (1.) It lies confessedly in the Adriatic Sea, but Malta a considerable distance from it. (2.) It lies nearer the mouth of the Adriatic than any other island of that sea; and would, of course, be more likely to receive the wreck of any vessel driven by tempests towards that quarter. And it lies north-west by north of the south-west promontory of Crete; and came nearly in the direction of a storm from the south-east quarter. (3.) An obscure island called Melita whose inhabitants were 'barbarous,' was not applicable to the celebrity of Malta at that time, which Cicero represents as abounding in curiosities and riches, and possessing a remarkable manufacture of the finest linen; and Diodorus Siculus more fully: 'Malta is furnished with many and very good harbours, and the inhabitants are very rich; for it is full of all sorts of artificers, among whom there are excellent weavers of fine linen. Their houses are very stately and beautiful, adorned with graceful eaves and pargetted with white plaster. The inhabitants are a colony of Phœnicians, who trading as merchants, as far as the Western Ocean, resorted to this place on account of its commodious ports and convenient situation for maritime commerce; and by the advantages of this place, the inhabitants subsequently became famous both for their wealth and their merchandise.' (4.) The circumstance of the viper or venomous snake which fastened on St. Paul's hand agrees with the damp and woody island of Meleda affording shelter and proper nourishment for such, but not with the dry and rocky island of Malta, in which there are no serpents now, and were none in the time of Pliny. (5.) The disease with which the father of Publius was affected, dysentery combined with fever, probably intermittent, might well suit a country woody and damp, and probably for want of draining, exposed to the putrid effluvia of confined moisture; but was not likely to affect a dry, rocky, and remarkably healthy island like Malta."

Dr. Falconer likewise is of opinion that the Adria mentioned in Acts 27. 27, can only mean the Gulf of Venice, the admission of which would certainly exclude Malta, but on the other hand it has been clearly shown by Beza, Bochart, Grotius, Wetstein, and others, from Ptolemy, Strabo, and other writers, that, at the time in question, the term Adriatic Sea was used to comprehend the whole of the sea between Greece, Italy, and Africa; so that it comprised the Ionian, Cretan, and Sicilian Seas. In 1730, Padre Ignazio Giorgi published, at Venice, his *Ispezioni Anticritiche*, in which he laid great stress on the restriction of the name Adria to the Gulf of Venice, as establishing the preferable claims of Meleda. Dr. Falconer appears to have seen this work, and we therefore regret that he did not also refer to the large body of counter-evidence brought together in the *Malta Illustrata*, published at Malta in 1772. Fra Abela, in the original work, published in 1647, had considered the relative claims of Malta and Meleda somewhat largely; and in putting forth a new edition, the Count Giovannantonia Ciantar applied himself to enlarge the evidence in favour of Malta, by opposing the main argument of Father Giorgi; which he did by adducing a multitude of citations from ancient historians, geographers, and poets, to show the large extent which they assigned to the Adriatic Sea. All the other objections to Malta are met, and the arguments in its favour stated, in the *Malta Illustrata*, at considerable length.

That Malta is the island intended by St. Luke will be evident from the following considerations:—The Apostle left the island in a ship of Alexandria, which had wintered there, on her voyage to Italy; and after touching at Syracuse and Rhegium, landed at Puteoli, thus sailing in a direct course. The other Melita would be far out of the usual track from Alexandria to Italy, and in sailing from it to Rhegium, Syracuse also would be out of the direct course. The fact that the ship was tossed all night before the shipwreck in the Adriatic Sea, does not lessen the probability of its being afterwards driven upon Malta; because the name Adria was applied to the whole Ionian Sea, which lay between Sicily and Greece.

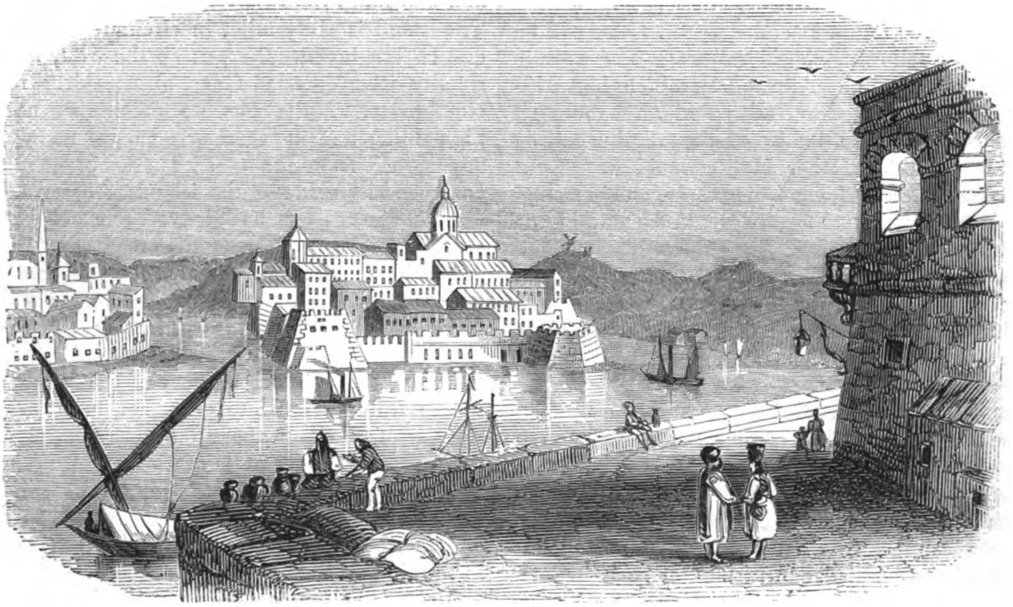
The island of Melita, or Malta, was successively subject to the Phœnicians, Carthaginians, and Romans; it was originally colonized by the Phœnicians, from whom it was taken about 736 B.C., by the Greek colonists in Sicily, from whom the island gained the name of Melita, probably on account of the excellent honey for which it has been at all times noted. An island of such importance as a maritime and commercial station was not overlooked by the Carthaginians, who about 528 B.C. began to dispute its possession with the Greeks, and after dividing it with them for a time, at length made themselves entire masters of it. The inhabitants of Greek descent remained, and the Punic or Phœnician and the Greek languages were equally spoken. Malta flourished greatly under the dominion of Carthage; but ultimately partook of the disasters which befel that power. In the first Punic war it was seized by the Romans, who however lost it again, and only became masters of it under the treaty which placed in their hands all the islands between Italy and Africa, (B.C. 242.) The Romans made Melita a municipium, allowing the people to be governed by their own laws. The government was administered by a pro-prætor, dependant on the prætor of Sicily, and this office appears to have been held by Publius at the time of St. Paul's shipwreck. When the Roman empire was divided, Malta fell to the lot of Honorius. About the middle of the fifth century it was seized by the Vandals, and ten years after by the Goths, who had obtained possession of Sicily, and in the seventh century it was occupied by the Saracens. Malta was taken from the Arabs by the Normans in the year 1090, and remained for ages an appendage of the kingdom of Sicily. In 1530, the emperor Charles V., who had annexed it to his empire, transferred it to the Knights of St. John of Jerusalem, whom the Turks had recently dispossessed of Rhodes. In 1563 Malta was besieged by Solyman, the Turkish emperor, but he was obliged to retire after losing 30,000 men in the attempt. It remained nearly three centuries in the hands of the Knights, and was the post from whence they waged an unceasing warfare against the Mohammedan states of the Mediterranean, the stupendous fortifications which now excite the admiration of the beholder, being the work of several successive grand-masters. At last, in 1798, Napoleon Bonaparte took possession of the island on his way to Egypt, but after a blockade of two years the French garrison surrendered in 1800 to an English force; the island has been ever since a dependency of the British crown, and a large naval and military force is usually stationed there.

The island being situated midway as it were between the continents of Europe and Africa, has been sometimes considered as belonging to the one and sometimes to the other. It is, however, rather nearer to Europe than to Africa, being 190 miles from Cape Spartivento in Calabria, the nearest point on the continent of Europe; and 200 miles from Calipia, the nearest part of Africa. The island is sixty miles in circumference, twenty long, and twelve broad. Near it on the west, is another and smaller island, called Gozo, about thirty miles in circumference. Malta has no mountains nor any very high hills; and it therefore makes no very striking appearance from the sea. There are no ports or bays on the African side of the island; but several very deep ones on the coast facing Sicily. The chief of these are the Calla della Melleha, the Porto di S. Paolo, and the two which are separated by the tongue of land on which stands the modern capital, Citta Valetta. The more ancient capital, in which, as appears from his intercourse with the governor, St. Paul remained during his stay, is situated about the centre of the island, upon a hill of moderate elevation, between which and the bay of St. Paul the ground is more low and level than in most other parts of the island. The cathedral church of St. Paul, upon the top of the hill, is supposed by the inhabitants, from old traditions, to occupy the site on which the palace of Publius, the governor, stood at the time of St. Paul's visit.

Malta is naturally a barren rock; but where some soil has been found, or has been artificially laid, the productive power is very great, and the produce of a very superior description. The island does not, however, produce nearly sufficient corn for the sustenance of its inhabitants, who are obliged to import from abroad the greater part of that which they consume. But this may be in some measure ascribed to the extreme populousness of the island, which, in proportion to its extent, contains more inhabitants than any other country in Europe.

The Maltese are bigoted Romanists, but they are an industrious and active, though by no means a fine race of men; the poverty of their living superinduces numerous diseases, among which ophthalmic complaints are the most prevailing. The streets of Valetta, the capital, are thronged with a squalid set of the most persecuting beggars, whose supplications for "carita" are as incessant, and more annoying to the ear than even the never-ceasing ringing of the bells. Malta is very subject to the enervating "sirocco" or south-east wind; but the "gregali" or north-east wind, is that which blows with the greatest fury, and blowing directly into the harbour, causes a sea across the entrance that would be dangerous to small vessels, and cuts off the communication across from Valetta to Vittorioso. The surf there beats against the walls of the fortifications with impetuous violence; it has even at times removed the guns from the embrasures of Fort Ricasoli, and the spray has been carried over the top of the palace. The island produces some excellent fruits, among which are the oranges and melons for which it is particularly celebrated, but the market is chiefly supplied from Sicily, a number of large boats called speroneras being constantly employed running to and fro. Provisions are cheap and abundant, but butchers' meat is indifferent.

The streets of Valetta are at right angles to each other; and the town being built on an elevation inclining on either side, most of the transverse streets are necessarily constructed with flights of steps. The houses are low, never exceeding a second story, built of the stone of the island, and are provided with balconies to most of the windows, and flat terraced roofs, which in commanding situations furnish an agreeable resort in the cool of the day. Before the palace of the governor is an open space called Piazza St. Giorgio, used as a military parade, and enlivened in the evening by one of the regimental bands. Near this is the cathedral of St. John, the tutelar saint of the Order of the Knights of Malta—a vast, though externally a remarkably plain and unostentatious edifice; within is a spacious oblong area, and on each side are aisles, with particular altars or chapels for the different nations composing the Order, adorned with paintings and sculpture. The whole pavement is richly emblazoned with the armorial bearings of the Knights, in mosaic. The appointments of this cathedral suffered greatly during the temporary possession of the island by the French; but a handsome silver railing round one of the altars escaped their sacrilegious rapacity by being painted. Besides St. John, Valetta abounds in churches, the incessant ringing of whose bells, at some of the innumerable offices of the Romish faith, is among the greatest nuisances of the place. Although the island had been in the possession of the English nearly forty years, no Protestant church had been built until the visit of Her Most Gracious Majesty the Queen Dowager in 1839, who gave the munificent sum of 8000*l.* towards this object. Valetta has its banks and exchanges, and there are also public hospitals, a theatre, and coffee-houses fitted up with marble, where the visitor may enjoy that luxury in a hot climate, ice, brought over from Etna. There are two libraries, one which belonged to the Knights, comprising about 40,000 volumes of Greek, Latin, French, and Italian literature; the other, a subscription library, established by the English residents.

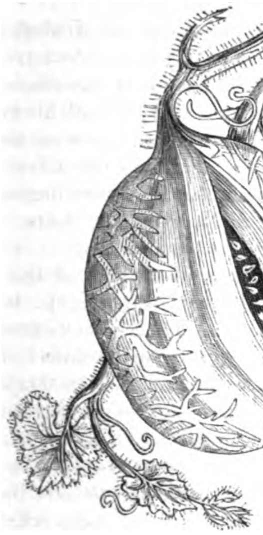


The Harbour of Malta.

MELODY. See MUSIC.

MELONS, אבטחים *abattechim;* Sept. πεπονες. (Numb. 11. 5.) Among the articles of food of Egypt which the Israelites in the wilderness desired, were melons, many different kinds of which fruit are still cultivated in that country. The kind referred to in the text was most probably the water-melon, (*Cucurbita citrullus;*) the fruit is about the size of the common pumpkin, which it very much resembles. The interior is a pulp of a blooming red, abounding with a pellucid juice; and thus it becomes both meat and drink at the same time. "It is cultivated," says Hasselquist, "on the banks of the Nile, in the rich clayey earth which subsides during the inundation. This serves the Egyptians for meat, drink, and physic. It is eaten in abundance during the season, even by the richer sort of people; but the common people scarcely eat anything but these, and account this the best time of the year, as they are obliged to put up with worse fare at other seasons. This fruit likewise serves them for drink, the juice refreshing these poor creatures; and they have less occasion for water than if they were to live on more substantial food in this burning climate." The Arabians call the water-melon, batech.

Melons become ripe and fit for use in the valley of the Jordan about the latter end of June, particularly on the borders of the lake Tiberias. Burckhardt being there on the 23d of the month, writes:—"The heat of the climate would enable them to grow almost any tropical product; but the only produce of their fields are wheat, barley, dhourra, tobacco, melons, grapes, and a few vegetables. The melons are of the finest quality, and are in great demand at Akka (Acre), and Damascus, where that fruit is a month later in ripening." The musk-melon (*Cucumis melo,*) is here probably intended, as it appears about a month earlier than the water-melon.



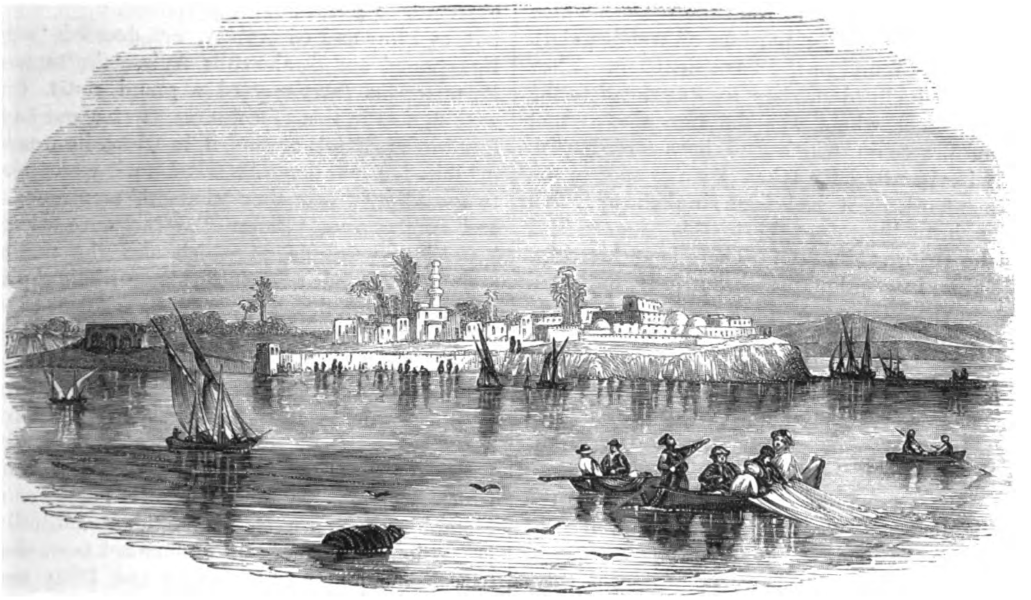
The Egyptian Water-melon.

Sir John Gardner Wilkinson remarks that "the water-melon appears from good authority to have been grown by the ancient Egyptians. It is cultivated during the rise of the Nile, and in March on the sand banks of the river."

MEM, מ is the thirteenth letter of the Hebrew alphabet, and, as a numeral, is equivalent to forty. The signification of the name is doubtful.

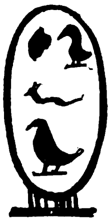
MEMPHIS. The Egyptian city Memphis is styled מף *Moph*, in Hosea 9. 6; and נף *Noph*, by Isaiah 19. 13; and Jeremiah 2. 16. By the Arabian geographers it is called מנף *Manuph;* and by the Copts *Μενφ*, *Μενουφ* and *Νουφ*, whence the two Hebrew forms, as well as the Greek form *Μεφι* or *Μεμφι* have been explained. Memphis is the Greek form of the Egyptian name, which, according to Plutarch, signifies "the port of the good," from the Coptic *meh*, full, and *nouphi*, good; or *ταφον Οσιριδις*, from the Coptic *mhau*, a grave, and *onphi*, a benefactor, as Osiris is called.

The situation of Memphis, formerly the capital of Egypt, has been a subject of much dispute, and has afforded materials for long and laborious investigation. Dr. Shaw and others contend strongly that it must be sought at Ghizeh, nearly opposite to Old Cairo, but many of the most eminent travellers and geographers are disposed, from a comparison of the statements in ancient authors with existing appearances and traditions, to fix its position a few miles more to the south, near the village of Metrahenny, on the western bank of the Nile, where there are manifest indications of an ancient city in the form of mounds, channels, and blocks of granite, many of which are covered with sculptures and hieroglyphics, and which are locally considered to form the remains of Memf (Memphis), the royal seat of the Pharaohs. The prophets often mention this city; and predict the calamities which it was to suffer from the kings of Chaldæa and Persia. (Isai. 19. 13; Jerem. 44. 1; Ezek. 30. 13,16; Hosea 9. 6.) Jeremiah foretold ages before the event that Noph should be waste and desolate, without an inhabitant, (Jerem. 46. 19,) and so complete is the desolation that nothing remains like a building of any kind, and not a single human being is to be found dwelling within its precincts.

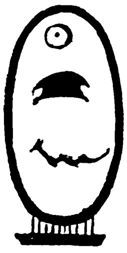


Village of Metrahenny, near the site of the ancient Memphis.

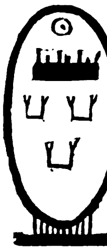
Egypt was formerly divided into three great provinces. Upper Egypt, or the Thebaid, was the southern portion of the valley of the Nile, in which was situated one of the great capitals of the whole empire, Thebes. Middle Egypt, which lies immediately to the north of the Thebaid, was called the Heptanomis, from the seven nomes or counties, into which it was formerly divided. The northern portion was called Lower Egypt; and here once stood the other great capital of the whole empire, Memphis. The first blow to the prosperity of this city was given by Nebuchadnezzar, in that great expedition which was foretold in Scripture, but which the Greek historians omit to notice; it still, however, continued the royal residence till the time of the Ptolemies, but they removed the seat of government to Alexandria. It at last came into the hands of the Saracens, (A.D. 641,) who afterwards founded near it Al Kahira, (the City of Victory, Cairo,) and the ancient city has now for ages disappeared from the earth. The three great pyramids of Ghizeh, however, the colossal Sphinx in their neighbourhood, and the tombs hewn in the rocky platform on which they are erected, still remain to testify of its former greatness.



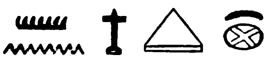
According to the lists of Manetho, the three great pyramids at Memphis were built by the first three monarchs of the fourth dynasty, who exercised the sovereign power at Memphis like their predecessors. The name of the founder of the Great Pyramid has been detected in a small tomb in its immediate vicinity. It is written in Greek by Manetho, Σουφις, which is said by Eratosthenes to mean in Egyptian, κομαστος, "one who has much hair." The hieroglyphic name has also the same meaning as in the Coptic, "much hair."



The name of his son, who founded the second pyramid, has been discovered in a similar situation. His name reads Shefré: he is called Suphis II. by Manetho, and Cephrenes by Herodotus. It is inscribed on a beautiful tablet in the British Museum, which was brought from one of the tombs near Memphis; and was engraved in memory of a personage who acted as superintendent of the building of the Great Pyramid to King Cephrenes. The execution of this tablet is extremely beautiful, perhaps not surpassed by any existing specimens of Egyptian art.



The name of the founder of the third pyramid was discovered under very extraordinary circumstances by Colonel Howard Vyse. When he had succeeded, by means of extensive excavations, in discovering the entrance to this pyramid, he found a large chamber in the interior, upon the floor of which some portions of a wooden coffin were disinterred from the rubbish which covered it to a great depth; portions of woollen cloth and bones were also found in the same situation. They occurred near an inclined passage leading down to the sepulchral apartment, where was the sarcophagus that once contained the coffin, which had been forced open. The coffin had evidently been taken from thence to the upper apartment, where it had been broken up. All these remains have been brought to this country, and are now in the British Museum. There is an hieroglyphic inscription very beautifully engraved on the fragment of the coffin, containing a royal name, which reads Men-ka-re. The name of the builder of the third pyramid was, according to Manetho, Mencheres. The whole inscription has been translated by Mr. Birch, and repeats exactly the mythological notions which were inscribed on mummy cases in all ages; thus proving the high antiquity of the religion as well as of the written system of ancient Egypt.

The picture of a pyramid forms a part of the hieroglyphic name of Memphis  and the immutability of most things in Egypt leads us to infer, from this circumstance, that the foundation of the pyramids was coeval with that of the city. It is probable that the title of being the builders of them, and the honour of being buried in them, were given to the monarchs by whom they were finished. If the question of the superior antiquity of Thebes or Memphis is to be referred to the monuments which exist in the ruins of each, instead of the Greek historians, it will soon be decided in favour of the latter.

In Manetho's account of the invasion of the Shepherds, he describes it as very sudden and successful, and he proceeds to inform us that having obtained possession of Memphis, they chose one of themselves, named Salathis, whom they made king. The Egyptian priests complain of the cruelty and barbarity of the Shepherds, stating that they oppressed the chiefs of Egypt, reduced the inhabitants to slavery, burned the cities, and overthrew the temples of the gods. It is by no means certain, however, that such was the fact; there being monumental indications which support, on this point, the Scripture account of Egypt in Joseph's days. A further testimony to the truth of the Scripture account of these Shepherds is afforded by the existence at Memphis of the majority of the remaining monuments of their predecessors. Had they been thus bent upon destruction, it is not likely that a single tablet would have escaped them during the two hundred and sixty years in which they reigned there.

The native Egyptians in considerable numbers followed their king, who fled into Upper Egypt from this invasion of the Shepherds. There they penetrated, according to Manetho, beyond the bounds of Egypt Proper, southward into Nubia, and eastward to the shores of the Red Sea; founding another empire, which was governed by the dynasty of kings, called in the lists the seventeenth. In these events the future greatness of Thebes originated, and this will account for the peculiarity of two capitals in Egypt.

The prophet Ezekiel says, (30. 13,) "Thus saith the Lord God: I will also destroy the idols, and I will cause their images to cease out of Noph;" whence it would appear that this city was famous for its idolatries, and we know from other sources that it had magnificent temples dedicated to Apis and Vulcan. Sir John Gardner Wilkinson says, "Memphis was the place where Apis was kept, and where his worship was particularly observed. He was not merely looked upon as an emblem, but, as Pliny and Cicero say, was deemed 'a god by the Egyptians;' and Strabo calls Apis, 'the same as Osiris.' Psammeticus there erected a grand court, ornamented with figures in lieu of columns, twelve cubits in height, forming a peristyle around it, in which he was kept when exhibited in public. Attached to it were probably the two stables, 'delubra,' or 'thalami,' mentioned by Pliny; and Strabo says, 'Before the inclosure where Apis is kept, is a vestibule, in which also the mother of the sacred bull is fed; and into this vestibule Apis is sometimes introduced, in order to be shown to strangers. After being brought out for a little while he is again taken back. At other times he is only seen through a window.' .... 'The temple of Apis is close to that of Vulcan; which last is remarkable for its architectural beauty, its extent, and the richness of its decoration.'

"The festival in honour of Apis lasted seven days: on which occasion a large concourse of people assembled at Memphis. The priests then led the sacred bull in solemn procession, every one coming forward from their houses to welcome him as he passed; and Pliny and Solinus affirm that children who smelt his breath were thought to be thereby gifted with the power of predicting future events. Diodorus derives the worship of Apis from the belief of 'the soul of Osiris having migrated into this animal, who was thus supposed to manifest himself to man through successive ages; though some report that the members of Osiris, when killed by Typho, having been deposited in a wooden ox, enveloped in byssine cloths, gave the name to the city of Busiris, and established its worship there.' When the Apis died, certain priests chosen for this duty went in quest of another, who was known from the signs mentioned in the sacred books. As soon as he was found, they took him to the City of the Nile preparatory to his removal to Memphis, where he was kept forty days; during which period women alone were permitted to see him. The forty days being completed, he was placed in a boat, with a golden cabin prepared to receive him, and he was conducted in state down the Nile to Memphis. It was in consequence of the festivities in honour of Apis that the anger of Cambyses was so much excited against the people of Memphis. Supposing that they intended to signify their satisfaction at the defeat of his army in the Ethiopian war, he sent for the priests and asked them the reason of their rejoicings. They replied, that it was the celebration of the manifestation of the god Apis, who had been a long time without appearing amongst them. Cambyses, little pleased with this reply, ordered the pretended deity to be brought before him; when, drawing his sword, he plunged it into the animal's body; and having killed it, he ordered the priests to be beaten, and all those who were found celebrating the festival to be put to death."

MEN-STEALERS. The word *ανδραποδισται*, in 1Timothy 1. 10, is rendered in our version "men-stealers," the term here referring to those who decoyed away or kidnapped free persons and sold them for slaves. This was a practice lamentably common in ancient times, although strictly prohibited by the laws of the more civilized nations; indeed, the state of things in this respect closely resembled that at the present day, when the slave-trade still exists in all its horrors, in spite of all the efforts that have been so laudably and so perseveringly made to effect its utter extinction.

The seizing or stealing of a free-born Israelite, either to treat him as a slave or sell him as a slave to others, was by the law of Moses punished with death, (Exod. 21. 16; Deut. 24. 7,) which the Jewish writers inform us was inflicted by strangling. The practice was likewise forbidden among the Greeks, and was condemned by the Flavian law among the Romans.

Bishop Horsley, in one of his speeches in the House of Lords, observes, "The New Testament contains an express reprobation of the slave-trade by name, as sinful in a very high degree. St. Paul having spoken of persons that were lawless and disobedient, ungodly and sinners, unholy and profane, proceeds to specify and distinguish the several characters and descriptions of men to whom he applies these very general epithets; and they are these, 'Murderers of fathers, murderers of mothers, man-slayers, men-stealers.' .... This text condemns and prohibits the slave-trade in one at least of its most productive modes. But I go further; I maintain that this text, rightly interpreted, condemns and prohibits the slave-trade generally in all its modes; it ranks the slave-trade in the descending scale of crime, next after parricide and homicide. The original word, which the English Bible gives men-stealers, is *ανδραποδισται*. Our translators have taken the word in its restricted sense which it bears in the Attic law; in which the *δικη ανδραποδισμου* was a criminal prosecution for the specific crime of kidnapping, the penalty of which was death. But the phraseology of the Holy Scriptures, especially in the preceptive part, is a popular phraseology, and *ανδραποδιστης*, in its popular sense, is a person who 'deals in men,' literally, a slave-trader. That is, the English word literally and exactly corresponding to the Greek." .... "The Greek word is so explained by the learned grammarian Eustathius, and by other grammarians of the first authority. Although the Athenians scrupled not to possess themselves of slaves, yet the trade in slaves among them was infamous."

Dr. Bloomfield says, "By *ανδραποδισταις*, the best commentators are agreed is meant those who kidnapped and sold into slavery free persons. Now this was regarded by the law as felony of the deepest dye, and was always punished with death. And as all the crimes here mentioned are of the most heinous kind, and as robbery does not elsewhere occur in the list, so *ανδραποδισταις* seems as put for robbery of the worst sort. Let, then, the slave-traders (Christians, alas!) of our times tremble; for all who in any way participate in that abominable traffic are *ανδραποδισται*, since they thereby uphold a system which perpetually engenders man-stealing." See SLAVERY.

MENAHEM, מנחם Sept. *Μαναημ*, the sixteenth king of Israel, murdered the usurper Shallum, and in his turn usurped the throne. He was a wicked and cruel prince, and followed the impious example of Jeroboam I. He died after a reign of about ten years. (2Kings 15. 14,22.)

MENE, מנה or מנא is a Chaldee word signifying to number, occurring in the handwriting on the wall which announced the impending fate of the impious Belshazzar and his kingdom. "And this is the writing that was written, Mene, Mene, Tekel, Upharsin." (Dan. 5. 25,26.) Dr. Hales gives us the following view of the inscription and interpretation:—

THE INSCRIPTION.

Mene,	Mene,	Tekel,	Peres,	Upharsin.
Number,	Number,	Weight,	Division, and	Division.

THE INTERPRETATION.

MENE—"God hath *numbered* thy reign."

MENE—"hath finished it." The repetition emphatically signifying that the decree was *certain*, and should *shortly* come to pass. (See Gen. 41. 32.)

TEKEL—"Thou art weighed in the balance and found wanting." (See Job 31. 6; Rev. 6. 5.)

PERES—"Thy kingdom is *divided*."

(UPHARSIN)—"*And* given to the Mede and the Persian." (Darius and Cyrus.)

—See BELSHAZZAR.

MENI, מני is the name of an idol mentioned in the original of Isaiah 65. 11. In our version the text reads, "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that *troop*, and that furnish the drink offerings unto that *number*." The margin gives for "troop," *Gad*, and for "number," *Meni*. Professor Jahn says, "Perhaps גד *Gad* is the goddess of fortune, Sept. *τυχη*, for the word in the Syriac dialect means fortune, and מני *Meni* is fate, from מנה *manah*, to number, to define, or perhaps the idol known under the Arabic word *Manah*, which was formerly worshipped by the tribes Hudeil and Choraa, between Mecca and Medina, before the time of Mohammed."

The prophet Isaiah reproaches the idolatrous Jews with setting up a table to Gad, and with making libations to Meni; and Jerome, in his remarks on the passage here quoted, observes that it was the custom as late as his time, in all cities, especially in Egypt, to set tables before the gods, and furnish them with various luxurious articles of food, and with goblets containing a mixture of new wine, on the last day of the month and of the year, and that the people drew omens from them in respect to the fruitfulness of the year; but in honour of what god these things were done he does not state.

Numerous examples of this practice occur on the monuments of Egypt; and we may quote Sir John Gardner Wilkinson's account of them, as the best illustration of the idolatrous practices charged upon the apostate Israelites: he informs us, these offerings "are not only introduced upon the altars themselves, but are enumerated in lists or catalogues, sculptured in the temples and tombs, some of which specify the day and month on which they were dedicated to the deity. In offering incense, the king held in one hand the censer, and with the other threw balls or pastiles of incense into the flame. Then, addressing the god before whose statue he stood, with a suitable prayer, to invoke his aid and favour, he begged him to accept the incense he presented; in return for which the deity granted him 'a long, pure, and happy life,' with other favours accorded by the gods to men. On some occasions, two censers of incense were offered, and several oxen, birds, and other consecrated gifts, were placed on the altar. And that it was customary to present several of the same kind is shown by the ordinary formula of the presentation, which says, 'I give you a thousand (that is, many) cakes, a thousand vases of wine, a thousand head of oxen, a thousand geese, a thousand vestments, a thousand censers of incense, a thousand libations, a thousand boxes of ointment.' The cakes were of various kinds. Many were round, oval, or triangular, and others had the edges folded over, like the *fateerah* of the present day. They also assumed the shape of leaves, or the form of an animal, a crocodile's head, or some capricious figure; and it was frequently customary to sprinkle (particularly round and oval cakes) with seeds. White and red wines, those of the Upper and Lower country, grape-juice, or wine of the vineyard, (one of the most delicious beverages of a hot climate, and one which is commonly used in Spain and other countries at the present day,) were the most noted denominations introduced into the lists of offerings on the monuments. Beer and milk were also admitted amongst them; and oils of various kinds, for which Egypt was famous, were presented as welcome offerings at the shrines of the gods.

"Of fruits, the sycamore, fig, and grapes were the most esteemed for the service of the altar. They were presented on baskets or trays, frequently covered with leaves to keep them fresh, and sometimes the former were represented placed in such a manner, on an open basket, as to resemble the hieroglyphic signifying 'wife.'

"Ointment was presented in different ways, according to the ceremony in which it was offered. It was placed before the deity in vases of alabaster or other materials as a gift, which he was represented to receive with the promise of a suitable return to the donor, the name of the god to whom it was vowed being engraved upon the vases that contained it. Sometimes the king or priest took out a certain portion to anoint the statue of the deity, which was done with the little finger of the right hand. Ointment often formed part of a large donation, and always entered into the list of those things which constituted the complete set of offerings; and the various kinds of sweet-scented ointments used by the Egyptians were liberally offered at the shrines of the gods."

MEPHIBOSHETH, מפי בשת (1Chron. 9. 40,) was a son of Jonathan, whose proper name was מרי־בעל Meribbaal. Mephibosheth was very young when his father was killed in the battle of Gilboa, (2Sam. 4. 4,) and his nurse was in such consternation at the news that she let the child fall, who from this accident was lame all his life. When David found himself in peaceable possession of the kingdom, he sought for all that remained of the house of Saul, that he might show them kindness in consideration of the friendship between him and Jonathan; and Mephibosheth was put in possession of all the property of his family, and entertained in David's house the remainder of his life. (2Sam. 9. 9-13.) By the treachery of his steward Ziba he was afterwards deprived of his estates, (2Sam. 16. 1-4,) but he cleared himself from the charge of disloyalty, and remained, most probably, the king's guest as before. (2Sam. 19. 24-39.)

MERAB, the eldest daughter of Saul, (1Sam. 14. 49,) was promised to David in marriage, in reward for his victory over Goliath; but was given to Adriel, son of Barzillai the Meholathite. (1Sam. 18. 17,19.)

MERCHANT. As commerce in the East has ever been conducted as at present by large caravans, which purchase the productions of one country and proceed with them to distant parts for sale, it is not surprising that the Hebrew word סחר *sochir*, which our translators have rendered "merchant," (Gen. 23. 16; 37. 28,) should mean properly a travelling merchant. The Scriptures do not afford us any example of trade more ancient than those caravans of the Ishmaelites and Midianites to whom Joseph was sold by his brethren. These men were on their return from Gilead, with their camels laden with spices, and other rich articles of merchandise, which they were carrying into Egypt; where doubtless they produced a great return from the quantities consumed in that country for embalming the bodies of the dead. From the circumstance of their purchasing Joseph, it seems that their traffic was not confined to the commodities furnished by Gilead. Dr. Vincent remarks, "Here upon opening the oldest history in the world, we find the Ishmaelites from Gilead conducting a caravan loaded with the spices of India, the balsam and myrrh of Hadramaut; and in the regular course of their traffic proceeding to Egypt for a market. The date of this transaction is more than seventeen centuries before the Christian æra, and notwithstanding its antiquity, it has all the genuine features of a caravan crossing the desert at the present hour."

Under the head COMMERCE we have already briefly pointed out the chief features of the commerce of the ancient world, to which we may here add a few further particulars respecting Egypt and its mercantile transactions.

Dr. Vincent terms the Egyptians, the Chinese of antiquity, and the term seems well applied. In the above text, (Gen. 37. 25,) we see a caravan of foreigners proceeding to Egypt, their camels laden with articles of luxury; whence it may be inferred that Egypt had then become, what it is always recorded to have been, the centre of an extensive land commerce: the great emporium to which the merchants brought gold, ivory, and slaves from Ethiopia, incense from Arabia, spices from India, and wine from Phœnicia and Greece; for which Egypt gave in exchange its corn, its manufactures of fine linen, its vestments, and its carpets. In subsequent periods, the merchants of the West, of Greece and of Rome, resorted to Egypt for its own products, and for the goods brought thither by the Oriental merchants. But none of this appears to have been done by the Egyptians themselves. "They waited," says Goguet, after Strabo, "till other nations brought them the things they stood in need of, and they did this with the more tranquillity, as the great fertility of their country in those times left them few things to desire. It is not at all surprising that a people of such principles did not apply themselves to navigation until very late."

We learn incidentally from the prophet Nahum that the sea was usually regarded rather as a defence to Egypt, than as a means of communication with foreign nations. In his denunciation against Nineveh, he asks, "Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. Yet she was carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets; and they cast lots for her honourable men, and all her great men were bound in chains." (Nahum 3. 8-10.) The commerce of Egypt appears to have been chiefly conducted by foreigners: the trade with Central Asia, and perhaps with India, was carried on by the Ishmaelites, and other wandering tribes of the Arabian peninsula; and the navigation of the Red Sea seems to have attracted little attention before the age of Ptolemy, for the Egyptians appear to have abandoned it to whatever people cared to exercise it. They allowed the Phœnicians, the Edomites, the Jews, the Syrians, successively to have fleets there, and maritime stations on its shores. In the reign of Amasis, the sacred Nile was first opened to the foreign merchants, and Naucratis, a city of Lower Egypt, on the Canopic arm of the Nile, near the site afterwards occupied by Alexandria, was assigned to such Greek traders as chose to settle in Egypt. The commercial states of Greece were likewise permitted to found temples or sanctuaries in certain places for the accommodation of their travelling merchants, and which might also serve as marts for the merchandise which they should send into Egypt.

It does not appear that the Egyptians themselves were a people given to maritime commerce. The Greek rulers of Egypt changed the entire system of Egyptian trade, and the new capital, Alexandria, became the first mart of the world, while the ancient inland capital, which had risen under an earlier system, sunk into insignificance; but it was the Greeks of Egypt and not the Egyptians who did this. "They became," says Dr. Vincent, "the carriers of the Mediterranean, as well as the agents, factors, and importers of Oriental produce; and so wise was the new policy and so deep had it taken root, that the Romans, upon the subjection of Egypt, found it more expedient to leave Alexandria in possession of its privileges, than to alter the course of trade, or occupy it themselves."

The geographical situation of Egypt, centrally placed as it were between the Eastern and the Western world, and the navigability of the Nile for so large an extent of its course, gave advantages to the country in making it the seat of commerce rarely equalled. All the various commodities the Egyptians required were not imported or fetched by them—they were brought to them; and in like manner the corn, for which such goods were exchanged, was sent for by those nations who had equivalents to render. Thus ancient Egypt must have been an immense market: so essentially was it the granary of the old world, that the inhabitants were not compelled to send their produce to foreign markets, but quietly waited till necessity drove purchasers to fetch it.

Sir John Gardner Wilkinson observes, "In the infancy of her existence as a nation, Egypt was contented with the pursuits of agriculture; but in process of time, the advancement of civilisation and refinement led to numerous inventions, and to improvements in the ordinary necessaries of life; and she became, at length, the first of nations in manufactures, and famed amongst foreigners for the excellence of her fine linen, her cotton and woollen stuffs, cabinet-work, porcelain, glass, and numerous branches of industry. That Egypt should be more known abroad for her manufactures than for her agricultural skill might be reasonably expected, in consequence of the exportation of those commodities in which she excelled, and the ignorance of foreigners respecting the internal condition of a country from which they were excluded by the jealousy of the natives; though judging from the scanty information imparted to us by the Greeks, who, in later times, had opportunities of examining the valley of the Nile, it appears that we have as much reason to blame the indifference of strangers who visited the country, as the exclusiveness of the Egyptians. The Greeks, however, confessed the early advancement of the Egyptians in agriculture as well as mechanical pursuits; and Diodorus is evidently of opinion that, with colonisation, the knowledge of husbandry and various institutions were carried from Egypt into Greece." Sir John Gardner Wilkinson elsewhere notices the Chinese vases recently discovered in Egypt; but we agree with most of those who have investigated the subject, that they were probably imported by Arab merchants in the age of the Caliphs.

With one more notice, which affords a lively illustration of a passage of Scripture, (James 4. 13,) this article may close.

Roberts informs us, "The merchants of the East have ever been famous for their trading peregrinations; and often are we reminded of the 'company of Ishmaelites (who) came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt.' See the young adventurer; he has received a certain sum from his father, and goes to another town, where he has relations or friends, and he cautiously commences his business; he never loses sight of frugality; and should he, in the course of a few years, have gained a competency, he returns to his native place, there to husband out his days. But should he not prosper, he goes to another town, for his affairs are so arranged in reference to rents and other matters, he finds no difficulty in removing. But another trader will not thus settle; he carries in two or three bags various spices (which are needed by every family,) and gums and drugs, or cloth and silk, and muslins, or jewels, or precious stones, and, after a year or so, he returns with the proceeds of his journey." This sort of wandering life must have been customary in the time of the Apostles, as in the above-mentioned passage we read, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain."

MERCURY, Ἑρμης, in heathen mythology, the son of Jupiter and Maia, was the fabled patron of eloquence, on which account the people of Lystra supposed St. Paul to be Mercury in disguise. (Acts 14. 12.) Mercury was usually represented as an active young man. The people, therefore, being determined to consider that Paul and Barnabas were gods, it was natural enough that they should regard Paul, he being the younger and more eloquent of the two, as Mercury. According to Cicero, the Greeks reckoned in their mythology five Mercuries: "One the son of Heaven and the Day. Another of Valens and Phoronis, the same who is beneath the earth and called Trophonius. A third, the son of the third Jupiter and Maia. A fourth, the son of the Nile, whom the Egyptians consider it unlawful to name. A fifth worshipped by the Pheneatæ, who is said to have slain Argus, and on that account to have fled to Egypt, and to have given laws and letters to the Egyptians. He was styled by them Thoyth, and bore the same name as the first month of their year." "Of the two last," Sir John Gardner Wilkinson observes, "the former was probably Anubis, whom, in his mysterious office connected with Osiris and the final judgment of the dead, it may have been unlawful to mention; and the latter, the ibis-headed deity Thoth, in his character of the dispenser of intellectual gifts to man and the god of letters. According to the fabulous account of the Egyptian Mercury, Diodorus Siculus says, 'he was reported to have invented letters, regulated the languages, given names to many things, and taught men the proper mode of approaching the Deity with prayers and sacrifice. He instructed them in the system of the stars, and the harmony and nature of voices. He was the inventor of the *palæstra* and of the lyre, to which he gave three strings, in accordance with the three seasons of the Egyptian year; the treble to correspond to summer, the bass to winter the tenor to spring. He was the patron of elocution whence called Hermes, the interpreter, by the Greeks. In the sacred rites of Osiris he was represented as the scribe of the Deity, and his counsellor; and it was to him that the Egyptians supposed mankind indebted for the olive, and not to Minerva, as is the opinion of the Greeks.' He was distinct from the Mercury who ushered the souls of the dead into the region of Hades, and also from Hermes Trismegistus."

MERCY-SEAT, כפרת *kapporeth*; Sept. *ἱλαστηριον επιθημα.* (Exod. 25. 17.) This was the lid, or cover of the ark of the covenant, of the same breadth and length as the ark itself, and made of the purest gold. Over it, at the two extremities, were two cherubim, with their faces turned towards each other, and inclined a little to the mercy-seat.

St. Paul, by applying the term *ἱλαστηριον* to Christ, (Rom. 3. 25,) as one who makes propitiation, assures us He is the true mercy-seat, the reality of what the kapporeth represented to the ancient believers; by Him our sins are covered or expiated, and through Him God communes with us in mercy. The mercy-seat also represents our approach to God through Christ; by whom we come to the "throne of grace," which designation is only a varying of the term "mercy-seat." See Ark of the Covenant; Tabernacle.

MERIBAH, מריבה was the name given to a spring in the desert of Sin, where the Israelites contended against God. In this place the people, forgetful, in the agonies of thirst, of the mercies of God which they had experienced, began to murmur so loudly against Moses and Aaron, that, unless immediate relief were afforded, it appeared probable they would be stoned by the now fierce multitude. Moses cried to God, who told him to take the elders of the people with him as witnesses, and smite with his rod a rock in Horeb, from which streams of water should then miraculously flow to give drink to the people. From the discontent and murmuring of the people, the place was called מסה ומריבה *Massah and Meribah;* Sept. *Πειρασμος και Λοιδορησις*, that is, "temptation and contention." (Exod. 17. 7.) Here also the Amalekites, a wild marauding tribe, surrounded them; or, according to Josephus, a confederacy of all the sheikhs of the desert made a determined effort to exterminate them, as invaders of their territory; so that their courage and fortitude, as well as their faith and patience, were put to the test. "But," the sacred historian informs us, "Joshua discomfited Amalek and his people with the edge of the sword . . . . And Moses built an altar, and called the name of it Jehovah nissi," that is, the Lord my banner. (Exod. 17. 8,13,16.)

Tradition points out the scene of the miracle. M. Dumas, in his *Travels in Egypt and Sinai*, informs us, "At the foot of Sinai, in the valley which separates it from the mountain of St. Catherine, we found the rock from which Moses made the water flow. The rock which Moses struck with his rod, and from the sides of which the miraculous waters flowed, is a granite block, about twelve feet high, in the form of a pentagonal prism, overturned and lying on its side. Large traces, which seem hollowed by the flowing of the water, form a kind of perpendicular canals, whilst five holes, placed in a horizontal direction one above the other, mark the miraculous mouths by which God responded to his people. The rock of Horeb, for that was the name given to it by Jehovah, appears to have been detached by some volcanic shock from the base which it occupied, and it would doubtless have fallen to the bottom of the valley, if the platform on which it reposes had not arrested its course. As it is completely isolated, it is easy to make its circuit, for it is only attached to the ground by its base. Within a few paces of the rock a chapel has been built, and a garden planted, to which they bring the superfluous earth from the garden of the convent. At a certain season of the year, a monk and some domestics come hither to enjoy the pleasures of country life. The chapel is poor, and drought has cleft its walls; the interior partitions are covered with small modern Greek paintings; a few more ancient go back to the beginning of the sixteenth century; all have a great character of simplicity, and present to our view that beauteous type which the painters and mosaists of Byzantium have given to the face of Christ." Mr. Carne says, the rock of Meribah "still bears striking evidence of the miracle about it, and is quite isolated in the midst of a narrow valley, which is here about two hundred yards broad. There are four or five fissures, one above the other, on the face of the rock, each of them about a foot and a half long, and a few inches deep. What is remarkable, they run along the breadth of the rock, and are not rent downwards; they are more than a foot asunder, and there is a channel worn between them by the gushing of the water. The Arabs still reverence the rock, and stuff shrubs into the holes, that when any of their camels are sick, they may eat of them and recover." See Horeb; Sinai.

MERODACH, מרדך was the name of an idol of the Babylonians. (Jerem. 50. 2.) The prophet, speaking of the ruin of Babylon, says, "Babylon is taken, Bel is confounded, Merodach is broken in pieces: her idols are confounded, her images are broken in pieces." It is likewise compounded with other words to form proper names, as Evil Merodach, Merodach Baladan. See Baladan.

MEROM, מי מרום *Me-Merom*, was a place where Joshua defeated Jabin and his allies, and "left none of them remaining." (Josh. 11. 5,7,8.) The waters of Merom are generally supposed to be the lake, afterwards called *Σαμοχωνιτις*, Samochonitis, which lies between the head of the river Jordan and the sea of Tiberias. According to Josephus, it is thirty furlongs broad, and sixty furlongs in length, and its marshes extend to the place called Daphne, where the Jordan issues from it. Reland conjectures that, for Daphne, in this passage of Josephus, we ought to read Dan, as there is no mention of any place called Daphne in this vicinity, and Daphne near Antioch was far distant from the waters of Merom. The lake, which is now called Bahr-el-Houle, is situated in the midst of a wide and solitary plain, and along the brink, and in the shallow parts, is covered with reeds and rushes. The waters are muddy, and reputed unwholesome. The lake, however, contains fish. The shores of the lake are uninhabited, except two or three villages on its eastern border.

Some commentators think that the "waters of Merom" cannot mean the lake Houle, but perhaps the river Kishon in the plain of Esdraelon; because the lake being some fifteen or twenty leagues within the territory of the confederates, it was more likely they would meet Joshua on their frontiers, than allow him to enter so far into their country before giving him battle; there are some circumstances which seem to favour this conclusion, but we are inclined to believe that the other opinion is the most correct.

MEROZ, מרוֹז was a city in the northern part of Palestine, whose inhabitants refusing to come to the assistance of their brethren when they fought with Sisera, were put under an anathema. (Judges 5. 23.) Eusebius and Jerome say it is the same as Merrus, twelve miles from the city of Sebaste (Samaria), near Dothaim; but modern travellers have discovered a village called Mezra, which they consider to represent the ancient Meroz, at the distance of twenty-two miles north of Samaria.

MESHA, משא was a frontier place of Arabia, inhabited by the posterity of Joktan, (Gen. 10. 30,) whose real locality has been much disputed. On the supposition that the eastern boundary is intended, it is most properly compared with the Mesene of the ancients, now Maishan and Moshan, two cities in the country of Bassora, whence the Syrians call the country along the Tigris and Euphrates below Seleucia, on the Persian gulf, Maishon. Some suppose it was Musa, a port on the Red Sea, and others the celebrated Mecca, to which such multitudes of Mohammedans used annually to go on pilgrimage, and which was anciently called Mesha. Any satisfactory determination seems hopeless.

MESHACH, מישך (Dan. 1. 7,) was the name given to Mishael, one of the three Hebrew youths, by the prince of the eunuchs, at Babylon. The circumstance may be explained with reference to the general custom, in ancient times, of changing the native names of foreign slaves. It is uncertain whether the Chaldæans had any particular ideas concerning the names they gave to their slaves and captives; but we know that the Athenians were very careful that their slaves should not bear names accounted dignified or respectable. They commonly gave them short names, rarely of more than two syllables, probably that they might be the more easily and quickly pronounced when called by their masters; and hence, when a slave became free, he changed his name again, taking care that his new name should be a long one. We find that Daniel continued to call himself by his native name; and it is most probable that the Hebrew captives did not among themselves acknowledge those names which their masters imposed.

MESHECH, משך Sept. *Μοσοχ*; Vulg. *Mosoch*, (Gen. 10.2,) was the sixth son of Japheth, and is generally mentioned in conjunction with his brother Tubal; both were settled in the north-eastern portion of Asia Minor, from the shores of the Euxine along to the south of Caucasus, where in after-times existed a trace of the name of Meshech, in the Moshian mountains, between Iberia, Armenia, and Colchis. Here dwelt the Iberi, Tibareni, and Moschi. There appears also to have been in the same vicinity a river and country termed Rosh, and a people called Rhossi. The passage in Ezekiel 38. 2, which is rendered in our version, "the chief prince of Meshech and Tubal," is in the Septuagint, "the prince of Rosh, Meshech and Tubal." These Rhossi and Moschi, who were neighbours in Asia, and are mentioned together by Herodotus, are believed to have dispersed their colonies jointly over the vast plains to the north, now forming the empire of Russia. The description which Ezekiel gives of the countries of Tubal and Meshech, when he says, ch. 27. 13, "They traded the persons of men, and vessels of brass," agrees most exactly with the statements of the classical writers respecting the country of Cappadocia, a part of the region occupied by them, the traffic in slaves having been extensively carried on there, and the region abounding with brass (copper) of the best quality. These families penetrating into Scythia, peopled the district north; hence the prophet Ezekiel connects them with Magog.

MESOPOTAMIA, ארם נהרים *Aram Naharaim*; Sept. *Μεσοποταμια*, Syria of the two rivers, (Judges 3. 8,) was the land or country between the Tigris and Euphrates. (Gen. 24. 10.) In Scripture this country is often called Aram and Aramea, as Aram also signifies Syria, the whole region being so called because it was first peopled by Aram, the fifth son of Shem. It was sometimes called Padan-Aram, (Gen. 28. 2,) or Sedan-Aram, the fields of Aram, to distinguish it from the barren or uncultivated mountains of the same country; and in after-times Mesopotamia Syriæ, because it was inhabited by the Aramæans, or Syrians. This country is celebrated in Scripture, under the name of the Land of Shinar, (Gen. 11. 2,) as the first dwelling of men after the deluge; and it gave birth to Phaleg, Heber, Terah, Abraham, Nahor, Sarah, Rebekah, Rachel, Leah, and the sons of Jacob, as well as to Balaam, the son of Beor.

According to Ptolemy, Mesopotamia had on the north a part of Armenia, on the west the Euphrates on the side of Syria, on the east the Tigris on the borders of Assyria, and on the south the Euphrates, which joined the Tigris. Babylon was in the ancient Mesopotamia, till, by vast labour and industry, the two rivers, Tigris and Euphrates, were reunited in one channel. This country was fertile in vines, and afforded abundance of good wine. Great numbers of Jews remained here after Cyrus gave them liberty to return to their own country, and some Jews or proselytes from Mesopotamia were at Jerusalem on the day of Pentecost. (Acts 2. 9.) Mesopotamia was a satrapy under the Grecian kings of Syria.

Mr. Buckingham, in his *Travels in Mesopotamia*, affords many particulars of the modern state of this country, and Mr. Ainsworth, in his recent *Researches in Babylonia*, &c., gives the general physical features of Taurus, and of the plains of Mesopotamia and Syria, together with their geological formations. A modern traveller informs us, "On the fifth or sixth day after leaving Aleppo, we arrived at the city of Diarbeker, the capital of the province of that name; having passed over an extent of country of between three and four hundred miles, most of it blessed with the greatest fertility, and abounding with as rich pastures as I ever beheld, covered with numerous herds and flocks. The air was charmingly temperate in the day-time, but, to my feeling, extremely cold at night. Yet, notwithstanding the extreme fertility of this country, the bad administration of the government, combined with the indolence of the inhabitants, leaves it unpeopled and uncultivated. Diarbeker Proper, called also Mesopotamia, from its lying between two famous rivers, and by Moses called Padan-Aram, that is, the Fruitful Syria, abounds with corn, wine, oil, fruits, and all the necessaries of life. It is supposed to have been the seat of the earthly Paradise; and all geographers agree that here the descendants of Noah settled immediately after the Flood. To be treading that ground which Abraham trod, where Nahor, the father of Rebekah, lived, where holy Job breathed the pure air of piety and simplicity, and where

Laban, the father-in-law of Jacob, resided, was to me a circumstance productive of delightful sensations."

MESSENGER, מלאך *malach.* (2Kings 9. 18; Job 1. 14.) It is a practice in the East to employ messengers who run on foot to convey despatches, and these men sometimes go a hundred and fifty miles in less than twenty-four hours. (See FOOTMAN.) Such messengers were sent by Joab to acquaint David with the fate of his son Absalom. Ahimaaz went with such speed that he outran Cushi, and was the first to appear before the king, who sat at the gate of Mahanaim, anxiously awaiting tidings from the battle.

The common pace of travelling in the East is very slow. Camels go little more than two miles an hour, but dromedaries are often used for the purpose of conveying messages in haste, especially to a distance, as they are said to outrun the swiftest horses. To this practice Job alludes, when he says, "My days are swifter than a post." (9. 25.) Instead of passing away with a slowness of motion like that of a caravan, my days of prosperity have disappeared with a swiftness like that of a messenger carrying despatches.

MESSIAH, משיח (Dan. 9. 25,26,) that is, the Anointed, the same as Χριστος, or Christ, (Mark 15. 32,) is the name given to Our blessed Lord. Persons who held the offices of prophet, priest, or king, were anointed with oil, as being symbolical of the graces of the Holy Spirit, which qualified them for their respective duties; and as Our Lord fulfilled, for the redemption of our fallen race, all these offices, the term Messiah is now exclusively applied to Him.

As a Prophet, whose office was to teach and reprove, Jesus has perfectly instructed us in the will of God; and, as a Priest, whose office it was to offer sacrifices for the expiation of the sins of the people, to bless them and pray for them, Jesus, who was both priest and victim, offered Himself a sacrifice to God, in order to expiate our sins; for in Him we have redemption through his blood, even the forgiveness of sins according to the riches of his grace. (Ephes. 1. 3.) He has blessed us, in turning every one of us from our sins; and He ever liveth to intercede for us with God as our Mediator; for if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. (Rom. 8. 34; 1Tim. 2. 5; 1John 2. 1.) As a King, not like the earthly sovereign whom the Jews expected to deliver them from the yoke of the Romans, and who, they believed, would make them the most powerful people upon earth, Jesus reigns over a people whom he hath purchased to himself out of all the nations of the world; he gives for their government, laws which are calculated to render them perfectly happy both here and hereafter; he defends them against their spiritual enemies, and he will judge them at the last day. His mediatorial kingdom commenced after his resurrection, when he entered into his glory, (Luke 24. 26,) but it will not be eternal. The authority which he now exercises as a Mediator and Judge, is only a temporary dispensation, which will cease when he shall have fulfilled his office, that is, after the last judgment. This St. Paul sets forth in a striking and precise manner, in 1Corinthians 15. 24,25,28.

The advent of the Messiah had been the great theme of prophecy with the inspired writers, and at the period at which he actually appeared, as we learn from the unexceptionable testimony of pagan authors, a general expectation prevailed that some great Person would shortly appear in the East, who should more than realize the fictions of the golden age. Among the works which are extant of Virgil, who flourished at the commencement of the Christian æra, is a congratulatory poem addressed to his patron, Pollio, who bore the high office of consul at the time when it was written. The poem is on the nativity of some child, whose birth was expected during his consulate, and whose extraordinary endowments were to confer blessings on mankind. He was to be of heavenly extraction, to bestow universal peace, and to command the whole world; he was to destroy the serpent, and the blessings of his reign were to extend even to the brute creation. (*Past.* iv.) Virgil refers to the books of the Cumæan Sibyl, as the source whence he drew his predictions. The images of this poem bear so remarkable a resemblance to those in which the inspired prophets describe the times of the Messiah, that it is impossible to read the verses without being struck with the similitude.

Suetonius and Tacitus, who wrote at a somewhat later period, both mention the general expectation in very remarkable words. Suetonius says, "An ancient and settled persuasion prevailed throughout the East, that the Fates had decreed that Judæa about this period was to give birth to such as should attain universal empire." (*Vesp.* § 4.) And the words of Tacitus are nearly similar: "Many were persuaded that it was contained in the ancient books of the priests, that at this very time the East should prevail, and that some power should proceed from Judæa, and possess the dominion of the world." (B. V. c. 13.) These expectations, which agitated even the Gentiles, were no doubt fondly cherished by the Jews, writhing as they were under the yoke of the Idumean Herod and his Roman allies; even the bold and the wicked, as well as the "just and devout," "waited for the consolation of Israel." (Luke 2.25.) And this "consolation" was presented to them; but not coming in the guise of a temporal deliverer, few of the house of Israel turned to Him who came "to redeem them that were under the law." (Gal. 4. 5.)

Into a detail of the events of the life of Our blessed Lord we need not here enter, as they form the subject of numerous separate articles, and as the record is accessible to all, in the pages of the Evangelists. We shall only remark that Our Saviour was born at the commencement of the last year of the reign of Herod the Great, and suffered crucifixion in the year A.D. 33, being the twentieth year of Tiberius. Chronologists are all agreed that our common æra, which was first used by a Roman monk named Dionysius Exiguus in the year 526, and introduced into the Western Church in the year 532, places the birth of Christ some years too late; but it has not yet been determined whether the difference is two, three, four, or even eight years.

Some early writers assert that the birth of Our Lord imposed silence on the heathen oracles, a statement substantially true, but the assertion that the temple of Janus at Rome was closed at this time because there was peace throughout the Roman empire, is more questionable; it rests entirely on the authority of Orosius, who wrote in the fifth century; for there is no allusion to the circumstance in any more ancient writer.

We will now give a brief view of the predictions contained in the Old Testament, concerning the advent, life, doctrine, sufferings, death, resurrection, and ascension of Jesus Christ. Such a variety of circumstances, predicted concerning one person so many years before he was born, and of such an extraordinary nature,—all accomplished in Christ, and in no other person that ever appeared in the world, point him out with irresistible evidence as the Messiah, the Saviour of mankind.

(1.) The prophecies of the Old Testament distinctly announced that the Messiah was to come, when the government should be utterly lost from Judah. "The sceptre shall not depart from Judah . . . . . until Shiloh come." (Gen. 49. 10.) This prediction all the ancient Jews applied to the Messiah. Now the tribe of Judah is no longer a political body; it has no authority or magistrates of its own, but is dispersed and confounded among the other tribes of Jews; its present condition, therefore, is an evident mark that Shiloh or the Messiah is already come.

(2.) Daniel points out the precise time in which he was to come, to make an end of sin, and to bring in an everlasting righteousness. He fixes the seventy weeks (of years, that is, four hundred and ninety years) on one side, at the edict of Artaxerxes for the rebuilding of Jerusalem, which was accomplished by Nehemiah; and on the other, at the death of the Messiah, and the establishment of his church. The two points of this duration are therefore known, and one determines the other: the term at which a revolution of four hundred and ninety years commences necessarily shows where it ends, and this ending coincides with the advent of Our Lord. The prophets Haggai (2. 6-9,) and Malachi (3. 1,) foretold that the Messiah, the desire of all nations, whom they were seeking, should come before the destruction of the second Temple, and that his presence should fill it with a glory which the first Temple had not, though it was far richer and more magnificent. Jesus Christ preached in that Temple, which was totally destroyed within forty years afterwards. The second Temple has been destroyed upwards of seventeen centuries; whence it is manifest that more than seventeen centuries have elapsed since the Messiah came.

(3.) The place where the Messiah was to be born, Bethlehem, and the tribe from which he was to spring, that of Judah, were literally predicted by Micah 5. 2. Both these circumstances are recorded by the Evangelists as fulfilled, the providence of God so ordering it, that Augustus should then command a general census to be taken, which caused Joseph and Mary to go to Bethlehem, not only that she might be delivered there, but that their names being there entered, their family might be ascertained, and no doubt might afterwards arise as to their being of the line of David. All the Evangelists have mentioned that Jesus was born in Bethlehem of Judæa, and that this is an undoubted fact we are informed by St. Paul, when he asserts that it is evident that Our Lord sprang out of Judah. (Heb. 7. 14.)

(4.) The prophet Isaiah has particularly foretold that the Messiah should be born of a virgin, (Isai. 7. 14,) and that he should descend from the family of David, (9. 6,7; 11. 1,2,) which was a particular branch of the tribe of Judah. While he points out his miraculous birth, and describes his descent, he pourtrays his character in colours so striking and distinguishing, as to render its appropriation to Christ obvious to every one who compares the picture with the original. It was this prophet that foretold (53. 1,) that the Messiah should be destitute of outward power or influence to attract the esteem and ensure the attachment of the world; that though in the eye of God he should be the chief corner stone, (38. 16,) elect, precious; yet that he should be a stone of stumbling and a rock of offence (8.14,15) to men who were guided by the motives which in general actuate the human breast, such as interest, ambition, and the love of sensual enjoyments; and particularly it was foretold, that the Jews should fall on this rock; should refuse to build on him, as the only foundation of their hopes; but should in their attempt to shake and overthrow it, be themselves scattered and broken to pieces. The same prophet declared (6.9,10,11) that he should veil the eyes of the wise and learned, and preach the Gospel to the poor and illiterate; that he should restore sight to the blind, health to the diseased, and light to those who had been oppressed with darkness; that he should teach the true and perfect way, and should be the great instructor of the Gentiles; that kings should fall down before him, and all nations pay him homage and obedience; that his reign should be gentle and benevolent; and that the influence of his Gospel should harmonize the jarring passions of mankind, and, together with the knowledge and worship of the true God, establish peace and purity on the earth. (56. 6,7,8.)

(5.) In the fifty-third chapter, the same prophet gives a most striking and affecting picture of the temper and behaviour of the Messiah amidst the many distressing and humiliating scenes through which he passed. Hence the most striking scenes of Christ's passion are delineated by the prophetic pencil with the same truth and exactness as if they had been drawn on the spot when the secret volume of the Divine decrees was unrolled, and when that which had been foreseen in vision was exhibited in reality. In addition to these prophecies of Isaiah, it may be remarked, that long before, David foretold the change of the order of the priesthood by the Messiah,—the office he should sustain, —the sufferings which he should undergo,—and the glorious triumphs he should enjoy from his resurrection, his ascension, and the extensive propagation of his Gospel. (Psalm 2. 6; 22; 110.)

(6.) The Messiah was not to lie in the grave and see corruption, (Psalm 16. 10,) but was to be raised from the dead on the third day after his interment, and to ascend into heaven, there to reign at his Father's right hand, invested with universal dominion. (Psalm 24. 7; 68. 18.) That these things were exactly accomplished in the person of Christ is obvious to every one who compares these predictions with the statements of the Evangelists.

(7.) It was likewise foretold that the Messiah should abolish the Old and introduce a New Covenant or dispensation with his people; and accordingly, Jesus Christ brought in a more perfect economy. (Jerem. 31. 31-34.) The old covenant is therefore abolished, and its observance is rendered impracticable by the expulsion of the Jews from Judæa and Jerusalem, and the destruction by fire of that temple and altar, on which the whole of the Jewish public worship depended. It is as impossible to doubt now that the Mediator is come, as to question those external facts which prove that the ancient covenant subsists no longer. The manner in which the Evangelical historians exhibit the fulfilment of the prophecies by Christ is remarkable, for they did not apply them with hesitation, as if they were doubtful concerning their sense, or undecided as to their object. Their boldness of assertion bore the stamp and character of truth. They had the clearest proof, more particularly from miracles, that their master was the promised Messiah, and were therefore fully persuaded that all the prophecies centred in him. They appear to have had no conception, that this evidence could, in the nature of things, be referred to any one else; and therefore they pressed the arguments drawn from the Old Testament upon the minds of the unconverted, with all the sincerity of conviction, and all the authority of truth.

By the accomplishment of the prophecies, which is the particular and incommunicable character of Jesus Christ, all pretended Messiahs, whether past or future, are convicted of imposture. This may be deemed conclusive, from the following considerations.

There is but one Deliverer promised, and to one only do the Scriptures bear testimony. Whoever, therefore, has neither been promised nor foretold, can be nothing but an impostor; and whoever cannot ascend as high as the first promise, or rests upon Scriptures less ancient than those of the Jews, stands convicted of imposture by that circumstance alone, either because he has no title, or has only a false one. All the prophets foretold what the Messiah is to do and suffer; there can be no doubt, therefore, between him who has done and suffered what the prophets foretold, and him who has had no knowledge of their predictions, or has not fulfilled them. Among the predictions of the prophets there are some that cannot be refuted, and which are so annexed to certain times and places, that they cannot be imitated by a false Messiah. It was requisite, for instance, that the true Messiah should come into the world before the destruction of the second Temple, because he was to teach there. It was necessary that he should lay the foundations of the church in Jerusalem, because from Mount Sion it was to be diffused over the whole world. It was necessary that the Jews should reject him before their dispersion, because such dispersion was to be the punishment of their wilful blindness. Finally, it was necessary that the conversion of the Gentiles should be his work or that of his disciples, since it is by this visible mark that the prophets point him out. Now that the Temple is no more, Jerusalem is possessed by strangers, the Jews are dispersed, and the Gentiles are converted, it is clear that the Messiah is come; but it is not less manifest that no one else can repeat the proofs which he has given of his coming; and consequently, no one else can accomplish what the prophets foretold would be fulfilled by the Messiah.

That Jesus Christ is the true Messiah, and actually come in the flesh, is evident if we consider that it is intimated that whenever he should come, the sacrifices and ceremonies of the Mosaic law were to be superseded by him. (Psalm 40. 6-8; Jerem. 31. 31-34; Dan. 9. 27; Heb. 8. 13.) Now sacrifice and oblation have ceased. They virtually ceased when Jesus offered himself a sacrifice, and in a few years after they actually ceased. A few of the ancient ceremonies are adhered to; but, as one of the Jewish writers acknowledges, "the sacrifices of the Holy Temple have ceased." Let every Jew, therefore, ask himself this question: "Should Messiah the Prince come at some future period, how are the sacrifice and oblation to cease on his appearance, when they have already ceased near eighteen hundred years?"

The ancient Jews appear to have had just notions of the Messiah, which became gradually corrupted by expecting a temporal monarch and conqueror; and finding Our Lord to be poor and humble, they rejected him. Most of the modern Rabbins, according to Buxtorf, believe that the Messiah is come, but that he lies concealed because of the sins of the Jews. Others believe he is not yet come, fixing different times for his appearance, many of which are elapsed; and being thus baffled, they have pronounced an anathema against those who shall pretend to calculate the time of his coming. To reconcile the prophecies concerning the Messiah that seemed to be contradictory, some have had recourse to a twofold Messiah; one in a state of poverty and suffering, the other of splendour and glory. The first, they say, is to proceed from the tribe of Ephraim, who is to fight against Gog, and to be slain by Armillus, (Zech. 12. 10;) the second is to be of the tribe of Judah and lineage of David, who is to conquer and kill Armillus; to bring the first Messiah to life again, to assemble all Israel, and rule over the whole world.

"The connexion of the predictions belonging to the Messiah," Dr. Eveleigh observes, in his *Bampton Lectures*, "with those which are confined to the Jewish people, gives additional force to the argument from prophecy; affording a strong proof of the intimate union which subsists between the two dispensations of Moses and of Jesus Christ, and equally precluding the artful pretensions of human imposture, and the daring opposition of human power. The plan of prophecy was so wisely constituted that the passions and prejudices of the Jews, instead of frustrating, fulfilled it, and rendered the person, to whom they referred, the suffering and crucified Saviour who had been promised. It is worthy of remark that most of these predictions were delivered nearly, and some of them more, than three thousand years ago. Any one of them is sufficient to indicate a prescience more than human; but the collective force of all taken together is such, that nothing more can be necessary to prove the interposition of Omniscience than the establishment of their authenticity; and this, even at so remote a period as the present, is placed beyond all doubt. For the books, in which they are contained, are known to have been written at the time to which, and by the persons to whom, they are respectively assigned, and also to have been translated into different languages, and dispersed into different parts, long before the coming of Christ. It is absurd, therefore, to suppose that any forgery with respect to them, if attempted by the first Christians, should not have been immediately detected; and still more absurd, if possible, to suppose that any passages thus forged should afterwards have been admitted universally into their Scriptures by the Jews themselves; who, from the first application of these predictions to Jesus Christ, have endeavoured, by every method, to pervert their meaning. Surely if the prophecies in question had not been found at that time in the writings to which the first propagators of Christianity appealed, the Jews needed only to produce these writings in order to refute the imposture; and since no refutation was then attempted, it was a demonstration to the men of that age; and the same prophecies being found there now, without the possibility of accounting for it if they were forged, becoming in all reason as forcible a demonstration to ourselves at present, that they were written there from the beginning, and, consequently, by Divine inspiration."

Dr. White also observes, in his *Bampton Lectures*, "The prophecies which respect the Messiah are neither few in number, nor vague and equivocal in their reference; but numerous, pointed, and particular. They bear on them those discriminating marks by which Divine inspiration may be distinguished from the conjectures of human sagacity; and a necessary or probable event from a casual and uncertain contingency. They are such as cannot be referred to the dictates of mere natural penetration; because they are not confined to general occurrences, but point out, with singular exactness, a variety of minute circumstances relating to times, places, and persons, which were neither objects of foresight nor conjecture, because they were not necessarily connected with the principal event, or even probable either in themselves or in their relation. They were such as could only have occurred to a mind that was under the immediate influence of the Divinity, by which distant periods were revealed, and the secrets of unborn ages disclosed. The scheme of prophecy, considered in its first opening, its gradual advance, and its final and full completion in the advent, the ministry, the death and resurrection of the Messiah, and the extensive progress of the Gospel amongst the Gentiles, together with its blessed influence on individuals, societies, countries, and the whole race of mankind, is an object, the greatest and most sublime that imagination could conceive, and the most pleasing and important that the human mind can contemplate. 'To Jesus give all the prophets witness;' and around him they throw the beams of their united light. In illustration of these remarks, we behold the promise of a Redeemer given to our first parents, immediately after the fall, in obscure and general terms. (Gen. 3. 15.) It foretold a victory which would be gained over the enemy that had deceived and conquered them; a victory the most illustrious in its effects and consequences, and which should amply revenge on the serpent's head the evils and miseries which he had introduced into the world. Farther, we behold the promise renewed in somewhat clearer language to the patriarchs, particularly to Abraham, the great father of the faithful, and the precise line indicated from which the Messiah was to be descended; the fulfilment of which prophetic promise may be seen in the genealogies of Jesus Christ, taken from the public registers by St. Matthew and St. Luke. The prophets have not only foretold, in general terms, a great revolution that would take place in the world by the coming of the Messiah; but they have delineated some particular circumstances attending it which only the eye of Omniscience could have foreseen. They have marked out the precise time and place of the Messiah's birth; they have described, with wonderful exactness, the distinguishing features of his office and character; they have displayed, with equal beauty and truth, the effects and consequences of his advent; and, through all their predictions, something pointing to the Messiah, either by direct application, or by secondary and distant reference, is so interwoven with the general contexture, the universal scheme of prophecy, that, by keeping it in our eye, we shall be furnished with a clue to trace out their ultimate design, and contemplate their mutual connexion with, and dependence on, each other; for the testimony of Jesus is, clearly and eminently, the spirit of prophecy. This is its ruling and vital principle. Divested of this, it loses its spirit and its power. We behold no consistency; the impression of its dignity is weakened, its object is debased, its end is darkened; but viewed in this light, we behold in it a harmony which delights, a grandeur which astonishes, and from the result of the whole arises such evidence as carries conviction to the understanding." See MEDIATOR.

Taking advantage of the restlessness of their nation under a foreign rule, many impostors have arisen at different times, who have assumed the title of Messiah, and have found numerous followers among the Jews. Of these Our Saviour forewarned his disciples, saying, "Many false prophets shall rise, and shall deceive many." (Matt. 24. 11.) Of these the earliest, as well as the most celebrated, was Coziba, who raised the standard of revolt against Adrian. See BARCOCHAB.

In the reign of Theodosius the Younger, (A.D. 434,) another impostor arose, called Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews who dwelt in Crete, and promised to divide the sea, and give them a safe passage through it. His deluded hearers gave so much credit to this, that they neglected their lands, houses, and all other concerns, and took only so much with them as they could conveniently carry. And, on the day appointed, this false Moses having led them to the top of a rock, men, women, and children threw themselves headlong into the sea until so many were drowned that the eyes of the rest were opened, and they became sensible of the cheat. They then began to look out for their pretended leader, but he had disappeared, and escaped out of their hands.

In A.D. 529, the Jews and Samaritans rebelled against the Emperor Justinian, and set up one Julian for their king, and accounted him the Messiah. The emperor sent an army against them and killed great numbers, and having taken their pretended Messiah prisoner, immediately put him to death.

In A.D. 721 arose another pretended Messiah in Spain; his name was Serenus. He drew great numbers after him under a promise of conducting them to Palestine, but perished, with the greater number of his followers, by the swords of the Saracens.

The twelfth century was fruitful in false Messiahs. About the year 1137 there appeared one in France, who was put to death with many of those who followed him; and about the same time the Persians were disturbed by a Jew, who called himself the Messiah. He collected together a vast army; but he also was put to death, and his followers treated with great inhumanity. In the year 1157, a false Messiah stirred up the Jews at Cordova, in Spain. The wiser and better sort looked upon him as a madman, but the great body of the Jews in that country believed on him; on this occasion great numbers of the Jews in Spain were destroyed. In the year 1167 another false Messiah arose in the kingdom of Fez, which brought great troubles and persecution upon the Jews that were scattered through that country. In the same year an Arabian also set up there for the Messiah, and pretended to work miracles. When search was made for him, his followers fled, and he was brought before the Arabian king. Being questioned by him, he replied, that he was a prophet sent from God. The king then asked him what sign he could show to confirm his mission? "Cut off my head," said he, "and I will return to life again." The king took him at his word, promising to believe him if his prediction came true. It is needless to say the poor wretch never came to life again. Those who had been deluded by him were grievously punished, and the Jews condemned to a very heavy fine. Not long after this, a Jew who dwelt beyond Euphrates called himself the Messiah, and drew vast multitudes of people after him. He gave this for a sign of it; that he had been leprous, and was cured in the course of one night. He, like the rest, perished in the attempt, and brought great persecution on his countrymen.

In the year 1174 a magician and false Christ arose in Persia, where he was called David Almusser. He pretended that he could make himself invisible; but he was soon taken and put to death, and a heavy fine laid upon his brethren the Jews. In the year 1176, another of these impostors arose in Moravia, who made similar pretensions; but his frauds being detected, and not being able to elude the efforts that were made to secure him, he was likewise put to death. In A.D. 1199 arose in Persia an impostor called David el David. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army, but was taken and imprisoned, and having made his escape, was afterwards seized and beheaded. Vast numbers of the Jews were massacred for having taken part with this impostor. We are told by Maimonides of another false Christ that appeared in this century, but he gives no particulars of his name, country, or his good or ill success. It appears that in the twelfth century no less than ten false Messiahs arose, and brought severe calamities and persecutions upon the Jews in various parts of the world.

After this period, it is true that several false Messiahs appeared, whose pretensions were as extravagant as those of their predecessors, but they met with comparatively little countenance from their countrymen. Thus, in the year 1497, one Ismael Sophus deluded some of the Jews in Spain; but he speedily perished, and such as believed in him were dispersed. In 1500, Rabbi Lemlem, a German Jew of Austria, declared himself a a forerunner of the Messiah, and pulled down his own oven, promising his brethren that they should bake their bread in the Holy Land next year; finding his prediction falsified, he was cured of his delusion. In 1509, a Jew of Cologne, whose name was Pfefferkorn, pretended to be the Messiah; he afterwards affected, however, to turn Christian. In 1534, Rabbi Solomon Malcho gave out that he was the Messiah, and for so doing was burnt to death by Charles V. of Spain. In 1615, a false Messiah arose in the East Indies, and was greatly followed by the Portuguese Jews who were scattered over that country; and in 1624, one in the Low Countries pretended to be the Messiah, of the family of David. He promised to destroy Rome, and to overthrow the kingdom of Antichrist, and the Turkish empire; but he attracted comparatively little attention.

In 1666 appeared the most memorable impostor of modern times, Sabatai Sevi, who gained a vast number of proselytes. He was born at Aleppo, and imposed upon the Jews for a considerable time; he afterwards, with a view of saving his life, turned Mohammedan, but was at last beheaded.

The last false Messiah that made any considerable number of converts was Rabbi Mordecai, a German Jew, who appeared in the year 1682. He was soon detected as an impostor, and was compelled to fly from Italy to Poland to save his life; it is not known what became of him afterwards.

METALS AND METALLURGY. Metals are the heaviest bodies in nature, and the most compact and opaque of minerals. They are forty-three in number, and have all more or less of that peculiar lustre known under the name of metallic. There is great variety in their degrees of malleability and elasticity; a few which possess these qualities in an eminent degree, have hence been called perfect metals. The various metals are found distributed through the earth's strata either in beds or masses; in minute particles among the debris of rocks, or in veins which run through various rocks and strata. With the exception of gold and platina, metals are rarely found in a pure state, but are generally combined with other substances. Hence metallic ores, when dug out of the earth, have to undergo first the process of roasting, or subjection to a considerable heat, to free them from sulphur; and afterwards smelting, or the application of a greater heat, combined with various fluxes, to reduce them to their true metallic character.

The art of working in metals, or metallurgy, is one of the most ancient in the world, having been practised by the Antediluvians, (Gen. 4. 22,) and it was carried to a very high degree of perfection at an early period by the Egyptians, from whom its simpler departments were learnt by the Hebrews during their sojourn among them. The works in metal executed in the wilderness show a degree of skill in individuals which, it would seem, was not transmitted to their posterity, as otherwise Solomon would not have been obliged to employ Hiram, the Tyrian, to furnish the metal work for the Temple. (1Kings 7. 13.) The mountains of Palestine contained ores, (Deut. 8. 9,) but it does not appear that the Hebrews ever cultivated the mining arts to any extent, and therefore they procured gold, silver, and other metals, from distant countries, such as Ophir and Spain, as likewise instruments composed of metal ready made, or metal plates. (Jerem. 10. 9.)

In the Old Testament, mention is made of iron, ברזל *barzel*, steel, (Jerem. 15. 12;) copper or brass, נחשת *nichosheth*; silver, כסף *kasaph;* gold, זהב *zahab;* tin, בדיל *bidel;* and lead, עפרת *ophereth.* (Numb. 31. 22; Ezek. 22. 18; 27. 12.) These metals were obtained by the Hebrews from the Phœnicians, who procured them partly from their colonies in Spain, (Jerem. 10. 9; Ezek. 27. 12,) partly from Arabia, (Ezek. 27. 19,) and partly from Meshech, or the country of Caucasus. (Ezek. 27. 13.) There were also several mixed metals, as חשמל *hhashmal*, (Ezek. 1. 4,) rendered by our translators "amber," but signifying a mixture of gold and silver, which bore with the Romans the name of *aurichalcum.* "Brass," (1Macc. 8. 22,) and "fine brass," *χαλκολιβανον*, (Rev. 1. 15,) are also mentioned; the first being probably copper, and the second the Corinthian brass of Roman authors, for Josephus expressly mentions that the richer Jews in later times possessed splendid cups or vessels made of that compound.

There was an extraordinary quantity of silver and gold supplied to the Temple of Solomon, and in the most flourishing period of the Hebrew state we find that large quantities of the precious metals were in the possession of the Israelites, (1Chron. 22. 14; 29. 4,) and we find the same among other Asiatic people, particularly the Persians, who were noted for their extraordinary riches in gold and silver cups and other treasures. Exaggeration cannot be supposed in this case, and we are therefore led to believe that great quantities of the precious metals were obtained in those times: gold from Africa, from India, perhaps from Northern Asia; silver particularly from Spain. Though the Hebrews never rivalled their teachers in the arts, the Egyptians, they doubtless attained a considerable degree of proficiency, and we find that before their captivity, the working of metals constituted three distinct branches of manufacture, such as the iron-smiths, חרשי ברזל *hharoshiy barzel*, (Isai. 44. 12,) the copper-smiths or brass-founders, חרשי נחשת *hharoshiy nichosheth*, (1Kings 7. 14,) and the gold and silver workers, צרפים *tsoriphim*, (Judges 17. 4,) or the מצרפים *mitsariphim.* (Mal. 3. 2.) The workers in metal, particularly iron, were carried away captive by the conquerors when they were overcome. (2Kings 24. 14,16; Jerem. 24. 1.)

Among the instruments named as used by the workers in metal are the anvil, פעם *paam*, (Isai. 41. 7;) the hammer, מקבה *makkabah*, (Isai. 44. 12,) also the hammer or mallet of the stone-mason, פטיש *patish*, (Isai. 41. 7;) the tongs, מל קחים *mal kachaim;* the bellows, מפח *mappuach*, (Jerem. 6. 29;) the melting-pot, מצרף *matsriph;* the melting furnace, כור *koor.* (Ezek. 22. 18.) Manipulations also are mentioned; as the melting of the metals, not only to make them fluid for the purpose of casting, but also for separating from the precious metals the mixed common minerals, such as silver from the lead ore which was combined with it. This is referred to by נתך *nathach*, to melt, (Ezek. 22. 21; 24. 11.) The tin, בדיל *bidel*, is referred to in Isaiah 1. 25, in this process of purification, and likewise the cleansing of metals, in Ezekiel 22. 18,20. This operation is indicated by the word צרף *tsoriph*, which signifies to refine, purify, separate from the dross, (Isai. 1. 25,) and זקק *zakak*, (Job 28. 1,) where it signifies a place for the gold which they refine. The dross, סיגים *segim*, was separated from the more precious metals by strong fossils, as alkali, בר *bor*, (Isai. 1. 25,) a substance used for cleansing, as alkaline salt, perhaps also borax, which is used in smelting metals; and lead also was used. (Jerem. 6. 29.) The casting of images, נסך *nasach*, (Isai. 40. 19,) and also of vessels, columns, &c., mentioned in Exodus 25. 12; 26. 37, under the term יצק *yatsak*, is conclusive that the practice was very early known. Gold, silver, and copper only are mentioned in these places; the casting of iron is never alluded to, and was perhaps unknown. The hammering and beating out, רקע *raka*, (Exod. 39. 3; Isai. 40. 19;) the welding or joining, דבק *dabak*, (Isai. 41. 7;) the brightening or polishing,

מרט *marat*, (1Kings 7. 45;) the overlaying with gold, silver, or tin, צפה *tsaphah*, (Exod. 25. 24; 1Kings 6. 20,) and חפה *hhaphah*, (2Chron. 3. 25,) are also mentioned as processes well known.

The following fabrications from iron occur in various passages. The axe, (Deut. 19. 5; 2Kings 6. 5;) saws, (2Sam. 12. 31;) chisels for stone, (Deut. 27. 5;) iron pans, (Ezek. 4. 3;) bolts, chains, knives, pieces of armour, (1Sam. 17. 7;) and in one instance a bedstead. (Deut. 3. 11.) There were also war-chariots of iron. (Josh. 17. 16; Judges 1. 19.)

From copper or brass were made vessels and cups of all kinds, (Levit. 6. 28; Numb. 16. 39; 2Chron. 4. 16; Ezra 8. 27;) also pieces of armour, helmets, shields, spears, harness, (1Sam. 17. 5,6,38; 2Sam. 21. 16;) chains, (Judges 16. 21;) and mirrors. (Exod. 38. 8.) The larger vessels were cast, and likewise the columns which served for architectural ornament. (1Kings 7. 15.)

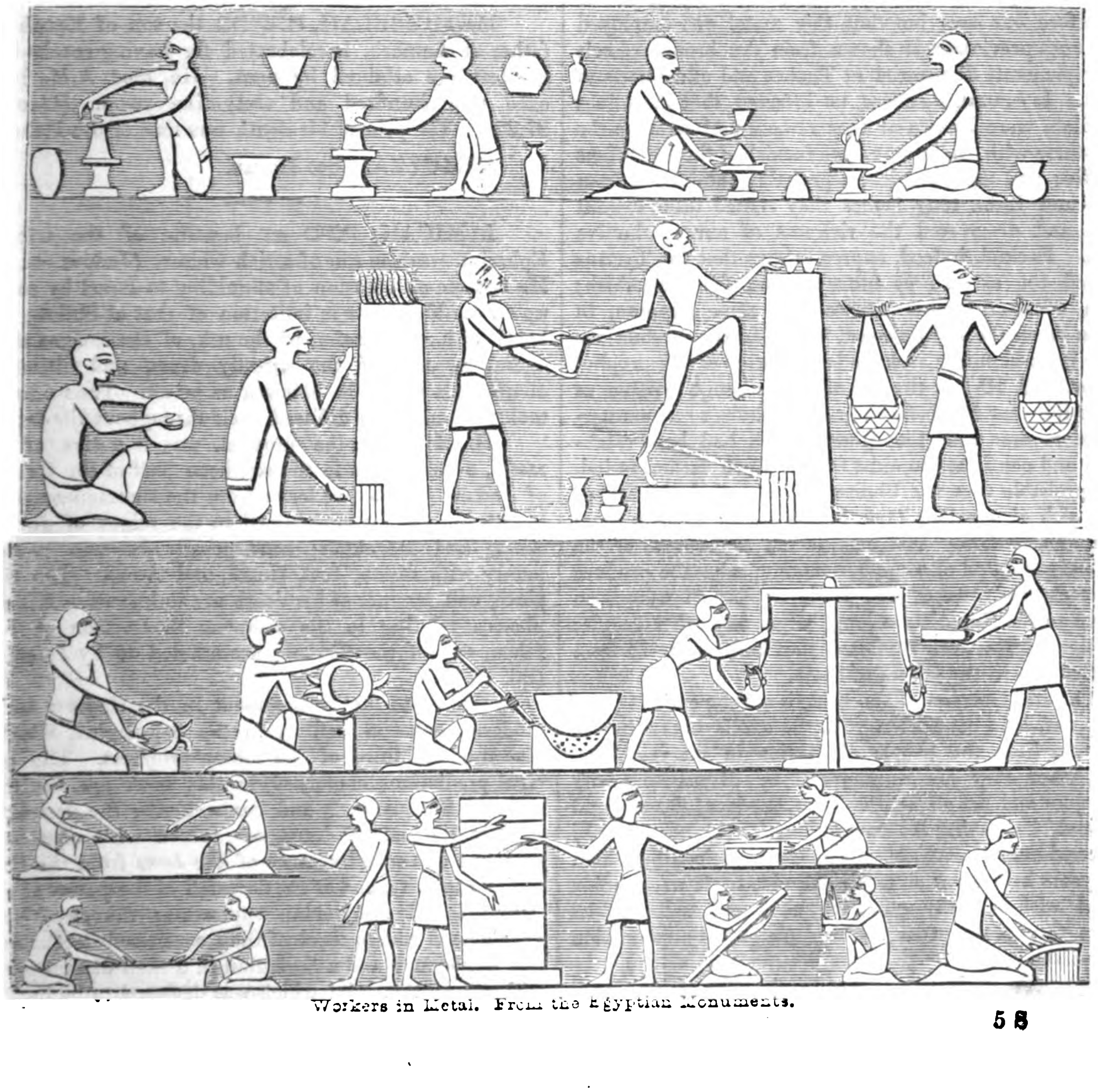
From lead were fabricated weights, and articles to measure with. (Amos 7. 7; Zech. 5. 8.)

From gold and silver were fabricated various descriptions of ornaments, particularly rings, also cups and other vessels. The sacred vessels of the Temple were principally made of the precious metals. (Ezra 5. 14.) Those who worshipped idols had them of silver and gold. (Isai. 2. 20; Acts 17. 29.) They had likewise other sacred things made of silver, (Acts 19. 24;) these were sometimes gilt upon the silver.

"From the mention of earrings and bracelets, and jewels of silver and gold, in the days of Abraham," says Sir John Gardner Wilkinson, "it is evident that in Asia, as well as in Egypt, the art of metallurgy was known at a very remote period; and workmen of the same countries are noticed by Homer as excelling in the manufacture of arms, rich vases, and other objects, inlaid or ornamented with metals. His account of the shield of Achilles proves the art of working the various substances of which it was made, copper, tin, gold, and silver, to have been well understood at that time; and besides those manufactured in the country from the produce of their own mines, the Egyptians exacted an annual tribute from the conquered provinces of Asia and Africa, in gold and silver, and in vases made of those materials.

"That the knowledge of gilding was coeval with the sojourn of the Israelites in the country is evident from the direct mention of it in the Bible, the ark of shittim wood made by Moses being overlaid with pure gold; and the casting of the metal is noticed on the same occasion; nor can we doubt that the art was derived by the Jews from Egypt, or that the Egyptians had long before been acquainted with all those secrets of metallurgy in which the specimens that remain prove them to have so eminently excelled."

By referring to the monuments of Egypt we are at once supplied with numerous particulars respecting the various processes of metallurgy. The Egyptians, it is evident, carried the working of metals to a very extraordinary degree of perfection, especially after they had invented the bellows and the siphon. The following illustrations are copied from the paintings in the tombs at Beni Hassan. In them almost every process of metallurgy will be found depicted, and the use of the blowpipe is a most remarkable feature.



Workers in Metal. From the Egyptian Monuments.

' For ordinary purposes," says Wilkinson, "copper was the metal most commonly used; arms, vases, statues, instruments and implements of every kind, articles of furniture, and numerous other objects were made of this metal, hardened by an alloy of tin, and even chisels for cutting stone, as well as carpenters' tools, and knives, were of bronze.

"It is not known at what period they began to cast statues and other objects in bronze, or if the use of beaten copper long preceded the art of casting in that metal. No light is thrown on this point by the paintings of Beni Hassan and Thebes, or by the tombs in the vicinity of the Pyramids, which, from their early date, would be an authority highly satisfactory and important. It is indeed singular that at no period do we find any representation among the many subjects connected with the trades, arts, and occupations of the Egyptians, which relate to this process; even in tombs or on monuments made at a time when we know, from positive evidence, that they were acquainted with it; another convincing proof that no argument against the existence of a custom ought to be derived from the circumstance of its not being indicated on the monuments. Many bronze statues have been found, evidently, from their style, of a very early period; but in the absence of a king's name, it is impossible to fix their exact date, though I feel persuaded that the art of casting metal was known before the commencement of the eighteenth dynasty, and it is probable that many specimens exist of the age of Osirtasen and Thothmes."

"We have no means of ascertaining the exact period when the Phœnicians first visited the coasts of Britain in search of tin; some have supposed about the year 400 or 450 before our æra; but that this metal was employed many ages previously is shown from the bronze vessels and implements discovered at Thebes and other parts of Egypt. It cannot, however, be inferred that the mines of Britain were known at that remote period, since the intercourse with India may have furnished the Egyptians with tin; and the Phœnicians probably obtained it from Spain and India long before they visited these distant coasts, and discovered the richness of our productive mines. Ezekiel, indeed, expressly says that the Tyrians received tin, as well as other metals, from Tarshish; which whether it was situated, as some suppose, in Arabia or on the Indian coast, traded in the productions of the latter country; and the lamentation of the prophet Ezekiel, (27. 12,) on the fall of Tyre, though written as late as the year 588 before our æra, relates to a commercial intercourse with that place, which had been established and continued to exist from a much earlier period. It is probable that the Phœnicians supplied the Egyptians with this article even before it was brought from Spain and Britain. The commercial intercourse of the two nations dated at a most remote epoch; the produce and coasts of Arabia and India appear to have been known to the Phœnicians long before any other people; and some have even supposed that they migrated from the Red Sea to the shores of Syria.

"The first mention of tin, though not the earliest proof of its use, is in connexion with the spoils taken by the Israelites from the people of Midian in the year 1452 B.C., when they are commanded by Moses to purify 'the gold and the silver, the brass, the iron, the tin, and the lead,' by passing it through the fire. (Numb. 31. 22.) Its combination with other metals is noticed by Isaiah 760 years before our æra, who alludes to it as an alloy mixed with a more valuable substance, and Ezekiel shows that it was used for this purpose in connexion with silver.

"Spain, in early times, was to the Phœnicians what America, at a later period, was to the Spaniards; and no one can read the accounts of the immense wealth derived from the mines of that country, in the writings of Diodorus and other authors, without being struck by the relative situation of the Phœnicians and ancient Spaniards, and the followers of Cortes or Pizarro and the inhabitants of Mexico or Peru. 'The whole of Spain,' says Strabo, 'abounds with mines . . . . and in no country are gold, silver, copper, and iron in such abundance or of such good quality; even the rivers and torrents bring down gold in their beds, and some is found in the sand:' and the fanciful assertion of Posidonius, regarding the richness of the country in precious metals, surpasses the phantoms created in the minds of the conquerors of America. The Phœnicians purchased gold, silver, tin, and other metals from the inhabitants of Spain and the Cassiterides, by giving in exchange earthenware vessels, oil, salt, bronze instruments, and other objects of little value, in the same manner as the Spaniards on their arrival at Hispaniola; and such was the abundance of silver, that after loading their ships with full cargoes, they stripped the lead from their anchors, and substituted the same weight of silver."

There are numerous beautiful specimens of Egyptian skill in metallurgy in the British Museum, consisting of mirrors, vases, bowls, cups, weapons, tools, &c., which are highly deserving of inspection by all who take an interest in the subject. See Brass; Copper; Gold; Iron; Lead; Silver; Tin.

METE-YARD, מדה *middah*, signifies a measuring line. (Levit. 19. 35.)

METHUSELAH, מתושלח the son of Enoch and father of Lamech, is celebrated for having reached the greatest age attained by man. He died A.M. 1656, aged nine hundred and sixty-nine years. (Gen. 5. 21,25.) The year of his death was that of the Deluge.

MEZUZZA. See House.

I. **MICAH,** מיכה an Israelite of the tribe of Ephraim, was the son of a rich widow. (Judges ch. 17.) He became an occasion of stumbling to Israel by setting up an establishment in imitation of that at Shiloh, probably with an imitation of the ark, of the images of the cherubim, and of the priestly dress, and ultimately obtaining a Levite to officiate as priest. Thus idolatry took root and soon diffused itself throughout the land.

II. **MICAH,** the prophet, was a native of Morasthi, a small town in the southern part of the territory of Judah; and, as we learn from the commencement of his predictions, he prophesied in the reigns of Jotham, Ahaz, and Hezekiah; consequently he was contemporary with Isaiah, Joel, Hosea, and Amos. The time, place, and manner of his death are unknown. His prophecies relating to the complete destruction of Jerusalem, and of the Temple, are alluded to by Jeremiah. (26. 18,19.)

According to the arrangement in the Hebrew and all modern copies, as well as in the Septuagint, Micah is placed as the third of the minor prophets. The principal predictions contained in this book are, the invasions of Shalmanezer and Sennacherib; the destruction of Samaria and of Jerusalem, mixed with consolatory promises of the deliverance of the Jews from the Babylonian captivity, and of the downfall of the power of their Assyrian and Babylonian oppressors; the cessation of prophecy in consequence of their continued deceitfulness and hypocrisy; and a desolation in a then distant period, still greater than that which was declared to be impending. The birth of the Messiah at Bethlehem is also expressly foretold; and the Jews are directed to look to the establishment and extent of his kingdom as an unfailing source of comfort amidst general distress. The prophecy of Micah, contained in the fifth chapter, is perhaps the most important single prophecy in all the Old Testament, and the most comprehensive respecting the personal character of the Messiah, and his successive manifestations to the world. It crowns the whole chain of predictions respecting the several limitations of the promised seed to the line of Shem, to the family of Abraham, Isaac, and Jacob; to the tribe of Judah; and to the royal house of David, terminating in his birth at Bethlehem, "the city of David." It carefully distinguishes his human nativity from his Divine nature and eternal existence; foretels the casting off the Israelites and Jews for a season; their ultimate restoration; and the universal peace which should prevail in the kingdom and under the government of the Messiah. This prophecy therefore forms the basis of the New Testament revelation, which commences with the birth of the Messiah at Bethlehem, the miraculous circumstances of which are recorded by St. Matthew and St. Luke in the introduction to their respective histories; the eternal subsistence of Christ as "the Word," in the sublime introduction of St. John's Gospel; his prophetic character, and second coming, illustrated in the four Gospels, and in the Apostolic Epistles.

The style of Micah is nervous, concise, and elegant, often elevated and poetical, but sometimes obscure from the sudden transitions of subject; and the contrast of the neglected duties of justice, mercy, humility, and piety, with the minute observance of the ceremonial sacrifices, affords a beautiful example of the harmony which subsists between the Mosaic and Christian dispensations, and shows that the Law partook of that spiritual nature which more obviously characterizes the religion of Jesus.

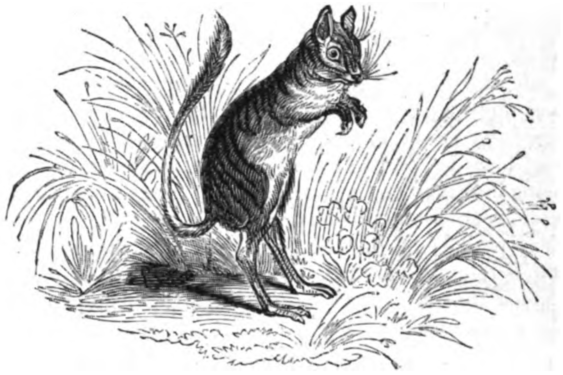
MICAIAH, the son of Imlah of Ephraim, was a prophet who lived in the time of Ahab, whom he in vain endeavoured to dissuade from his purposed expedition against Ramoth Gilead. (1Kings 22. 8-38.) See Lying Spirit.

MICE, עכבר *akbar*. The mouse is declared by Moses to be unclean, (Levit. 11. 29,) but the prophet Isaiah (66. 17) reproaches the Jews of his time with eating the flesh of mice and other things that were impure and abominable.

The common mouse and the field mouse are both too well known to need description, but we may remark that they are numerous enough in the East to commit very extensive ravages: thus Burckhardt acquaints us that the province of Hamah (Hamath) is the granary of Northern Syria, though the harvest never yields more than ten for one, "chiefly in consequence of the immense numbers of mice, which sometimes wholly destroy the crops." He subsequently repeats the same statement with reference to the crops of the Haouran; and it seems that throughout Syria the field mice commit dreadful havoc in the cultivated fields in those years when there has been little or no frost in winter. For this reason the Bedouins and peasants are encouraged to destroy them by a price upon the head of every one produced dead. Their ravages are sometimes experienced in England; a serious devastation in the young plantations of the Forest of Dean and the New Forest in 1812, 1813, was made chiefly by the short-tailed field mouse, which was found to be fifty to one as compared to its long-tailed congener. In the former of these forests 30,000 of both species were caught in the year ending March, 1814, besides a large number that were taken from the pitfalls by various animals and birds.

Some writers have thought that the jerboa (*Dipus sagitta*) is the mouse of the Scriptures, but the greater number, and more extensive ravages of the short-tailed field mouse, may render this doubtful.

The jerboa of Palestine and Syria is no doubt the same species as that in Egypt. The animal is about the size of a large rat, although its long hind legs and extended tail give it a much more conspicuous appearance. The body is short, well covered with long soft silky hair, externally of a fawn colour, with blackish zig-zag stripes; these tints being rather dusky, are set off by the fine shining white of the belly. They are miniature kangaroos without the pouch. The fore feet seem merely of use to rest upon the ground and to convey food to the mouth; for if the animals are frightened, or wish to proceed at a quick rate, they stand upon their hind legs only, and take leaps of four or five yards at a time, with the tail horizontally extended. The jerboa feeds after the manner of a squirrel, by the aid of its fore feet, which serve the purpose of hands. It is a lively harmless animal, lives entirely on vegetables, and burrows in the ground like a rabbit. The excavations which it forms are many yards long, oblique, and winding, but not more than half a yard from the surface of the ground. It is fond of warmth, making its nest of the finest and most delicate herbage. The jerboa does not hybernate in the warm climate of Egypt. Sonnini suspected it must do so in more northern climes; which conjecture has been confirmed by Pallas; and, according to Russell, a partial hybernation takes place even in Northern Syria. His captured jerboas began to grow sleepy towards the approach of winter, and slept two or three days together without eating; they then had a waking interval of two or three days, and they sometimes remained asleep for eight days together, without tasting food and without apparent signs of life, their limbs being quite stiff and their bodies cold to the touch. The burrows of the jerboas are of frequent occurrence in the plains and deserts of Palestine and Syria, and various travellers complain of the inconvenience of the numerous holes to their cattle. This, however, occurs less frequently in Palestine than in the bordering deserts. In particular, almost every traveller across the desert from Damascus to Palmyra, from the first discoverers of the ruins down to Addison, take notice of these burrows. The last mentioned traveller describes the soil of the vast plain upon which the traveller enters after quitting the last inhabited village as everywhere burrowed by the jerboa, in some parts completely honeycombed, which renders riding dangerous. He states that some of the animals were so tame as to sit up in



The Jerboa.

their holes, and watch the party as it passed. It was October, and he adds, "how the little animals exist at this season of the year appears to me passing strange, as the herbage is all burnt up, and there is no water." The flesh is reckoned a delicacy by the Arabs. Sonnini, however, heard that the flesh was not very palatable, and Russell heard that it was well tasted; but neither took the trouble to ascertain the fact.

Sir John Gardner Wilkinson observes, "The injuries caused by mice and rats, in a country like Egypt, were far from suggesting any sanctity in these destructive animals; though jerboas, from their more secluded habits and smaller numbers, might not have excited the same animosity, either among the peasantry, or the inhabitants of the towns. Two species of jerboa inhabit the country. They are the same which Pliny and Ælian mention as 'mice walking on two legs,' 'using,' as the latter observes, 'their fore-feet for hands, and leaping, when pursued, upon their hind legs.' Those with bristles like the hedgehog, described by Pliny, are still common in Egypt, principally in the desert, where their abode is among stones and fallen rocks. The mummies of mice and rats are said to have been found in the tombs of Thebes."

In 1Samuel 6. 5, we read that the Philistines, on the return of the ark of the Lord, inquired, "What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines." It seems it was a prevalent custom among the ancient idolatrous nations to offer to the god from whom they expected, or to whom they attributed the cure of their diseases, a representation in metal or otherwise, of the parts affected, of the disease itself, or of the means of cure. On this principle the Philistines sent not only the images of their emerods, with reference to their disease, but also images of the "mice" which marred the land. The same practice still subsists in India, as Mr. Roberts informs us that "it is a remarkable fact, that when the Hindoos are afflicted in any particular member, (or in the person generally,) they make an image to represent the afflicted part, and send it to the temple of Kanda Swamy, the Scandan of Bengal, in order to get relieved from their trouble. The temple of Kattaragam (sacred to Scandan,) is famous in all parts of the East for the cures which have been performed by the deity there. Hence may be seen pilgrims at its shrine, suffering under every kind of disease, who have walked, or have been carried, from an immense distance. The images presented are generally made of silver, and I have seven of them in my possession, which were offerings in the famous temple already mentioned. The first represents a boy with a very large belly, which has probably been presented by the parents for their child labouring under that (very common) complaint. The second is that of an infant, probably sent by a mother who had a sick infant. The third is, I suppose, intended to represent an old man, who may have made a vow in his sickness that he would present an image of silver to the temple should he recover." Among the Greeks and Romans, the temples of Æsculapius and of other gods, supposed to have the care of men's health, were crowded with similar representations, and, like many other heathenish customs, this is still the practice of many of the more ignorant votaries of the Romish church.

MICHAEL, מיכאל Sept. *Μιχαηλ*, (Dan. 10. 13,21; Jude 9; Rev. 12. 7,) is the name of one of the seven archangels, stated by the Talmudists to be the intercessor for the Jewish people before the throne of God. See ANGEL and ARCHANGEL.

The Apostle Jude speaks (v. 9,10,) of Michael contending with the devil, and disputing about the body of Moses; an expression which has given rise to many opinions. Without entering upon a recital of these, we may remark that the opinion of Dr. Macknight seems to be the most reasonable, and the least liable to exception.

In Daniel 10. 13,21, and 12. 1, Michael, he remarks, is spoken of as one of the chief angels who took care of the Israelites as a nation; he may, therefore, he thinks, have "been the angel of the Lord," before whom Joshua the high-priest is said to have stood, "Satan being at his right-hand to resist him," (Zech. 3. 1,) namely, in his design of restoring the Jewish church and state, called by Jude "the body of Moses," just as the Christian church is called by St. Paul "the body of Christ." Zechariah adds, "And the Lord," that is, the angel of the Lord, as is plain from v. 1, "said unto Satan, The Lord rebuketh thee, O Satan! even the Lord who hath chosen Jerusalem, rebuketh thee." Dr. Adam Clarke adopts this view of the passage, and adds to the remarks of Dr. Macknight the following:

"Among the Hebrews גוף *guph*, 'body,' is often used for a thing itself; so Romans 7. 24, 'the body of sin,' signifies sin itself. So the body of Moses may signify Moses himself; or that in which he was particularly concerned, namely, his institutes, religion, &c." See JUDE.

MICHMASH, מכמס *Michmas*, or מכמש *Michmash*; Sept. *Μαχμας*, was a city belonging to the tribe of Benjamin, (Ezra 2. 27; Nehem. 7. 31,) about ten miles from Jerusalem, to the east of Beth-Aven. Contiguous to this place was a ledge of sharp rocks, two of which, named Bozez and Sineh, faced Michmash and Gibeah; the one north, the other south. One of these was ascended by Jonathan and his armour-bearer, who routed the garrison of the Philistines that defended the pass of Michmash. In the vicinity of this place were caves, thickets, rocks, and pits, in which the Israelites concealed themselves from their enemies. (1Sam. 13. 6.) Here Sennacherib laid up his heavy carriages and provisions, and probably mustered his army, when he invaded Judea. (Isai. 10. 28.) After the return from the captivity, Michmash was rebuilt, (Nehem. 11. 31,) and a village called Mukhmas still occupies its site. Rocks and pits characterize the present appearance of the place to which tradition has given the name of Michmash; but no thickets or bushes are to be seen. A succession of low and barren hills leads up to the higher one of Michmash, which commands a fine and extensive view. There are also several caves on the spot. Mr. Rae Wilson states "at present this place is distinguished by the name of Beer, signifying a well; most probably from its containing a very delicious spring of water."

Professor Robinson, however, gives a different account. He thus describes the country northward of Jerusalem: "Our first excursion from Jerusalem was made on horseback, and occupied two days, the 4th and 5th of May. We were accompanied by friends from the city, and made in all a party of six, besides our attendants. Our road led at first north-east over the ridge which extends northward from the Mount of Olives; and after crossing several wadys and hills, we came in about an hour to Anâta, the ancient Anathoth, the birth-place of Jeremiah. It is a miserable village, situated on a high ridge which slopes gradually to the east, with a deep valley on the north. From this point there is a wide view over the whole eastern slope of the mountainous region; including also the valley of the Jordan, and the northern part of the Dead Sea. The whole tract is made up of deep rugged valleys, running eastward, with broad ridges of uneven table-land between, often rising into high points. The sides of the valleys are so steep that, in descending into them, we were usually obliged to dismount from our horses. The whole district is a mass of limestone rock, which everywhere juts out above the surface, and imparts to the whole land only the aspect of sterility and desolation. Yet wherever soil is found among the rocks it is strong and fertile; fields of grain appeared occasionally; and fig-trees and olive-trees were scattered everywhere among the hills. Lower down the slope, towards the Jordan valley, all is desert. The region now before us was that alluded to in Isaiah 10. 28 *et seq.*, where the approach of Sennacherib towards Jerusalem is described. Proceeding from Anathoth northwards, and crossing two deep valleys, we came in eighty minutes to Jeba, the ancient Gibeah of Saul. West of this, on a conical hill near the Nablous road, is Râm, the ancient Ramah, now a deserted village. North-east of Jeba, across the very deep valley, lies Mukhmas, the ancient Michmash, to which we came in about three-quarters of an hour. In the bottom of the valley, directly between Jeba and Mukhmas, are two conical hills, not very high, which are probably the scene of Jonathan's romantic adventure against the Philistines recorded in 1 Samuel, ch. 14. From Mukhmas we continued our way northward to Deir Diwan, a large village lying also on the southern brow of a deep valley. In this vicinity must have been the site of ancient Ai. It probably lay a short distance south of the modern village, where are still the remains of an ancient city, such as portions of wall, reservoirs for water, and sepulchres hewn in the rock."

MID-DAY. The word צהרים *tsaharaim*, rendered in our version "mid-day" in 1 Kings 18. 29, is translated "noon" in Genesis 43. 16,25; Deut. 28. 29. The word in the original is in the dual form, and signifies properly "double light." See Afternoon; Day; Hour; Time.

MIDIAN, מדין The land of Midian, or country of the Midianites, (Exod. 3. 1,) derived its name from Midian, the son of Abraham by Keturah. This country extended from the east of the land of Moab, on the east of the Dead Sea, southward along the Elanitic gulf of the Red Sea, stretching some way into Arabia. It further passed to the south of the land of Edom, into the peninsula of Mount Sinai. To it Moses retired from Egypt, and in it dwelt Jethro, one of whose daughters Moses married. (Exod. 2. 21.)

MIDIANITES, מדינים Sept. *Μαδιανιται, Μαδιηναιοι.* (Gen. 25. 2,4; Judges 6. 7.) The Midianites occupied a large tract of country reaching from the north-east of the Dead Sea, far into the Arabian peninsula; and accordingly they are often distinguished by writers into the northern and southern Midianites. The latter were also called Cushites, because they occupied the country that originally belonged to Cush; they retained the knowledge of the true God, as we may infer from the story of Jethro, (Exod. ch. 2, 3,) which appears to have been lost among the eastern or northern Midianites, (Gen. 25. 2-6; 37. 28; Exod. 2. 3,18;) these latter were either subject to or allied with the Moabites; and their women were the principal means of seducing the Israelites to idolatry, which wickedness was punished by the almost total destruction of their nation. (Numb. 22. 4-7; ch. 25, 31.)

The Midianites, together with their neighbours the Ishmaelites, were early engaged in the trade between the East and the West, as we find those to whom Joseph was sold carrying spices, the produce of the East, into Egypt; and taking Gilead in their way, to add the highly prized balm of that country to their merchandise. It appears that at the time of the passage of the Israelites through the country of the Amorites, the Midianites had been subdued by that people, as the chiefs or kings of their five principal tribes are called dukes, or lieutenants, of Sihon. (Josh. 13. 21.) It was at this time that the Midianites, alarmed at the numbers and progress of the Israelites, united with the Moabites in sending for Balaam, the soothsayer, thinking to do that by incantation which they despaired of effecting by force. The result of this measure, the constraint imposed on Balaam to bless instead of to curse, and the subsequent defeat and slaughter of the Midianites, form one of the most interesting narratives in the early history of the Jews. (Numb. ch. 22-25, 31.) About two hundred years after this, the Midianites having recovered their numbers and their strength, were permitted by God to distress the Israelites, for the space of seven years, as a punishment for their relapse into idolatry. But at length their armies, which had encamped in the valley of Jezreel, were miraculously defeated by Gideon. (Judges ch. 6-8.) The Midianites appear not to have survived this second discomfiture as a nation, but became gradually incorporated with the Moabites and Arabians.

MIDNIGHT, חצי הלילה *hhatsi ha-laila*, (Exod. 12. 29,) *μεσονυκτιον*, (Acts 16. 25,) signifying the middle of the night. In the New Testament the term is used to denote the midnight watch. (Mark 13. 35.) See Day; Hours.

MIGDOL, מגדול Sept. *Μαγδωλον*, was a town in Egypt not far from the Arabian Gulf. (Exod. 14. 2; Jerem. 44. 1; 46. 14.) It was one of the cities in which the Jews dwelt that took Jeremiah with them to Egypt, as the prophet informs us in the following passage:—"The word that came to Jeremiah concerning all the Jews who dwelt in the land of Egypt, who dwelt at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros." (ch. 44. 1.) This passage likewise points out Egypt Proper, or the northern division of Egypt, in opposition to the land of Pathros, or the southern division of it, as the region in which Migdol stood; and the history of the journeyings of the children of Israel from Egypt indicates the part of this northern division in which it stood, namely, near the end of the Red Sea, on the western shore of it; for, in Exodus 14. 2, we read that the last encampment of the Israelites before they went across the Red Sea, was between Migdol and that sea. Some writers, however, think the Migdol of Jeremiah stood on the verge of the desert between Egypt and Canaan, and much nearer to the Mediterranean than to the Red Sea. Herodotus represents Nekus, or Pharaoh Necho, as gaining a great victory over the Jews, when Josiah was killed, at this place, mistaking Magdolon for Megiddo.

The name Migdol signifies a tower, whence it is probable that the city so designated was a strong fortress. See Magdala.

MIGRON, מגרון (1 Sam. 14. 2; Isai. 10. 28,) was a city in the tribe of Benjamin to the south of Aiath and north of Michmash, but nothing is now known of it.

MILDEW, ירקון *yirakon.* (Deut. 28. 22; Amos 4. 9.) This term appears to refer to the state of turning yellow, in reference to the fading of trees and plants.

The Arabic applies the word *yirakon* to human beings, as well as to corn, and thus describes the disease called in Europe yellow jaundice. Forskal was informed, in Arabia, by a Jew, that it was the general opinion there that it is a mild breeze, dangerous to the corn, by which the ears are turned yellow. See AGRICULTURE.

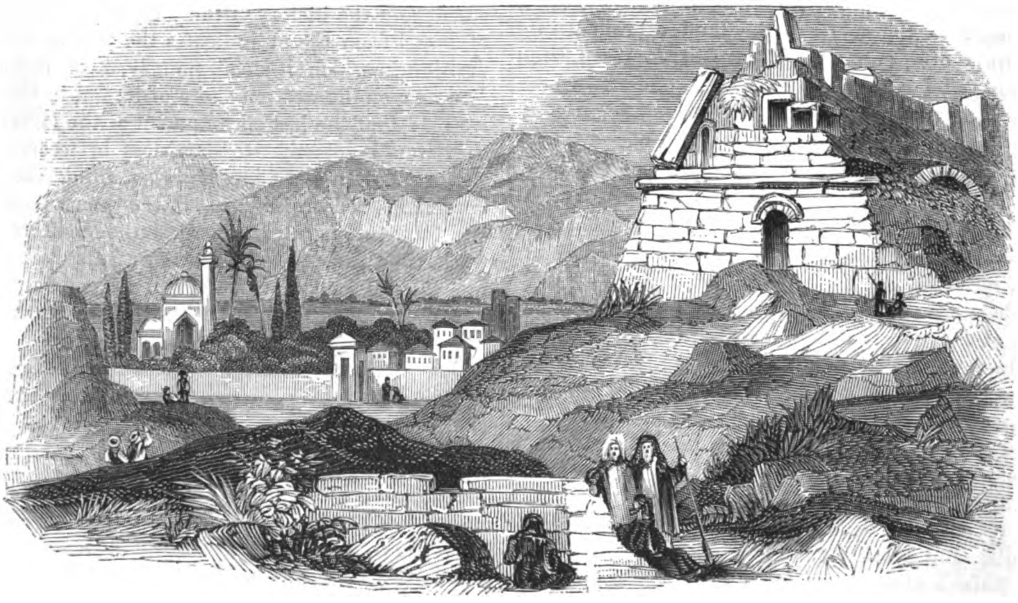
MILE, μιλιον. (Matt. 5. 41.) This refers to the Roman *milliare*, or mile of a thousand paces, whence its name; the milliare is usually estimated at one thousand six hundred and eleven yards, the English mile containing one thousand seven hundred and sixty. The Romans commonly measured by *millia*, or miles, and the Greeks by *stadia*, or furlongs.

MILETUS, Μιλητος, a sea-port of Asia Minor, in the province of Caria, and the capital of Caria and Ionia, stood near the mouth of the Meander, sixty-five miles south of Smyrna. It was here that St. Paul delivered to the elders of the church of Ephesus that affecting discourse which is recorded in Acts 20. 17-35. There was another Miletus in Crete, where St. Paul left Trophimus sick. (2Tim. 4. 20.)

Miletus was once powerful and illustrious: it was the first settled of the Greek colonies in Ionia, and claimed to be the mother of not fewer than seventy-five cities in Pontus, Egypt, and various other parts. It was styled the head and metropolis of Ionia, the bulwark of Asia; but, like other great cities, underwent many vicissitudes. Having joined in the revolt of the Ionian cities against the Persian king, it was besieged and taken by the Persians, in the reign of Darius Hystaspes, (B.C. 493,) when the inhabitants were obliged to quit their city; but being afterwards allowed to return, Miletus again rose to great wealth and distinction. It opposed a vigorous resistance to Alexander the Great; but, instead of punishing, the conqueror magnanimously restored the city to her ancient freedom. It appears to have also been indulgently treated by the Romans; and it continued to be a considerable city till it fell, in the thirteenth century, into the hands of the Ottoman Turks, when it sank into ruin; and its harbour being neglected, has been long almost filled up.

The citizens of Miletus early distinguished themselves by their skill in navigation, and still more by the number of the colonies they had established along the coast of the Hellespont, the Propontis, and the Euxine, which enabled them to secure the greater part of the trade in slaves, which, in ancient times, were principally furnished by the country round the Euxine, as well as the trade in corn, fish, and furs. She was likewise celebrated for her numerous works of art, the magnificence of her festivals, and the luxury, refinement, and opulence of her people. Among her most illustrious citizens were Thales, one of the seven wise men; Hecatæus, one of the most ancient historians; the philosophers Anaximander and Anaximenes; Timotheus, the celebrated musician and poet. In fact, Miletus was the Athens of Ionia.

Miletus is now a mean, deserted place, which still, however, bears the name of Palat, or Palatia, the Palaces. Dr. Chandler gives us the following description of its present condition:—"The principal relic of its former magnificence is a ruined theatre; which is visible afar off, and was a most capacious edifice, measuring four hundred and fifty-seven feet long. The external face of this vast fabric is marble. On the side of the theatre next the river is an inscription in characters rudely cut, in which the city Miletus is mentioned seven times. This is a monument of heretical Christianity. One Basilides, who lived in the second century, was the founder of an absurd sect, called Basilidians, and Gnostics, the original proprietors of the many gems with strange devices and inscriptions, intended to be worn as amulets or charms, with which the cabinets of the curious now abound. One of their idle tenets was, that the appellative Jehovah possessed signal virtue and efficacy. They expressed it by the seven Greek vowels, which they transposed into a variety of combinations. This superstition appears to have prevailed in no small degree at Miletus. In this fragment the mysterious name is frequently repeated, and the Deity six times invoked: 'Holy Jehovah, preserve the town of the Milesians, and all the inhabitants.' The archangels also are summoned to be their guardians, and the whole city is made the author of these supplications; from which, thus engraved, it expected, as may be presumed, to derive lasting prosperity, and a kind of talismanic protection. The whole site of the town, to a great extent, is spread with rubbish and overrun with thickets. The vestiges of the heathen city are pieces of wall, broken arches, and a few scattered pedestals and inscriptions, a square marble urn, and many wells. One of the wells has belonged to a statue of the Emperor Hadrian, who was a friend to the



Miletus.

Milesians, as appears from the titles of Saviour and Benefactor given him. Another supported the statue of the Emperor Severus, and has a long inscription with this curious preamble: 'The senate and people of the city of the Milesians, the first settled in Ionia, and the mother of many and great cities, both in Pontus and Egypt, and various other parts of the world.' From the number of forsaken mosques, it is evident that Mohammedanism has flourished in its turn at Miletus. The history of this place, after the declension of the Greek empire, is very imperfect. The whole region has undergone frequent ravages from the Turks, while possessed of the interior country, and intent on extending their conquests westward to the shore. One sultan, in 1175, sent twenty thousand men, with orders to lay waste the Roman provinces, and bring him sea-water, sand, and an oar; all the cities on the Meander and on the coast were then ruined. Miletus was again destroyed towards the end of the thirteenth century by the conquering Othman."

MILITARY DISCIPLINE. See ARMS, ARMOUR, ARMY.

MILK, חלב *hhalab.* (Gen. 18. 8; 49. 12; Judges 5. 25.) Milk, principally that of sheep and goats, forms an important part of the diet of people in the East, and enters largely as an ingredient into the composition of their prepared dishes. The word חמאה *hhamah*, usually rendered "butter," in our version, equally applies to thick curdled milk or cream, in various states of consistence. The Arabs make much use of butter-milk; and coagulated sour milk, diluted with water. Although unpleasant at first to strangers, the natives swallow it with avidity. From the frequent mention of milk in the Scriptures, it is evident that its use must have been very common among the Hebrews.

In the present made by Jacob to Esau, (Gen. 32. 15,) we read of "thirty milch camels with their colts." Milch camels, among the Arabs, constitute a principal part of their riches. Niebuhr relates that among other dishes presented to him by the Arabs at Menayre, there was also camel's milk; that it was indeed considered cooling and healthy in these hot countries, but that it is so clammy, that when a finger is dipped into it, and drawn up again, the milk hangs down from it like a thread. Another traveller, in his *Account of Morocco*, states, that "the Moors also drink camels' milk; and when they have milked them for a short time, they suffer the young camels to suck, and then begin to milk again, partly to share it with the young camels, and partly to make the camels give the milk better."

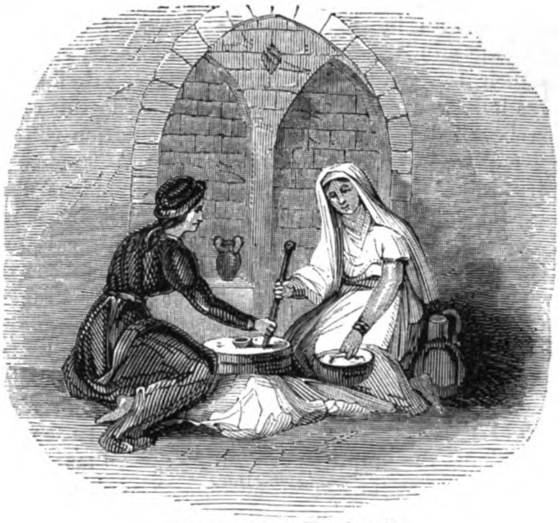
In Proverbs 27. 27, goat's milk is referred to: "And thou shalt have goat's milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens." Russell informs us that goats are chiefly kept for this purpose, that they yield it in no inconsiderable quantity, and that it is sweet and well tasted. This at Aleppo is, however, chiefly from the beginning of April to September; the people being generally supplied the other part of the year with cow's milk, such as it is; for the cows being commonly kept at the gardens and fed with the refuse, the milk generally tastes so strong of garlic or cabbage leaves as to be very disagreeable." Butter and cheese are usually made of the milk of goats and sheep, and cow's milk, where it is to be had, is held in comparatively little esteem.

In Job 10. 10, it is said, "Hast thou not poured me out as milk, and curdled me like cheese?" Roberts remarks, "Much philological learning has been brought to the explanation of this passage. In the preceding verse, Job is speaking of his death. 'Wilt thou bring me unto dust again?' But what has the pouring out of milk to do with death? The people of the East pour milk upon their heads, after performing the funeral obsequies. Has a father a profligate son, one he never expects to reclaim, he says, in reference to him, 'Ah! I have poured milk upon my head;' that is, 'I have done with him; he is as one dead to me.'—'And curdled me like cheese.' The cheese of the East is little better than curds; and these are also used at the funeral ceremonies."

In Job 21. 24, we read, "His breasts are full of milk, and his bones are moistened with marrow." The margin of our version has, for "breasts," "milk-pails;" and Roberts informs us, "Of a man who is very rich it is common to say, 'His chatties (vessels) are full of milk.' But of a good king, or governor, it is said, 'He nourishes like the king whose breasts are full of milk.' 'Yes; he so rules, that the hearts of the goddess of the earth are full of milk.'"

Milk and honey in figurative language are the emblems of fertility; and Bochart observes that this phrase occurs about twenty times in the Scriptures. Milk sometimes denotes the unadulterated word of God, as in 1 Peter 2. 2, compared with Isaiah 55. 1. St. Paul compares some of his converts to little children, to be fed with milk, and not with solid food. (1 Cor. 3. 2; Heb. 5. 12.) A land flowing with milk and honey, as Canaan is described to be, (Josh. 5. 6,) is a country of extraordinary fertility. By the Prophets, the kingdom of the Messiah is represented as a time of great abundance, "when the hills shall flow with milk," (Joel 3. 18;) and Isaiah says to the Church, ch. 60. 16, "Thou shalt also suck the milk of the Gentiles, and shalt also suck the breast of kings."

MILL, רחים *rachaim.* (Exod. 11. 5; Numb. 11. 8.) Fine meal, that is, corn or grain ground or beaten fine, is spoken of as far back as the time of Abraham, (Gen. 18. 6,) hence mills and mortars must have been known at that time. The mill common among the Hebrews scarcely differed at all from that which is used at the present day in Egypt and the East. It consisted of two circular stones two feet in diameter and half a foot in thickness. The lower one, called תחתי *tachtiy*, and פלח *pelach*, (Deut. 24. 6,) or פלח תחתית *pelach tachthith*, (Job 41. 24,) exhibited a slight rise or elevation in the centre, and was fixed in the floor; the upper one, called רכב *recheb*, (Judges 9. 53,) was moveable, and in order to make it fit the nether one precisely, was



The Eastern Hand-mill.

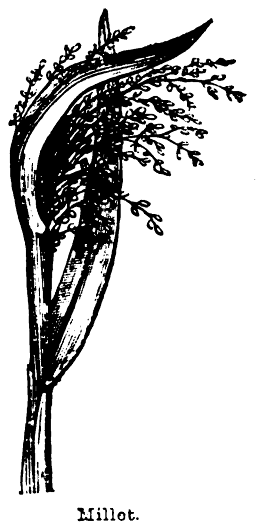
slightly hollowed. In the middle of it was a hole, through which the corn to be ground was admitted. The upper stone had a handle attached to it, by which it was moved upon the lower, and the corn and grain were in this way broken. There were sieves attached to the mill which separated the flour from the bran; the bran was put into the mill again and ground over. The sieves were made of reeds; those made of horse-hair were a later invention. Sir John Chardin remarks, that the persons employed in grinding are "generally female slaves, who are least regarded or are least fitted for anything else; for the work is extremely laborious, and esteemed the lowest employment about the house. Thus it is said, 'And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid servant that is behind the mill.'" (Exod. 11. 5.)

The manner in which the hand-mill is worked in Palestine is thus described by Dr. Edward Daniel Clarke: "Scarcely had we reached the apartment prepared for our reception, when, looking from a window into the court yard belonging to the house, we beheld two women grinding at the mill, in a manner most forcibly illustrating the saying of Our Saviour: 'Two women shall be grinding at the mill, the one shall be taken and the other left.' They were preparing flour to make our bread, as it is always customary in the country when strangers arrive. The two women seated upon the ground opposite to each other, held between them two round flat stones, such as are seen in Lapland, and such as in Scotland are called querns. In the centre of the upper stone was a cavity for pouring in the corn, and by the side of this an upright wooden handle for moving the stone. As this operation began, one of the women opposite received it from her companion, who pushed it towards her, who again sent it to her companion; thus communicating a rotatory motion to the upper stone, their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine."

When they are not impelled, as in this instance, to unusual exertion by the arrival of strangers, the women grind their corn in the morning at break of day; the noise of the mill is then to be heard everywhere, as they bake their bread every day, and commonly grind their corn as it is wanted. The females engaged in this operation beguiled the period of toilsome exertion with a song; and we learn from an expression of Aristophanes preserved by Athenæus, that the Grecian maidens also accompanied the sound of the millstones with their voices. The noise of the millstone is therefore, with great propriety, selected by the prophet as one of the tokens of a populous and thriving country: 'Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle, and this whole land shall be a desolation." (Jerem. 25. 10,11.) The custom of daily grinding corn for the family, shows the propriety of the law: "No man shall take the nether or the upper millstone to pledge, for he taketh a man's life to pledge;" because if he take either the upper or the nether millstone, he deprives him of his daily provision, which cannot be prepared without them. The fact that it was performed only by women and menials, displays also the vindictive contempt which suggested the punishment of Samson, the captive ruler of Israel, whom the Philistines, with barbarous contumely, compelled to perform the meanest service of a female slave; they sent him to grind in the prison. (Judges 16. 21.) The prophet Isaiah, speaking of the judgment upon Babylon, says, "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: there is no throne, O daughter of the Chaldæans. Take the millstones, and grind meal," but not with the wonted song: "Sit thou silent, and get thee into darkness," (47. 1,2,5,) there to conceal thy vexation and disgrace.

Sir John Gardner Wilkinson describes the mills used by the ancient Egyptians for grinding corn as consisting of two circular stones, nearly flat, the lower one fixed, while the other turned on a pivot or shaft rising from the centre of that beneath it; and the grain, descending through an aperture in the upper stone immediately above the pivot, gradually underwent the process of grinding as it passed. It was turned by a woman, seated, and holding a handle fixed perpendicularly near the edge. Roberts also describes the mill in India as consisting of "two circular stones about eighteen inches in diameter, and three inches thick. The top stone has a handle in it, and works round a pivot, which has a hole connected with it to admit the corn. The mortar also is much used to make rice flour. It is a block of wood, about twenty inches high, and ten inches in diameter, having a hole scooped out in the centre. The pestle is a stick of about four feet long, made of iron-wood, having an iron hoop fixed to the end." See AGRICULTURE; MORTAR.

MILLET, דחן *dochan.* (Ezek. 4. 9.) It has been a subject of controversy whether millet or dourra be the dochan mentioned in the above passage, though the rendering of our version is supported by Hiller and Celsius. Millet (*Panicum miliaceum* of Linnæus) is cultivated not only in the East, but in the South of Europe. The plant rises with a reed-like channelled stalk, from three to four feet high; at every joint there is one seed-like leaf, joined on the top of the sheath, which embraces and covers that joint of the sheath below the leaf and is clothed with soft leaves; the stalk is terminated by a large loose panicle, hanging on one side. In the East millet is used as bread-corn, but in Europe it is almost exclusively employed to feed animals; poultry are fond of the grain, and cattle are partial to its straw. The dourra, (*Holcus sorghum,*) which may be distinguished on the Egyptian monuments, is still extensively cultivated in Palestine, Syria, Arabia, Egypt, and Nubia. In the countries south of Egypt wheat is scarcely known, and dourra forms the principal product, constituting the chief food of man and beast. Besides being made into bread, much of it is also consumed in the form of pap, seasoned with salt, and sometimes the grains are boiled and eaten like rice. When made into bread it is mixed with oil, butter, camel's milk, and other unctuous substances, and is almost the only food eaten by the common people of Arabia Felix. Niebuhr found it so disagreeable that he would willingly have preferred plain barley bread; but Rauwolf seems to have been of a different opinion, or was not so difficult to please. "Of this grain," he observes, "they bake very well-tasted bread and cakes, and some of them are rolled very thin, and laid together after the manner of a letter; they are about five inches broad, six long, and



Millet.

two thick, and of an ashen colour." The grain, however, is greatly inferior to wheat or barley, and must therefore form an indifferent species of bread.

Sir John Gardner Wilkinson, in his enumeration of the products of ancient Egypt, as evinced by paintings and seeds preserved in the tombs, having noticed wheat, beans, lentiles, all which are mentioned in Ezekiel 4. 9; remarks, "Another species of grain, with a single round head, was plucked up by the roots, but formed in the Thebaid, at least, a much smaller proportion of the cultivated produce of the country. Its height far exceeds the wheat, near which they represent it growing; and its general appearance cannot better answer to any of the order of gramina than to the sorghum or Egyptian dourra." And in another place he observes, "Besides wheat, other crops are represented in the paintings of the tombs; one of which, a tall grain, is introduced as a production both of Upper and Lower Egypt. From the colour, the height to which it grows, compared with the wheat, and the appearance of a round yellow head it bears on the top of its bright green stalk, it is evidently intended to represent the dourra, or *Holcus sorghum*. It was not reaped by a sickle, like the wheat and barley, but men, and sometimes women, were employed to pluck it up; which being done, they struck off the earth that adhered to the roots with their hands, and having bound it in sheaves, they carried it to what may be termed the threshing floor, when, being forcibly drawn through an instrument armed at the summit with metal spikes, the grain was stripped off, and fell upon the well-swept area below; a satisfactory illustration of which is given in one of the agricultural scenes of a tomb at Eilethyas."

MILLO, מלוא (2Sam. 5. 9.) Some writers are of opinion that this was a valley in Jerusalem, which separated ancient Jebus from the city of David, but was afterwards filled up by David and Solomon; others say it was a place in Jerusalem adjacent to the city of David: but from the devastation which Jerusalem has so repeatedly suffered, the truth cannot now be determined. All that is really known is the fact that David began to build about Millo, and gave the command of the place to Joab. (1Chron. 11. 8.) There is also mention made, in the reign of Hezekiah, of "Millo, in the city of David," and which therefore must have been either upon Mount Zion, or some place adjacent. (2Chron. 32. 5.)

We also read of the house of Millo as the name of a family. In Judges 9. 6 it is said: "And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king by the plain of the pillar that was in Shechem:" from which it has been concluded that the "men of the city" were the inferior inhabitants, and "the house of Millo" some powerful family who were the governors of the place; both of whom on this occasion met in the senate-house, to set the crown upon the head of their favourite.

MINCING, טפף *taphaph*. (Isai. 3. 16.) This phrase occurs in the prophet's description of the behaviour of the "daughters of Jerusalem." The Hebrew word, as well as the Arabic *taf*, refers to the taking small and quick steps, the affected pace of a coquettish woman. The passage might be rendered, "they walk and trip along."

MINISTER. See Priest.

MINNI, מני (Jerem. 51. 27,) is the name of an ancient kingdom, the king and troops of which assisted the Medes and Persians to destroy Babylon. According to the Syriac and Chaldee, it is the same as Armenia; but perhaps only a single province may be here intended, since אררט *Ararat* is particularly mentioned.

MINNITH, מנית (Judges 11. 33,) was a city beyond Jordan, in the land of the Ammonites, situate at a short distance from Heshbon. It was celebrated for fine wheat according to Ezekiel 27. 17, but nothing is now known of it.

MINSTREL, מנגן *minaggin*, (2Kings 3. 15;) *αυλητης*. (Matt. 9. 23.) In these two passages mention is made of minstrels in a manner that calls for some elucidation. In the first Elisha says, "Now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him," and he delivered a prophecy of a supply of water to his countrymen, and the destruction of the Edomites. The other passage refers to the raising of Jairus' daughter, and affords another proof of the unchangeableness of customs in the East.

Music was often employed among the Hebrews, more particularly for purposes of a sacred character, and we may suppose that the prophet Elisha commanded the minstrel to sing with his music, a hymn to Jehovah, setting forth his being a God that gave rain, that preserved such as were ready to perish, the giver of victory, and whose power was equally operative in every place. The coming of the spirit of prophecy upon Elisha, enabling him to declare a speedy copious fall of rain, and a complete victory over the enemies of the Israelites immediately upon the submissive compliance of the idolatrous prince Jehoram with the requisition of the prophet; and such a hymn in praise of the God of Israel, appears as probable an interpretation, as the supposing he desired the minstrel to play some soft composing tune to calm his ruffled spirits, and to qualify him for the reception of the influences of the spirit of prophecy. Singing was and is so frequently joined with the sound of musical instruments, that it will generally be supposed the minstrel sang as well as played before Elisha, and especially when it is recollected that songs in the East are frequently extemporaneous. It is natural, therefore, to infer that the prophet required something to be sung suitable both to his character and to the occasion.

In the passage in the New Testament it is said, "And when Jesus came into the ruler's house, [he] saw the minstrels and the people making a noise." This may be illustrated by the present usages in Egypt, where it is customary for the lower class of people, upon the occasion of a death, to call in women who play on the tabor, and whose business it is, like the hired mourners in other countries, to sing elegiac airs to the sound of that instrument, which they accompany with the most frightful distortions of their limbs. These women attend the corpse to the grave, intermixed with the female relations and friends of the deceased, who commonly have their hair in the utmost disorder, their heads covered with dust, their faces daubed with indigo, or at least rubbed with mud, and howling like maniacs. Such were the minstrels whom Our Lord found in the house of Jairus, round the bed on which the dead body of his daughter lay. The instruments employed on such occasions by the minstrels appear to have been pipes, as the Greek word *αυλητης* denotes. The noise and tumult of these hired mourners, and the other attendants, is excessive, and it appears to commence immediately after the person expires. "The moment," says Sir John Chardin, "any one returns from a long journey, or dies, his family burst into cries that may be heard twenty doors off; and this is renewed at different times, and continues several days, according to the vigour of the passions. Especially are these cries long and frightful in the case of death." See Mourning Women; Music AMD Musical Instruments.

MINT, *ηδουσμον*, (Matt. 23. 23; Luke 11. 42,) is a well-known garden-herb. The Jewish writers mention mint as one of the herbs to be tithed, and subject to the law of the seventh year; and it seems that it was strewed on the floors of their houses and in their synagogues, probably on account of its agreeable smell. Mint is placed by Theophrastus among those herbs which, from their daily use in domestic economy, were distinguished by the common appellation of *λαχανα*, or potherbs, and were, therefore, largely cultivated by the ancient gardener and husbandman.

MIRACLE, מוֹפת *mophilh.* (Exod. 7. 9.) Some of the strongest arguments for the Divine authority both of the Jewish and the Christian religion, arise from the miracles that were wrought to confirm them, the subject of miraculous interposition is therefore one of great importance, and must ever deserve the particular attention of the Biblical student. Happily for Christians of the present day, the doctrine of miracles has been investigated by a host of able writers during the last and present century, among whom we may especially mention the names of Campbell, Douglas, Farmer, Paley, Gregory, and Chalmers, by whom it has been placed in such a luminous point of view that little remains to be added by any subsequent writer, and we therefore content ourselves with giving a brief statement of their views.

(1.) *Definition of Miracles.*—A miracle may be defined as an effect or event contrary to the established constitution or course of things, or a sensible suspension or controlment of, or deviation from, the known laws of nature, wrought either by the immediate act, or by the assistance, or by the permission of God, and accompanied with a previous notice, or declaration, that it is performed according to the purpose, and by the power of God, for the proof or evidence of some particular doctrine, or in attestation of the authority or Divine mission of some particular person.

In judging of miracles, there are certain criteria, peculiar to the subject, sufficient to conduct our inquiries, and warrant our determination. Miracles assuredly do not, as a sceptic has asserted, appeal to our ignorance, for they presuppose not only the existence of a general order of things, but our actual knowledge of the appearance which that order exhibits, and of the secondary material causes from which, in most cases, it proceeds. If a miraculous event were effected by the immediate hand of God, and yet bore no mark of distinction from the ordinary effects of his agency, it would impress no conviction, and probably awaken no attention. Our knowledge of the ordinary course of things, though limited, is real; and therefore it is essential to a miracle, both that it differ from that course, and be accompanied with peculiar and unequivocal signs of such difference.

"Thus," observes Dr. Cook, "the production of grain by vegetation is according to a law of nature; were it to fall like rain from the clouds, there would be a miracle. Or, it is a law of nature that the dead return not to life; were a dead person to become alive again, there would be a miracle. It is thus carefully to be distinguished, although the distinction be not often observed, from events of extraordinary magnificence or unusual occurrence. A miracle, indeed, must be unusual; but events may be both unusual and magnificent which are not miraculous. The appearance of a comet is unusual, and a violent thunder-storm is magnificent; but in neither the one nor the other is there a suspension or alteration of any of nature's laws. All the various appearances, indeed, which material or mental phenomena may, according to those laws, assume, we are perhaps far from knowing. But it is one thing to assume an appearance, which, although a variety, is obviously, from its analogy, resolvable into a general law, and another, to suspend or reverse the law; and it is by this total alteration of what, from ample experience and induction, even we, with all our ignorance, can safely pronounce to be a law of nature, that a miracle must be distinguished from every other phenomenon. We ascertain these laws by an experience so extensive and uniform, that it produces a certainty of expectation scarcely inferior to the certainty accompanying the testimony of our senses: this undoubted permanency being the foundation of all those rules of conduct in the affairs of life, which are the same in all generations, and implied in all the most brilliant discoveries and profound calculations in the science of physics."

"No event," says Bishop Gleig, "can be justly deemed miraculous merely because it is strange, or even to us unaccountable; for it may be nothing more than the regular effect of some physical cause operating according to an established though unknown law of nature. In this country earthquakes happen but rarely, and at no stated periods of time; yet an earthquake is as regular an effect of the established laws of nature as the bursting of a bomb-shell, or the movements of a steam-engine. It is therefore necessary, before we can pronounce an event to be a true miracle, that the circumstances under which it was produced be known, and that the common course of nature be in some degree understood; for in all those cases in which we are totally ignorant of nature, it is impossible to determine what is, or what is not, a deviation from her course. Miracles, therefore, are not, as some have represented them, appeals to our ignorance. They suppose some antecedent knowledge of the course of nature, without which no proper judgment can be formed concerning them; though with it their reality may be so apparent as to leave no room for doubt or disputation. Thus, were a physician to give instantly sight to a blind man, by anointing his eyes with a chemical preparation, which we had never before seen, and to the nature and qualities of which we were absolute strangers, the cure would to us undoubtedly be wonderful; but we could not pronounce it miraculous, because it might be the physical effect of the operation of the unguent on the eye. But were he to give sight to his patient merely by commanding him to receive it, or by anointing his eyes with spittle, we should with the utmost confidence pronounce the cure to be a miracle; because we know perfectly that neither the human voice, nor human spittle, has, by the established constitution of things, any such power over the diseases of the eye. No one is now ignorant, that persons apparently dead are often restored to their families and friends by being treated, during suspended animation, in the manner recommended by the Humane Society. To the vulgar, and sometimes even to men of science, these resuscitations appear very wonderful, but as they are known to be effected by physical agency, they can never be considered as miraculous deviations from the laws of nature, though they may suggest to different minds very different notions of the state of death. On the other hand, no one could doubt of his having witnessed a real miracle, who had seen a person that had been four days dead, come alive out of the grave at the call of another, or who had even beheld a person, exhibiting all the common evidences of death, instantly resuscitated merely by being desired to live."

(2.) *Testimony of Miracles.*—A miracle is the testimony of God, and therefore becomes a proof of the character or mission of him by whom it was wrought, professedly wrought, for the confirmation of either; for, from the perfect veracity of Him who is the Supreme Being, it irresistibly results that He never can give, nor rationally be supposed to give, his testimony to anything but truth; therefore, when a miracle is wrought avowedly in confirmation of anything, or as evidence of anything, we know that that thing is true, because God has given to it his testimony. The miracles of Moses and of Our Lord were thus wrought to prove that their mission and doctrine were from God; therefore, they certainly were from God. Miracles, then, under which we include prophecy, are the only direct evidence which can be given of Divine inspiration. When a religion, or any religious truth, is to be revealed from heaven, miracles appear to be absolutely necessary to enforce its reception among men; and this is the only case in which we can suppose them necessary, or believe for a moment that they ever have been or will be performed. The history of almost every religion abounds with relations of prodigies and wonders, and of the intercourse of men with the gods; but we know of no religious system, those of the Jews and Christians excepted, which appealed to miracles as the great evidence of its truth and divinity. The pretended miracles mentioned by pagan historians and poets, were not even alleged to have been publicly wrought to enforce the truth of a new religion, contrary to the reigning idolatry. Many of them may be clearly shown to have been mere natural events; others of them are represented as having been performed in secret on the most trivial occasions, and in obscure and fabulous ages, long prior to the æra of the writers by whom they are recorded; and such of them as at first view appear to be best attested, are evidently tricks contrived for interested purposes, to flatter power, or to promote the prevailing superstitions. For these reasons, as well as on account of the immoral character of the divinities by whom they are said to have been wrought, they are altogether unworthy of comparison with those of the Scriptures, not to say of examination, and carry in the very nature of them the completest proof of falsehood and imposture.

In the conduct of Providence respecting the Jewish people, from the earliest periods of their existence as a distinct class of society to the present time, we behold a singularity of circumstance and procedure which we cannot account for on common principles. Comparing their condition and situation with that of other nations, we can meet with nothing similar to it in the history of mankind. So remarkable a difference, conspicuous in every revolution of their history, could not have subsisted through mere accident. There must have been a cause adequate to so extraordinary an effect, and what can this cause be, but an interposition of Providence, in a manner different from the course of its general government? For the phenomenon cannot be explained by an application of those general causes and effects that operate in other cases. It may also be observed, that the institutions of the Law and the Gospel may not only appeal for their confirmation to a train of events which, taken in a general and combined view, point out an extraordinary designation, and vindicate their claim to a Divine authority; but also to a number of particular operations which, considered distinctly, or in a separate and detached light, evidently display a supernatural power, immediately exerted on the occasion.

The miracles of Christianity are all related by eyewitnesses, and that the Apostles could not be deceived, and that they had no temptation to deceive, has been repeatedly demonstrated. So powerful, indeed, is the proof adduced in support of their testimony, that infidels of these later days have been obliged to abandon the ground on which their predecessors stood; to disclaim all moral evidences arising from the character and relation of eye-witnesses; and to maintain upon metaphysical, rather than historical principles, that miracles are utterly incapable, in their own nature, of existing in any circumstances, or of being supported by any evidence. Mr. Hume has insidiously or erroneously maintained that a miracle is contrary to experience; but, in reality, it is only different from ordinary experience. That diseases should generally be cured by the application of medicine, and sometimes at the mere word of a prophet, are facts not inconsistent with each other in the nature of things themselves, nor, when properly considered, even apparently irreconcileable. Each fact may arise from its own proper cause; each may exist independently of the other; and each is known by its own proper proof, whether of sense or testimony. To pronounce, therefore, a miracle to be false, because it is different from ordinary experience, is only to conclude against its existence from the very circumstance which constitutes its specific character; for if it were not different from ordinary experience, where would be its singularity? or what proof could be drawn from it, in attestation of a Divine message? We have been told that the course of nature is fixed and unalterable, and therefore it is not consistent with the immutability of God to perform miracles. But, surely, they who reason in this manner, beg the very point in question. We have no right to assume that the Deity has ordained such general laws for his own operations as will exclude his acting in other modes, and we cannot suppose that He would forbear so to act, when any important end could be answered. Besides, if the course of nature implies the whole order of events which God has ordained for the government of the world, it includes both his ordinary and his extraordinary dispensations, and among them miracles may have their place, as an inseparable part of the universal plan. This is, indeed, equally consistent with sound philosophy and with pure religion. He that acknowledges a God, must at least admit the possibility of a miracle. He who admits the creation of the world, believes in the actual occurrence of a miracle. He who concedes that the world is under the control of a wise and beneficent Providence, cannot deny that a particular operation of that Providence for beneficent purposes is both consistent and desirable.

Whenever miracles are wrought, they are matters of fact, and are capable of being proved by proper evidence, as other facts are. To those who beheld the miracles wrought by Moses and Jesus Christ, as well as by his Apostles, the seeing of those miracles performed was sufficient evidence of the Divine inspiration of Moses and Jesus Christ. That, abstractedly considered, they are not incredible; that they are capable of indirect proof from analogy, and of direct, from testimony; that in the common and daily course of worldly affairs, events, the improbability of which, antecedently to all testimony, was very great, are proved to have happened, by the authority of competent and honest witnesses; that the Christian miracles were objects of real and proper experience to those who saw them; and that whatsoever the senses of mankind can perceive, their reports may substantiate, are points which it is impossible for any clear reasoner, or any believer in Revelation, to deny. Should it be asked whether miracles were necessary, and whether the end proposed to be effected by them could warrant so immediate and extraordinary an interference of the Almighty, as such extraordinary operations suppose; to this we might answer, that if the fact be established, all reasonings *à priori* concerning their necessity must be frivolous and may be false. We are not capable of deciding on a question which, however simple in appearance, is yet too complex in its parts, and too extensive in its object to be fully comprehended by the human understanding. God is the best, and indeed the only judge, how far his miracles are proper to promote any particular design of his providence, and how far that design would have been left unaccomplished if common and ordinary methods only had been pursued. So from the absence of miracles we may conclude, in any supposed case, that they were not necessary; from their existence, supported by fair testimony, in any given case, we may infer with confidence that they are proper.

A view of the state of the world in general, and of the Jewish nation in particular, and an examination of the nature and tendency of the Christian religion, will point out very clearly the great expediency of a miraculous interposition at the very period when the miracles of Our Lord are related to have been performed; and when we reflect on the gracious and important ends that were to be effected by it, we shall be convinced that it was not an idle and useless display of Divine power; but that, while the means effected and confirmed the end, the end fully justified and illustrated the means. If we reflect on the extent and importance of the Christian revelation; what was its avowed purpose to effect, and what difficulties it was necessarily called to struggle with before that purpose could be effected; how much it was opposed by the opinions and the practice of the generality of mankind, by philosophy, by superstition, by corrupt passions and inveterate habits, by pride and sensuality, in short, by every engine of human influence; if we reflect on the almost irresistible force of prejudice, and the strong opposition it universally makes to the establishment of a new religion on the demolition of rites and ceremonies, which authority had made sacred, and custom had familiarized; if we seriously reflect on these things, and give them their due force, (and experience shows us that we can scarcely give them too much,) we shall be induced to admit even the necessity of a miraculous interposition, at a time when common means must inevitably have failed of success.

The revelation of the Divine will by inspired persons is, as such, miraculous; and therefore before the adversaries of the Gospel can employ with propriety their objections to the particular miracles on which its credibility is based, they should show the impossibility of any revelation. In whatever age the revelation is given, that age can have no other demonstration of its authority but miracles, and succeeding ages can know it only from testimony; so that if they admit the one, they cannot deny the other.

(3.) *Credibility of the Evangelical Records.*—The miracles performed by Our Lord and his Apostles are facts which were recorded by those who must have known whether they were true or false. The persons who recorded them were under no possible temptations to deceive the world; and we can only account for their conduct on the supposition of most perfect conviction and disinterested zeal. That they should assert what they knew to be false; that they should publish it with so much ardour; that they should risk everything dear to humanity, in order to maintain it; and at last submit to death, in order to attest their persuasion of its truth in those moments when imposture usually drops its mask, and enthusiasm loses its confidence; that they should act thus in opposition to every dictate of common sense, and every principle of common honesty, every restraint of shame, and every impulse of selfishness, is a phenomenon not less irreconcileable to the moral state of things than miracles are to the natural constitution of the world.

(i.) *Miracles of Our Lord.*—Since Our Lord himself constantly appealed to the "wonderful things He did," (Matt. 21. 15,) as the evidences of his Divine mission and character, we may briefly examine how far they justified and confirmed his pretensions. That Our Lord laid the greatest stress on the evidence they afforded; nay, that He considered that evidence as sufficient to authenticate his claims to the office of the Messiah, is manifest not only from his own words, (Matt. 11. 25; John 10. 25,) but also from a great variety of other passages in the Evangelists, especially John 10. 37, "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works." This appeal to miracles was founded on the following just and obvious grounds:—First, That they are visible proofs of Divine approbation, as well as of Divine power; for it would have been quite inconclusive to rest an appeal on the testimony of the latter, if it had not, at the same time, included an evidence of the former; and it was, indeed, a natural inference, that the power of working miracles, in support of a particular cause, was the seal of heaven to the truth of that cause. To suppose the contrary would be to suppose that God not only permitted his creatures to be deceived, but that He deviated from the course of his providence purposely with a view to deceive them.

Secondly: When Our Lord appealed to his miracles as proofs of his Divine mission, it pre-supposed that those miracles were of such a nature as would bear the strictest examination; that they had all those criteria which could possibly distinguish them from the delusions of enthusiasm, and the artifices of imposture; else the appeal would have been fallacious and equivocal. This appeal was not drawn out into any laboured argument, nor adorned by any of the embellishments of language. It was short, simple, and decisive. He neither reasoned nor declaimed on their nature or their design; he barely pointed to them as plain and indubitable facts, such as spoke their own meaning, and carried with them their own authority. The miracles which Our Lord performed were too public to be suspected of imposture; and being objects of sense, they were secured against the charge of enthusiasm. An impostor would not have acted so absurdly as to have risked his credit on the performance of what he must have known it was not in his power to effect; and though an enthusiast, from the warmth of imagination, might have flattered himself with a full persuasion of his being able to perform some miraculous work, yet, when the trial was referred to an object of sense, the event must soon have exposed the delusion. The impostor would not have dared to say to the blind, Receive thy sight; to the deaf, Hear; to the dumb, Speak; to the dead, Arise; to the raging of the sea, Be still; lest he should injure the credit of his cause by undertaking more than he could perform; and though the enthusiast, under the delusion of his passions, might have confidently commanded disease to fly, and the powers of nature to be subject to his control, yet their obedience would not have followed his command.

The miracles of Our Lord, then, were such as an impostor would not have attempted, and such as an enthusiast could not have effected. They had no disguise; and were, in a variety of instances, of such a nature as to preclude the very possibility of collusion. They were performed in the midst of his bitterest enemies; and were so palpable and certain as to extort the acknowledgment of their reality even from persons who were most eager to oppose his doctrines, and to discredit his pretensions. (John 11. 47,48.) They could not deny the facts, but they imputed them to the agency of an infernal spirit. Now, supposing miracles to be in the power of an infernal spirit, can it be imagined that he would communicate an ability of performing them to persons who were counteracting his designs? (Matt. 12. 24-26.) Thus as Our Saviour appealed to miracles as proofs of his power, so He appealed to the inherent worth and purity of the doctrines they were intended to bear witness to, as a proof that the power was of God. In this manner do the external and internal evidences of the miracles of Our Lord give and receive mutual confirmation and mutual lustre.

(ii.) *Miracles of the Apostles.*—The truth of the Christian religion does not, however, wholly depend on the miracles wrought by its Divine founder, though these may be fairly reckoned sufficient in themselves to establish his claims; but in order to give the evidence of miracles all the force they could possibly acquire, that evidence was extended still farther, and the same power that Our Lord possessed was communicated to his disciples, and their more immediate successors. Whilst yet on earth, He imparted to them this extraordinary gift, as the seal of their commission, when He sent them to preach the Gospel; and after his glorious resurrection and ascension into heaven, they were endowed with powers yet more stupendous. Sensible of the validity of this kind of evidence, the Apostles of Our Lord, with the same artless simplicity, and the same boldness of conscious integrity which distinguished their great Master, constantly insisted upon the miracles they wrought, as strong and undeniable proofs of the truth of their doctrines. The heathen philosophers imputed to them some occult power of magic; and thus applied what has no existence in nature, in order to account for a phenomenon that existed out of its common course. But if we consider their nature, their greatness, and their number; and if to this consideration we add that which respects their end and design, we must acknowledge that no one could have performed the miracles wrought by the Apostles unless God was with him. These miracles were of a nature too palpable to be mistaken. They were the objects of sense, and not the precarious speculations of reason concerning what God might do, or the chimerical suggestions of fancy concerning what He did.

(4.) *Duration of Miracles in the Church.*—How long the power of working miracles was continued in the Church has been matter of keen dispute, and has been investigated with as much anxiety as if the truth of the Gospel depended upon the manner in which it was decided. Assuming, as we are here warranted to do, that real miraculous power was conveyed in the way detailed by the inspired writers, it is plain that it may have been exercised in different countries, and may have remained, without any new communication of it, throughout the first, and a considerable part of the second century. The Apostles, wherever they went to execute their commission, would avail themselves of the stupendous gift which had been imparted to them; and it is clear, not only that they were permitted and enabled to convey it to others, but that spiritual gifts, including the power of working miracles, were actually conferred on many of the primitive disciples. Allusions to this we find in the Epistles of St. Paul; such allusions, too, as it is utterly inconceivable that any man of a sound judgment could have made, had he not known that he was referring to an obvious fact, about which there could be no hesitation. Of the time at which several of the Apostles died, we have no certain knowledge. St. Peter and St. Paul suffered at Rome about A.D. 66 or 67; and it is fully established, that the life of John was protracted much longer, he having died a natural death A.D. 100 or 101. Supposing that the two former of these Apostles imparted spiritual gifts till the time of their suffering martyrdom, the persons to whom they were imparted might, in the course of nature, have lived through the earlier part of the second century; and if John did the same till the end of his life, such gifts as were derived from him might have remained till more than the half of that century had elapsed; and that such was the fact is asserted by ancient ecclesiastical writers. Whether after the generation immediately succeeding the Apostles had passed away, the power of working miracles was again communicated, is a question, the solution of which cannot be so satisfactory. The probability is, that there was no such renewal; and this opinion rests upon the ground that the attestation of Christianity was already complete, and that other means were now sufficient to accomplish the end for which miracles were originally designed.

(5.) *Spurious Miracles.*—As to the alleged miracles of the Romish church, it is certain, as Doddridge observes, that many of them were ridiculous tales, even according to their own historians; others were performed without any credible witnesses, or in circumstances when the performer had the greatest opportunity for juggling; and it is particularly remarkable, that they were hardly ever said to be wrought where they would seem to be most necessary, that is, in countries where those doctrines are renounced which that church esteems of the highest importance. It was, in fact, foretold that such "lying wonders" should be connected with the great apostasy. (2Thess. ch. 2.) These counterfeits therefore not only presuppose the existence of the true, but fulfil the voice of prophecy.

Such, then, are a few of the heads of the diversified and authentic testimony for the miracles recorded in the Scriptures, especially those related in the New Testament; and the conclusion seems inevitable, that to reject these facts after all, and to pretend to excuse ourselves from not believing them upon the bare suspicion of a possibility that they may be false, is a most glaring contrradiction to the principles of common sense, and to the universal practice of mankind. See Jesus Christ; Messiah.

MIRAGE, שרב *sharab.* In the prophecy of the "joyful flourishing of Christ's kingdom," we read, "The parched ground shall become a pool," (Isai. 35. 7;) but Bishop Lowth translates the passage, "The glowing sand shall become a pool;" and in his note on the subject he remarks, "The word is Arabic, as well as Hebrew, but it means the same thing in both languages, a glowing sandy plain, which in the hot countries at a distance has the appearance of water. It occurs in the Koran, c. 24; 'But as to the unbelievers, their works are like a vapour in a plain which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing.' Mr. Sale's note on this passage is, 'The Arabic word *serab,* signifies that false appearance which in the Eastern countries is often seen in sandy plains about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sunbeams. It sometimes tempts thirsty travellers out of their way, but deceives them when they come near, either going forward, (for it always appears at the same distance,) or quite vanishes.'"

There is a passage in Jeremiah 15. 18, which is supposed to refer to the same phenomenon: "Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt thou be altogether unto me as a liar, and as waters that fail?" The Hebrew gives more properly, "Waters that are not to be trusted," that is, such as are delusive and disappoint expectation.

This very remarkable phenomenon, the mirage, has been noticed by numerous travellers in the East, some few of whose statements we shall extract: Sir John Chardin says, "There is a vapour or splendour in the plains of the desert formed by the repercussion of the rays from the sand, that appears like a vast lake. Travellers afflicted with thirst are drawn on by such appearances, but coming near find themselves mistaken; it seems to draw back as they advance or quite vanishes."

Buckingham, in his *Travels in Mesopotamia*, speaks much to the same effect: "To the south-east, at a distance of four or five miles we noticed on the yellow sands two black masses, but whether they were the bodies of dead camels, the temporary hair tents of wandering Bedouins, or any other objects magnified by the refraction, which is so strongly produced in the horizon of the desert, we had no means of ascertaining. With the exception of these masses, all the eastern range of vision presented only one unbroken waste of sand, till its visible horizon ended in the illusive appearance of a lake, thus formed by the heat of a midday sun upon a nitrous soil, giving to the parched desert the semblance of water, and reflecting its scanty shrubs upon the view, like a line of extensive forests; but in no direction was either a natural hill, a mountain, or other interruption to the level line of the plain, to be seen."

Dr. Edward Daniel Clarke, in his *Travels in the Holy Land, &c.*, gives us the following graphic description of the mirage in the north of Egypt. "We arrived at the wretched solitary village of Utko, near the muddy shore of the lake of that name. Here we procured asses for all the party; and setting out for Rosetta, began to scour the desert, now approaching like an ocean of sand, but flatter and firmer as to its surface than before. The Arabs, uttering their harsh guttural language, ran chattering by the side of our asses, until some of them calling out 'Raschid,' or Rosetta, we perceived its domes and turrets, apparently upon the opposite side of an immense lake or sea, that covered all the intervening space between us and the city.

"Not having in my own mind at the time any doubt as to the certainty of its being water, and seeing the tall minarets and buildings of Rosetta, with all its groves of dates and sycamores, as perfectly reflected by it as by a a mirror, inasmuch that even the minutest detail of the architecture and the trees might have been delineated thence, I applied to the Arabs to know in what manner we were to pass the water. Our interpreter, although a Greek, and therefore likely to have been informed of such a spectacle, was as fully convinced as any of us that we were drawing near to the water's edge, and became indignant when the Arabs maintained that within an hour we should reach Rosetta, by crossing the sands in the direct line we then pursued, and that there was no water. 'What!' said he, giving way to his impatience, 'do you suppose me to be an ideot, to be persuaded contrary to the evidence of my own senses?' The Arabs, smiling, soon pacified him, and completely astonished the whole party, by desiring us to look back at the desert we had already passed, when we beheld a precisely similar appearance. It was in fact the mirage, a prodigy to which every one of us were then strangers, although it afterwards became more familiar. Yet, upon no future occasion did we behold this extraordinary illusion so marvellously displayed. The view of it afforded us ideas of the horrible despondency to which travellers must be exposed, who in travelling the interminable desert, destitute of water and perishing with thirst, have sometimes this deceitful prospect before their eyes."

Belzoni describes the mirage as appearing like a still lake, so unmoved by the wind, that everything above is to be seen most distinctly reflected by it. If the wind agitate any of the plants that rise above the horizon of the mirage, the motion is seen perfectly at a great distance. "If the traveller stand elevated much above the mirage, the apparent water seems less united and less deep; for, as the eyes look down upon it, there is not thickness enough in the vapour on the surface of the ground to conceal the earth from the sight; but if the traveller be on a level with the horizon of the mirage, he cannot see through it, so that it appears to him clear water. By putting my head first to the ground, and then mounting a camel, the height of which from the ground might have been about ten feet at the most, I found a great difference in the appearance of the mirage. On approaching it, it becomes thinner, and appears as if agitated by the wind, like a field of ripe corn. It gradually vanishes as the traveller approaches, and at last entirely disappears when he is on the spot."

Another modern traveller states, "We have suffered very much from the fatigue of this day's journey, and have still five days' march through this waterless desert. The only object to interest us, and relieve the weariness of mind and body, has been the mirage so often described. Some travellers state that this phenomenon has deceived them repeatedly. This I am surprised at, since its peculiar appearance, joined to its occurrence in a desert, where the traveller is too forcibly impressed with the recollection that no lakes or standing pools exist, would appear to me to prevent the possibility, that he who has once seen it, can be a second time deceived. Still, this does not diminish the beauty of the phenomenon; to see amid burning sands and hills an apparently beautiful lake, perfectly calm, and unruffled by any breeze, reflecting in its bosom the surrounding rocks, is, indeed, an interesting and wonderful spectacle; but it is a tantalizing sight, traversing the desert on foot, always with a scanty supply of water, and often, owing to great imprudence, wholly destitute of it."

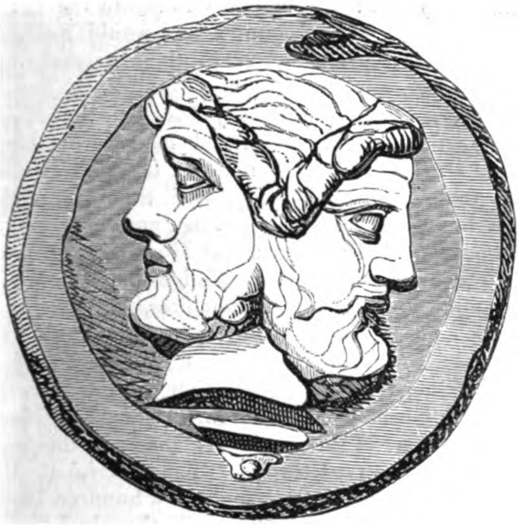
MIRIAM, מרים Sept. *Μαριαμ*, (Exod. 2. 4,) was the sister of Moses and Aaron. When her brother Moses was exposed on the banks of the Nile, Miriam watched the ark, and offered Pharaoh's daughter to fetch her a nurse when the child was discovered. The princess accepting the offer, Miriam fetched her own mother, to whom the infant Moses was given. (Exod. 2. 5-10.) We next read of her as leading the songs and dances of the women on the occasion of the destruction of the host of Pharaoh. (Exod. 15. 20.) It is thought that Miriam married Hur, of the tribe of Judah, (Exod. 17. 10,11,) but it does not appear that she had any children by him. Miriam had the gift of prophecy, but this did not prevent her from joining with others in "speaking against Moses, saying, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" (Numb. 12. 2.) For this she was stricken with leprosy, and was for a while shut out of the camp, but was healed upon the earnest prayer of her brother.

MIRROR. See Looking-glass.

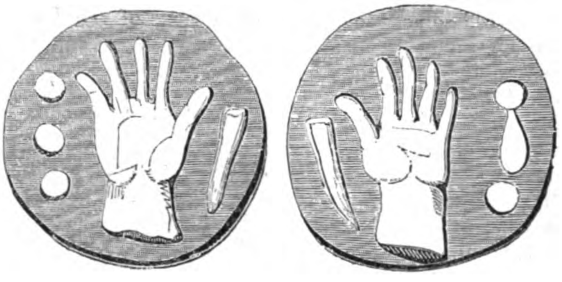
MISHNAH, משנה or *Repetition*, as the word signifies, is a collection of various traditions of the Jews, and of expositions of Scripture texts, which they pretend were delivered to Moses during his abode on the Mount, and transmitted from him, through Aaron, Eleazar, and Joshua, to the prophets, and by them to the men of the Great Sanhedrin, from whom they passed in succession to Simeon, Gamaliel, and ultimately to Rabbi Judah, surnamed the Holy. The Mishnah forms a part of the Jewish Talmud, being the text; while the Gemara is the commentary; so that the Gemara is, as it were, a gloss on the Mishnah. See GEMARA; TALMUD.

MIST, אד *id,* (Gen. 2. 6,) signifies a rising mist, a fog, or cloud, which again distils upon the ground. (Job 36. 27.) The Chaldee paraphrase renders it עננא *anana,* a cloud.

MITE, *λεπτον,* was the name of the smallest coin current among the Jews in the time of Our Saviour; its value was half a *κοδραντης,* or the eighth part of an *ασσαριον,* which latter was equal to about three farthings of our money. (Mark 12. 42.) See COIN. The word occurs in the account of the charity of the poor widow, who threw into the Temple treasury "two mites, which make one farthing." The word rendered "farthing" in this place is different from that so rendered in Matthew 10. 29; Luke 12. 6. There it is *ασσαριον,* or the Roman *as;* here it is *κοδραντης,* or the Roman *quadrans,* so called from being the fourth part of the preceding. The Romans had no coin of which, like the "mite" of the above passage, two were equal to the quadrans; although they had one, the uncia, worth a third of that coin. Some writers think that the mite (*λεπτον*) was a native coin, as it was not lawful to take heathen coins to the Temple treasury.



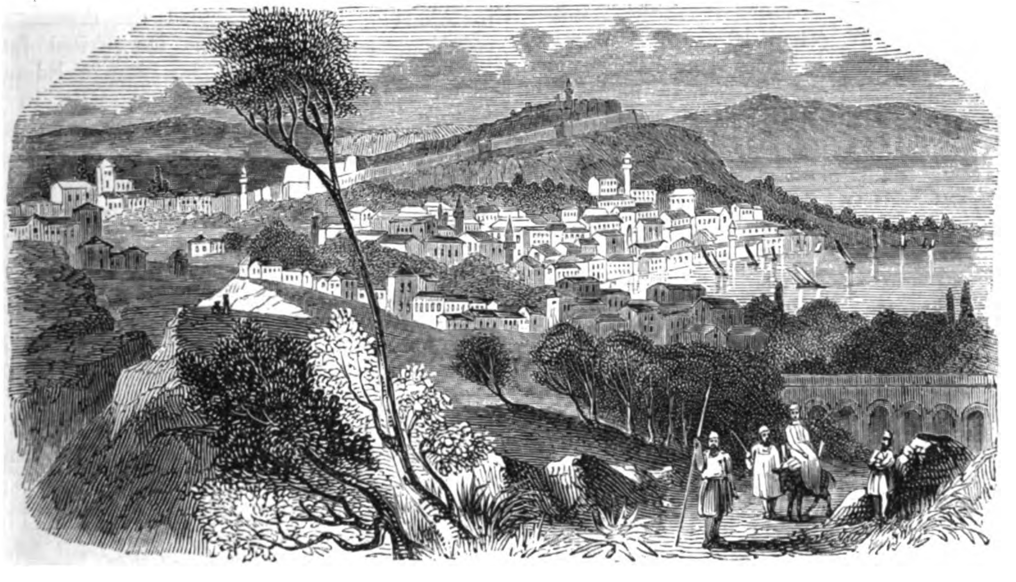
The Roman As.



The Roman Quadrans.

MITRE, מצנפת *mitznepheth,* (Exod. 28. 4,) is the name given in our translation to a sacerdotal ornament worn by the ancient Jewish high-priest. See HIGH-PRIEST.

In modern times, the term mitre refers to a head-dress worn by bishops and certain abbots, being a sort of turban or cap cleft at the top. The mitre is frequently met with in early Christian manuscripts, in illuminated missals, and upon the oldest ecclesiastical monuments; it was sometimes called *στεφανος, corona,* crown, *κιδαρις, diadema,* and *τιαρα, tiara.* A statue of St. Peter, erected in the seventh century at Rome, bears this mark of distinction in the shape of a round, high, and pyramidal cap, and offers, perhaps, one of the earliest instances of its use. The Pope wears four different mitres, which are more or less richly adorned, according to the nature of the festivals on which they are assumed.



Mitylene.

MITYLENE, *Μιτυληνη,* was the capital of the Isle of Lesbos, and was visited by St. Paul while on his journey from Corinth to Jerusalem. (Acts 20. 14.) Some remains of the ancient city still exist near a place called Castro, which is the chief town of the island.

Lesbos is an island on the coast of Asia Minor, fifty miles in length, and with a breadth varying from seven to fifteen miles; it is fertile and well cultivated, and has a population of forty thousand persons, principally Greeks. Its history is much the same as that of the other islands of the Ægean. Once a free state, it has since belonged in succession to the Roman and Greek empires; was, for a considerable time, possessed by the Venetians; and is now in the hands of the Turks.

Several eminent characters of antiquity were natives of Lesbos, which is now called Metelen, from a corruption of the name of its former capital.

It does not appear that any Christian church was established here in the apostolical times; but in the fifth, sixth, seventh, and eighth centuries there were bishops of Mitylene present at various councils.

MIZAR, הר מצער (Psalm 42. 6,) is the name of a small hill, probably a peak of Mount Lebanon, not far from Hermon; some writers suppose it to refer to the lower mount, Hermon, in opposition to the higher mount, Sion. It appears from the context that David here experienced some peculiar manifestations of the Divine goodness.

MIZPEH, מצפה This word signifies a high place, affording an extensive prospect; a beacon, or watch-tower. (2Chron. 20. 24; Isai. 21. 8.) The name was borne by several places in Palestine, most probably from being situated on elevated grounds or hills; of which the following were the principal:

I. A city in the plains of the tribe of Judah, to the south of Jerusalem, whence it was distant about eighteen or twenty miles, and to the north of Hebron. (Josh. 15. 38.)

II. A place in Gilead, beyond the Jordan. (Judges 10. 17; 11. 34.) In Judges 11. 29, it is called Mizpeh of Gilead, to distinguish it from other towns or places of the same name.

III. A city in the tribe of Benjamin, where in the early ages of the Hebrew commonwealth was frequently held a convocation of the people; here Samuel dwelt, and here Saul was anointed king. (Judges 21. 1; 1Sam. 7. 5-7; 10. 1,17.) Asa strengthened it for a frontier fortification against the kingdom of Israel. (1Kings 15. 22; 2Chron. 16. 6.) In later times, the governor Gedaliah had his residence here. (Jerem. 40. 6, comp. with Nehem. 3. 7,19.)

IV. A valley in the region of Mount Libanus, which was inhabited by the Hivites, also bore the name of Mizpeh. (Josh. 11. 3,8.)

MIZRAIM, מצרים (Gen. 10. 6,) was a son of Ham, whose descendants are supposed to have peopled Egypt, which country derived its Hebrew name from him. Josephus considers the name to be of Coptic origin; but Gesenius says that nothing resembling it is found in the present fragments of the Coptic language, in which this country bears the name of Χημι.

The word in the Hebrew and Syriac is in the dual form, and might refer to the division of the country by the Nile, or to Upper and Lower Egypt. The Arabs retain it in the singular, *Misr*, and to this day the country is generally known in the East as the "Land of Misr." Dr. Prideaux makes the following remarks on the preservation of primitive names by the Arabs. "These people being the oldest nation in the world, and who have never been, by any conquest, dispossessed, or driven out of their country, but have always remained there in a continued descent from the first planters until this day; and being also as little given to alterations in their manners and usages as in their country; have still retained the names of places which were first attached to them; and on these aboriginal people acquiring the empire of the East, they restored the original names to many cities after they had been lost for ages under the arbitrary changes of successive conquerors." Hence the importance of existing Arabic names in attempts to fix the sites of ancient places. See EGYPT.

MOAB, MOABITES. מואב *Moab*, is the name of a country on the east side of the Dead Sea, up to the river Arnon, which formed the boundary between this land and that of the Amorites. (Numb. 21. 26; Judges 11. 18.) The capital city was situated on the river Arnon, and was called Ar, or Rabbath-Moab, that is, the capital of Moab, or Kir-heres, a city with brick walls. The country was originally possessed by a race of giants, called Emim, (Deut. 2. 11,12,) whom the Moabites conquered; but afterwards the Amorites took a part from the Moabites. Moses conquered that part which belonged to the Amorites, and gave it to the tribe of Reuben. Balak, the son of Zippor, was king of Moab at the time of the Exodus. He in vain hired Balaam to curse the Hebrews, who were encamped on his borders. (Numb. 22. 24.) God ordained that the Moabites should not enter into the congregation of his people, even to the tenth generation, (Deut. 23. 3,) because they had the inhumanity to refuse the Israelites a passage through their country, and would not supply them with bread and water in their necessity. The Moabites were spared by Moses, (Deut. 2. 9,) but there was always a strong antipathy between the Moabites and Israelites, which occasioned many wars between them. Under Eglon they reduced the Hebrews under their yoke, and greatly oppressed them for eighteen years; but Ehud killed their king, and his army slew ten thousand of the most valiant Moabites, and restored the Hebrews to their liberty. (Judges 3. 12, *et seq.*)

Hanun, king of the Ammonites, having insulted David's ambassadors, David made war against him and subdued Moab and Ammon; under which subjection they continued till the separation of the ten tribes. After the division of the Hebrew kingdom, the Moabites fell to the share of the ten tribes; but upon the death of Ahab they began to revolt. (2Kings 3. 4,5.) Mesha, king of Moab, refused the tribute of a hundred thousand lambs and as many rams, which till then had been contomarily paid, either yearly or at the beginning of every reign; which of these two, is not clearly expressed in Scripture. The reign of Ahaziah was too short to make war with them; but Jehoram, son of Ahab, and brother to Ahaziah, having ascended the throne, thought of reducing them to obedience. He invited Jehoshaphat, king of Judah, who with the king of Edom, then his vassal, entered Moab, where they were in danger of perishing with thirst, but were miraculously relieved. (2Kings 3. 16, *et seq.*) It is not easy to discover what were the circumstances of the Moabites from this time; but Isaiah, at the beginning of the reign of King Hezekiah, threatens them with a calamity, which was to happen three years after his prediction, and which probably referred to the war that Shalmaneser, king of Assyria, made with the ten tribes, and the other people beyond Jordan. The prophet Amos (1. 13, *et seq.*) also foretold great miseries to them, which probably they suffered under Uzziah and Jotham, kings of Judah; or under Shalmaneser, (2Chron. 26. 7,8; 27. 5,) or, lastly during the wars of Nebuchadnezzar, five years after the destruction of Jerusalem. It is supposed this prince carried them captive beyond the Euphrates as the prophets had threatened, (Jerem. 9. 26; 12. 14,15; 25. 11,12; 48. 38-40,) and that Cyrus sent them home again, as he did the rest of the captives. After their return from captivity, they multiplied and fortified themselves as the Jews did, and other neighbouring people, still in subjection to the kings of Persia; they were afterwards conquered by Alexander the Great, and owed obedience to the kings of Syria and Egypt successively, and finally to the Romans. There is a probability also that, in the later times of the Jewish state, they obeyed the Asamonæan kings, and afterwards Herod the Great, but they have now for many ages ceased to exist as a distinct people.

The prophecies concerning Moab are numerous and remarkable: "There are," says Keith, "abundant predictions which refer so clearly to its modern state, that there is scarcely a single feature peculiar to the land of Moab, as it now exists, which was not marked by the prophets in their delineation of the low condition to which, from the height of its wickedness and haughtiness, it was finally to be brought down. The whole country abounds with ruins; and Burckhardt, who encountered so many difficulties in so desolate and dangerous a land, thus records the brief history of a few of them; 'The ruins of Eleale, Heshbon, Medaba, Meon, Dibon, Aroer, still subsist to illustrate the history of the Beni Israel:' and it might with equal truth have been added, that they still subsist to confirm the inspiration of the Jewish Scriptures, or to prove that the seers of Israel were the prophets of God; for the desolation of each of these very cities was the theme of a prediction. Everything worthy of observation respecting them has been detailed, not only in Burckhardt's *Travels in Syria*, but also by Seetzen, and more recently by Captains Irby and Mangles, who, along with Mr. Banks and Mr. Legh, visited this deserted district.

"Mount Nebo was completely barren when Burckhardt passed over it, and the site of the ancient city had not been ascertained: 'Nebo is spoiled.' None of the ancient cities of Moab now remain as tenanted by men. Kerek, which neither bears any resemblance in name to any of the cities of Moab, which are mentioned as existing in the time of the Israelites, nor possesses any monuments which denote a very remote antiquity, is the only nominal town in the whole country, and in the words of Seetzen who visited it, 'in its present ruined state it can only be called a hamlet; and the houses have only one floor.'

"The most fertile and populous province in Europe, (especially any situated in the interior of a country like Moab,) is not covered so thickly with towns as Moab is plentiful in ruins, deserted and desolate though it now be. Burckhardt enumerates about fifty ruined sites within its boundaries, many of them extensive. In general they are a broken down and undistinguishable mass of ruins; and many of them have not been closely inspected. But in some instances, there are the remains of temples, sepulchral monuments, the ruins of edifices, constructed of very large stones, tracks of hanging gardens; entire columns lying on the ground, three feet in diameter, and fragments of smaller columns; and many cisterns cut out of the rock. But not one of the ancient cities of Moab exists as tenanted by man.

"Among the ruins of El Aal (Eleale) are a number of large cisterns, fragments of buildings, and foundations of houses. At Heshban (Heshbon) are the ruins of a large ancient town, together with the remains of a temple and some edifices. A few broken shafts of columns are still standing; and there are a number of deep wells cut in the rock. The ruins of Medaba are about two miles in circumference. There are many remains of the walls of private houses constructed with blocks of silex, but not a single edifice is standing. The chief object of interest is an immense tank or cistern of hewn stones, 'which as there is no stream at Medaba,' Burckhardt remarks, 'might still be of use to the Bedouins, were the surrounding ground cleared of the rubbish to allow the water to flow into it; but such an undertaking is far beyond the views of the wandering Arabs.' There is also the foundation of a temple built with large stones, and apparently of great antiquity, with two columns near it. The ruins of Diban (Dibon), situated in the midst of a fine plain, are of considerable extent, but present nothing of interest. The neighbouring hot wells, and the similarity of the name, identify the ruins of Myoun with Meon, or Beth Meon of Scripture. Of this ancient city, as well as of Araayr (Aroer), nothing is now remarkable but what is common to them with all the cities of Moab—their entire desolation. The extent of the ruins of Rabba (Rabbath Moab), formerly the residence of the kings of Moab, sufficiently proves its ancient importance, though no other object can be particularized among the ruins except the remains of a palace or temple, some of the walls of which are still standing; a gate belonging to another building; and an insulated altar. There are many remains of private buildings, but none entire. There being no springs on the spot, the town had two birkets, the largest of which is cut entirely out of the rocky ground, together with many cisterns."

The strong contrast between the ancient and the actual state of Moab is exemplified in the condition of the inhabitants as well as of the land; and the coincidence between the prediction and the fact, is as striking in the one case as in the other: "Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels and break their bottles." (Jerem. 48. 12.) The Bedouin (wandering) Arabs, are now the chief and almost the only inhabitants of a country once studded with cities. They prevent any from forming a fixed settlement who are inclined to attempt it; for although the fruitfulness of the soil would abundantly repay the labour of settlers, and render migration wholly unnecessary, even if the population were increased more than tenfold, yet the Bedouins forcibly deprive them of the means of subsistence, compel them to search for it elsewhere, and in the words of the prediction, literally "cause them to wander." "It may be remarked generally of the Bedouins," says Burckhardt, in describing their extortions, "that wherever they are the masters of the cultivators, the latter are soon reduced to beggary by their unceasing demands."

"O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth." (Jerem. 48. 28.) "Whether flocks lie down in the city without any to make them afraid, or whether men are to be found dwelling in the rocks, and are 'like the dove that maketh her nest in the sides of the hole's mouth,' the wonderful transition in either case, and the close accordance, in both, of the fact to the prediction, assuredly mark it in characters that may be visible to the purblind mind, as the word of that God before whom the darkness of futurity is as light, and without whom a sparrow cannot fall unto the ground."

Mr. Robinson, who visited this district since Burckhardt, gives us some interesting particulars of the ruined cities of Moab. At Ammon, the ancient capital of the Ammonites, he says, "Our attention was first attracted to a large theatre excavated in the side of the eastern hill, and opening towards the river. The diameter is one hundred and twenty-eight feet, exclusive of the depth of the theatre itself, (eighty-eight feet each way,) making it the largest theatre known in Syria. There are forty-two rows of seats, of stone, fourteen inches high, and twenty broad, divided into three portions by two open galleries. The first division nearest the stage has twelve steps with five cunei, the second fifteen steps with five. There are subterraneous passages in the wings, opening into these galleries of communication. At the top in the centre of the broad pathway, is a deep square recess with niches on each side. Before the theatre and between it and the stream, are the remains of a beautiful colonnade. Eight columns, fifteen feet high, are standing, with Corinthian capitals and entablature entire. There are the shafts of eight other columns. There might have been fifty altogether when entire. Above the theatre, and south-east of it, are some further remains, which, owing to the impatience of our guides, we were unable to examine with the leisure they required; it is difficult to say of what they originally formed a part. Below the great theatre, but more to the south, is another smaller one, perhaps for musical representations. The exterior form of the building is square, though that of the area within, where are the seats, rising from bottom to top, is semi-circular, and enclosed by a high wall. It was formerly covered in, but the roof has fallen, and chokes up the interior, so as to render it difficult to determine what might have been its original destination.

"Returning to nearly opposite the great theatre, to the west side of the river, we come to the remains of a temple, the interior wall of which alone remains, having an entablature of several niches adorned with sculptures. Before the building stand the shafts of several columns, three feet in diameter. Its date appears to be anterior to that of the other buildings of Ammon, and its style of architecture much superior. Whilst endeavouring to decipher an inscription almost effaced, Hatib, who had been watching me for some time, approached, and seizing my arm with one hand, and raising the other up to heaven, indicating that there was no other witness but God and ourselves, begged me to tell if I had found a treasure, and if so, it would be a solemn secret between us. Of course he was not satisfied with the answer I gave him, and he evinced his displeasure and impatience in a variety of ways, and finally, by giving the signal to depart. Burckhardt says, 'It is a general opinion amongst the people, that inscriptions indicate hidden treasure, and that by reading or copying them, a knowledge is obtained where the treasure lies.'"

At Madeba Mr. Robinson describes a "large cistern, one hundred and thirty yards, by one hundred and fifteen deep, surrounded by a thick wall, well built. The ruins here are about half an hour in circumference, chiefly found on the crest of a round hill, and in the plain below extending westward. Not a single edifice is left standing, though there are some fragments of a temple on the west side, built of large blocks of stone, apparently of high antiquity." At Hesban, he says, "The ruins of a considerable town still exist, covering the sides of an insulated hill, but scarcely a single edifice is left entire. The view from the summit is very extensive, embracing the ruins of a vast number of cities, standing at short intervals from one another."

MOAB, PLAINS OF. In the narrative of the journeyings of the Israelites, we read that from Dibon Gad they removed to Almon Diblathaim, and next pitched in the mountains of Abarim, before Nebo: "And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan, near Jericho." (Numb. 33. 48.)

On approaching the Asphaltic Lake, the distance between the two chains of mountains by which Palestine is traversed is greatly increased, leaving between them and the river, on the east, the plains of Moab, and on the west the large plain of Jericho. This plain is very extensive, probably eighteen miles in extreme length, by a breadth of seven or eight miles. It is bounded externally by mountains, which form a kind of bow, bending westward in their course from north to south; of this bow the Jordan is as the chord. Beyond the river eastward are other mountains, as high or higher than these, and still more distant from the river, the whole making the plain appear as the arena of an amphitheatre, and particularly well suited for the assembling and numbering of a large body of people. Accordingly in it took place that enumeration of the Israelites from which the Book of Numbers derives its name. (Numb. ch. 26.)

MOLADAH, מולדה was a city in the south of the tribe of Judah, (Josh. 15. 26,) but it was given up to the tribe of Simeon. (Josh. 19. 2; 1Chron. 4. 28.) It was repeopled on the return from the captivity. (Nehem. 11. 26.)

MOLE. In our version of Leviticus 11. 30, in the enumeration of unclean animals, the word תנשמת *tinshemeth*, has been translated "mole;" but Bochart has shown that it signifies the cameleon, and he conjectures with great reason, that the word חלד *hholed*, translated "weasel," in the preceding verse, is the correct word for the mole. The Arabic name is *khuld*, the similarity of which with the Hebrew name *hholed*, is strongly in favour of his supposition.

Moles are met with in Palestine in the common fields and gardens, and are commonly destroyed on account of the damage they commit. Their extreme abundance on the plain of the coast is remarked by Hasselquist, who declares that he "had never seen any ground so cast up by moles as in the plains between Rama and Jaffa. There was scarcely a yard's distance between each mole hill."

The mole, of which there are seven species, (*Talpa Europæa*, &c.,) is a small quadruped of the insectivorous order; it is generally between five and six inches long, and is covered with glossy black hair. It is admirably formed for its habits of underground life. The breadth, strength, and shortness of the fore-feet, which are inclined sideways, answer the use as well as form of hands; to scoop out the earth, to form its habitation, or to pursue its prey. Had they been longer, the falling in of the earth would have prevented the quick repetition of its strokes in working, or have impeded its course; the oblique position of the fore-feet has also this advantage, that it flings all the loose soil behind the animal.

The form of the body is not less admirably contrived for its way of life; the fore part of it is thick and very muscular, giving great strength to the action of the fore-feet; enabling it to dig its way with amazing force and rapidity, either to pursue its prey or elude the search of the most active enemy. The form of its hind parts, which are small and taper, enables it to pass with great facility through the earth that the fore-feet had flung behind; for had each part of the body been of equal thickness, its flight would have been impeded, and its security precarious. The smallness of the eyes (which gave occasion to the ancients to deny it the sense of sight) is to this animal a peculiar happiness: a small degree of vision is sufficient for an animal ever destined to live underground; had these organs been larger, they would have been perpetually liable to injuries by the earth falling into them; but nature, to prevent that inconvenience, has not only made them very small, but also covered them very closely with fur. Anatomists mention, besides these, a third very wonderful contrivance for their security; and inform us, that each eye is furnished with a certain muscle, by which the animal has power of withdrawing them, or exerting them according to its exigencies. The mole is amply recompensed for the dimness of its sight by the great perfection of two other senses, those of hearing and smelling;

the first gives it notice of the most distant approach of danger; the other, which is equally exquisite, directs it, in the midst of darkness, to its food; the nose, also, being very long and slender, is well formed for thrusting into small holes, in search of the worms and insects that inhabit them. These gifts may therefore with reason be said to compensate the defect of sight.

The mole breeds in the spring, and brings forth four or five young at a time; it makes its nest of moss, and that under the largest hillock, a little below the surface of the ground. The mole is observed to be most active, and to cast up most earth, immediately before rain, and in the winter before a thaw, because at these times the worms and insects begin to be in motion, and approach the surface. On the contrary, in very dry weather, this animal seldom or never forms any hillock, as it penetrates deep after its prey, which at such seasons retires far into the ground. The underground passages formed by the burrows of the moles, are generally connected with a sort of chamber, in which the nest is made, and the young deposited. The moles often traverse these passages to and from their nests; and which probably act as traps, where worms, beetles, and grubs, which constitute their chief food, are often caught by them. In gardens and corn-fields, moles often do much damage by loosening the earth at the roots. In meadows they also do some injury, but there they assist also in draining the land. The quantity of grubs, beetles, and worms which they consume is very great and very beneficial. They have been accused of eating the seed and roots of plants; but it is very uncertain whether they feed on either.

There is a passage in the prophet Isaiah, (2. 20,) which has caused considerable discussion; it reads thus: "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." (See Bat.) The Hebrew word for "moles," as our version gives it, is חפר פרות *hhaphar-phiroth*, which Gesenius says, "according to Jerome may be understood indifferently of mice or moles, from חפר *hhaphar*, to dig. The context almost requires an animal which might be parallel with bat, but the interpretations of the ancients are very discordant." The Septuagint renders it *ματαιος*, vanities. By some it is rendered "pits or holes;" but it is more generally understood of animals which dig pits, particularly "moles," rats, mice. If some specific animal is intended, perhaps the mole, rat, or spalax of the Greeks, which is found in Palestine and Syria, may be admitted as offering a probable alternative. These animals are of the rat kind, in the order of the *Rodentia*, or gnawers; and are remarkable for their blindness, since the eye is not visible till the skin is stripped off. The blind rat, or mole-rat, is larger than the common rat, and has a fine hair of an ash colour.

MOLOCH, מלך *Μολοχ*, or Molech, or מלכם *Milcom*, or מלכם *Melchom*, a god of the Ammonites, to whom human victims were offered. (1Kings 11. 7.) Moses in several places forbids the Israelites, under the penalty of death, to dedicate their children to Moloch, by making them pass through the fire in honour of that god. (Levit. 18. 21; 20. 2, et seq.) It is unquestionable that the heathen actually burnt their children in honour of this deity, but from the terms of this prohibition, some writers have supposed that the Hebrews did not go to such a frightful length of cruelty: some are of opinion that they contented themselves with making their children leap over a sacred fire to Moloch, this being a ceremony used among the heathens of consecration to the service of an idol; and some believe that they made them pass through two fires opposite to each other, for the same purpose; these may have been among their idolatrous practices, but the word העביר *he-eber*, "to cause to pass through," and the phrase העביר באש *he-eber baish*, "to cause to pass through the fire," are used in respect to human sacrifices, in Deuteronomy 12. 31; 18. 10; 2Kings 16. 3; 21. 6; 2Chron. 28. 3,33; they are synonymous with שרף *saraph*, "to burn," and זבח *zabach*, "to immolate," with which they are interchanged, as may be noticed by an examination of the original text of Psalm 106. 38; Jeremiah 7. 31; 19. 5; Ezekiel 16. 20,21.

Mr. Christmas, in his *Universal Mythology*, gives us the following statement respecting this deity:—"Moloch was, as is well known, worshipped under the form of a calf or an ox, and represented the sun, the king of heaven; Moloch signifying a king. Under which name the Canaanites, in very early times, adored this luminary, and suffered their children, as soon as they were born, to be exposed to the scorching heat of his fiery rays. They looked on this custom as a purification, which was not only holy, but also healthy. But as superstition, when it once gets the upper hand, knows no bounds, so the priests of Moloch were ever adding new ceremonies to these. They kindled two fires before the image of this god, through which they caused the children to pass. Nor did they stop here; it followed by degrees that children, especially when there happened to be many in a family, were sacrificed to the great tutelary god Moloch, and actually burnt in honour of him. And that these unfortunate and miserable burnt offerings might not move the bystanders to pity by their dreadful cries, the inhuman priests made use at their hellish ceremonies of trumpets and drums, and other deafening noises, so that the despairing shrieks and piteous moans of the wretched children could not be heard. From this noise and clamour, the valley in which these inhuman cruelties were perpetrated was called 'The Vale of Tophet,' which is as much as to say, 'The Vale of the sound of drums and cymbals.' This idol was provided with seven recesses or cupboards in the image itself, to receive the various offerings of his worshippers. In the first was placed the meal, in the second the doves, in the third a sheep, in the fourth a ram, in the fifth a calf, in the sixth an ox, and in the seventh a child, which, according to most writers, was burnt therein. It has been conjectured, and with the greatest probability, that Moloch and Saturn were the same deity. Saturn, whose worship was most renowned among the Carthaginians, a people of Phœnician descent, was represented by a metallic idol, whose hands were stretched out together, with a downward inclination; so that, when the customary offering of a child was placed in the arms, it fell into a pan or brazier of glowing charcoal, which stood at the feet of this cruel idol, and was quickly consumed. There is nothing more certain or more famous in all antiquity, than the human sacrifices offered to Saturn, not only in Carthage, but in many other places."

In the corrupt periods of the Jewish kingdom, this idol was erected in the valley south of Jerusalem, called the valley of Hinnom, and in part of the valley called Tophet, תפת so named from the drums תף *toph*, תפים *tophim*, which were beaten to prevent the groans and cries of the children sacrificed from being heard. (Isai. 30. 33; Jerem. 7. 31,32; 19. 6-14.) According to the Rabbins, the image was made of brass, sitting on a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended to receive the hapless children offered to him.

Michaëlis remarks, in his *Commentaries on the Laws of Moses*, "All idolatrous ceremonies, and even some which, though innocent in themselves, might excite suspicions of idolatry, were prohibited. Of these, human sacrifices are so conspicuous, as really the most abominable of all the crimes to which superstition is capable of hurrying its votaries, in defiance of the strongest feelings of humanity, that I must expatiate a little upon them. For this species of cruelty is so unnatural, that to many readers of the laws of Moses, it has appeared incredible. Against no other sort of idolatry are the Mosaic prohibitions so rigorous, as against this; and yet we find that it continued among the Israelites to a very late period; for even the prophets Jeremiah and Ezekiel, who survived the ruin of the state, and wrote in the beginning of the Babylonish captivity, take notice of it, and describe it not as an antiquated or obsolete abomination, but as what was actually in use but a little before, and even during their own times. For a father to see his children suffering is in the highest degree painful; but that he should ever throw them to the flames, appears so utterly improbable, that we can hardly resist the temptation of declaring any narrative of such inhuman cruelty an absolute falsehood. But it is nevertheless an undoubted fact, that the imitation of the neighbouring nations, of which Moses expresses such anxious apprehensions in his laws, had, in spite of all the punishments denounced against it, kept up the abominable custom of offering children in sacrifice; and hence we see how necessary it was to enact the most rigorous laws against the idolatry which required sacrifices of such a nature. To many both Jewish and Christian expositors, it has appeared so incredible that the Israelites should have sacrificed their own children, that wherever, in the laws or in the history they find the expression, 'making their sons pass through the fire to Moloch,' (for it was chiefly to that god that human sacrifices were offered,) they are fain to explain it on the more humane principle of their merely dedicating their sons to Moloch, and in token thereof 'making them pass between two sacrifice fires.' In confirmation of this idea, the Vulgate version of Deuteronomy 18. 10 may be adduced: *Qui lustret filium suum aut filiam, ducens per ignem.* In this way, the incredible barbarity of human sacrifices would appear to have no foundation in truth; and I very readily admit, that of some other passages, such as Leviticus 18. 21; 2Kings 21. 6; 33. 10; Jeremiah 32. 35, an explanation on the same principle may be given with some show of truth. More especially with regard to the first of these passages, I may remark, as Le Clerc has done before me, that we find a variety of lection which makes a material alteration of the sense, for instead of העביר *he-ebar*, 'to cause to pass through,' the Samaritan text and the Septuagint read העביד *ha-abid*, 'to cause to serve,' or to dedicate to the service of. In my German version I have, on account of this uncertainty, here made use of the general term *weiham*, 'to dedicate,' as the Vulgate had already set me the example, in rendering the clause, *De semine tuo non dabis, ut consecretur idolo Moloch.* I was the less inclined to employ the term 'burn' here, because no mention is made of fire, *transire facere.* At the same time I really believe, from the strain of other passages to be mentioned immediately, that burning is here meant. With regard, in like manner, to 2Chronicles 28. 3, where it is expressly said, that Ahaz had, in imitation of the abominable practice of the nations whom Jehovah drove out before the Israelites, burnt his sons with fire, the weighty objection may be made, that there is a various reading, and that, instead of ויבער *vaibor*, 'he burnt,' almost all the ancient versions, such as the Septuagint, Syriac, Chaldee, and Vulgate, had read ויעבר *vaiober*, 'he made to pass through,' by the mere transposition of the second radical into the place of the first. The following passages, however, are decisive of the reality of sacrificing their children:—

"(1.) Ezekiel 16. 21, (where we find the first-mentioned expression,) 'Thou hast slain my sons, and given them, to cause them *pass through* to them.' Here it is evident that to pass through, or to cause to pass through, the fire, can be nothing else than burning, because the sons were previously slain.

"(2.) The passages where the word שרף *saraph*, 'to burn,' is used; and where no suspicion of any various reading can take place. (Deut. 12. 31; Jerem. 7. 31; 19. 5.)

"(3.) Psalm 106. 37,38, 'Their sons and daughters they sacrificed unto devils. They shed the innocent blood of their children, and offered it to the gods of Canaan, and the land was profaned with blood.'

"The punishment of those who offered human sacrifices was stoning; and that, as I think, so summarily, that the bystanders, when any one was caught in such an act, had a right to stone him to death on the spot, without any judicial inquiry whatever. 'Whatever Israelite,' says Moses, in Leviticus 20. 2, 'or stranger dwelling among you, gives one of his children to Moloch, shall die; his neighbours shall stone him to death.' These are not the terms in which Moses usually speaks of the punishment of stoning judicially inflicted; but 'all the people shall stone him; the hands of the witnesses shall be the first upon him.' Besides what follows a little after, in verses 4 and 5, does not appear to me as indicative of anything like a matter of judicial procedure: 'If the neighbours shut their eyes, and will not see him giving his children to Moloch, nor put him to death, God himself will be the avenger of his crime.' I am therefore of opinion, that in regard to this most extraordinary and most unnatural crime, which, however, could not be perpetrated in perfect secrecy, Moses meant to give an extraordinary injunction, and to let it be understood, that whenever a parent was about to sacrifice his child, the first person who observed him was to hasten to its help, and the people around were instantly to meet, and to stone the unnatural monster to death. In fact, no crime so justly authorizes extra-judicial vengeance, as this horrible cruelty perpetrated on a helpless child, in the discovery of which we are always sure to have either the lifeless victim as a proof, or else the living testimony of a witness who is beyond all suspicion; and where the mania of human sacrifices prevailed to such a pitch as among the Canaanites, and got so completely the better of all the feelings of nature, it was necessary to counteract its effects by a measure equally extraordinary and summary."

MOLTEN SEA, ים מוצק *yam mutsak.* (1Kings 7.23.) Having under the word Laver already described the "molten sea" of the Temple of Solomon, we need here merely observe, that some of the Jewish writers say that it was supplied with water by a pipe from the well Etam, while others assert that the Gibeonites performed the duty of keeping it full. According to these authorities it was kept continually flowing, there being spouts which discharged from the basin as much water as it received from the well Etam. Most, if not all, the Jewish ablutions were performed in running water, and hence they suppose that the priests performed their ablutions at these flowing streams, and they state that in complete ablutions of the whole person the priests got into the basin, and that it was in order to prevent their being drowned, that it was never allowed to contain more than two thousand baths. But this notion seems merely fanciful, for when a complete ablution was requisite the priest could stand under the running streams, or bathe in the hollow base which received the discharged water and which must likewise have had an outlet. It is not clear whence these streams were discharged, but it may have been from the mouths of the oxen, or, as some conceive, from embossed heads, in the sides of the vessel.

The term "sea" is a mere Hebraism, as they were accustomed to give that appellation to all considerable bodies of water.

MOMENT, רגע *raga*, (Psalm 30. 5,) an instant of time, a moment; a quick agitation, a sudden movement.

In the above passage the Psalmist says of the Lord, "His anger endureth but a moment; in his favour is life; weeping may endure for a night, but joy cometh in the morning." Roberts remarks upon this: "The Tamul method of expressing a moment is to move the hand once round the head, and give a snap of the finger. Thus they say of anything which endures but a short time, 'It is only as the snap of the fingers.' The people of the East have nearly all their festivities in the night; they say it is the sorrowful time, and therefore adopt this plan to make it pass more pleasantly away. To those who are in difficulties or sorrow; to widows, orphans, or strangers, 'night is the time to weep;' hence, in passing through the village may be heard people crying aloud to their departed friends, or bitterly lamenting their own condition. They have, however, some very pleasing and philosophical sayings on the uncertainty of the sorrows and joys of life. In the book, *Scanda Purana*, it is written, 'The wise, when pleasure comes, do not greatly rejoice; and in sorrow they yield not to distress; for they judge that pleasure and pain are incident to life. The indigent become wealthy, and the wealthy indigent; and inferiors are exalted. Can wealth or poverty, pleasure or pain, be regarded as permanent to the soul? The phases of the moon remain not in one state; they diminish and increase; so your afflictions will one day terminate.'"

MONEY, כסף *keseph*. (Gen. 23. 9,13.) The primary signification of the Hebrew word is silver, but it is likewise used in the sense of money, as with the Greek *αργυριον*, Latin *argentum*, and the French *argent*. The various coins mentioned in the Scriptures will be found described under their respective heads, and the present article will therefore be restricted to some notices of money in general.

The Scriptures often speak of certain sums of money, of purchases made with money, of current money, of money of a certain weight; but we do not observe coined or stamped money till a late period; which makes it probable that the ancient Hebrews took gold and silver only by weight; that they considered the purity of the metal and not the stamp. See Genesis 23. 15,16; 43. 21; Exodus 30. 24; 38. 29; 2Samuel 14. 26; Isaiah 46. 6; Jeremiah 32. 10; Amos 8. 5. In these passages three things only are mentioned: (1.) The metal, that is, gold or silver, and never copper, that not being used as money. (2.) The weight, a talent, a shekel, a gerah, or obolus, the weight of the sanctuary, and the king's weight. (3.) The alloy (standard) of pure or fine gold and silver, and of good quality, as received by the merchant. The impression of the coinage is not referred to; but it is said they weighed the silver or other commodities, by the shekel and by the talent. The shekel and the talent therefore were not fixed and determined pieces of money, but weights applied to things used in commerce. Hence those deceitful balances of the merchants, who would increase the shekel, that is, would augment the weight by which they weighed the gold and silver they were to receive, that they might have a greater quantity than was their due; hence the weight of the sanctuary, the standard of which was preserved in the Temple, to prevent fraud; and hence those prohibitions in the law: "Thou shalt not have in thy bag divers weights, a great and a small." (Deut. 25. 13.) Hence those scales that the Hebrews wore at their girdles, (Hosea 12. 7,) and the Canaanites carried in their hands, to weigh the gold and silver which they received in payment.

The money collected in the Temple in the time of Joash for its repair was told up in bags; thus we read: "And it was so, when they saw that there was much money in the chest, that the king's scribe and the high-priest came up, and they put up in bags, and told the money that was found in the house of the Lord." (2Kings 12. 10.)

It was usual in the East for money to be put into bags, which, being ascertained as to the exact sum deposited in each, were sealed, and probably labelled, and thus passed currently. Instances of this kind may be traced in the Scriptures, at least so far as that money was thus conveyed, and also thus delivered, from superior to inferior officers for distribution. Major Rennell, in giving an abstract of the *History of Tobit*, says, "We find him again at Nineveh, from whence he dispatches his son Tobias to Rages by way of Ecbatana, for the money. At the latter place he marries his kinswoman Sara, and sends a messenger on to Rages. The mode of keeping and delivering the money was exactly as at present in the East. Gabriel, who kept the money in trust, 'brought forth bags, which were sealed up, and gave them to him,' and received in return the handwriting or acknowledgment which Tobias had taken care to require of his father before he left Nineveh. The money, we learn, was left in trust, or as a deposit, and not on usury, and, as it may be concluded, with Tobit's seal on the bags. In the East, in the present times, a bag of money passes (for some time at least) currently, from hand to hand under the authority of a banker's seal, without any examination of its contents." In like manner we may understand the passage in Job, "My transgression is sealed up in a bag." (ch. 14. 17.) Sir John Chardin says, "The money that is collected together in the treasures of Eastern princes is told up in certain equal sums, put into bags and sealed."

In Job 42. 11, we read, "Then came there unto him all his brethren and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him; every man also gave him a piece of money, and every one an earring of gold." Roberts informs us, "The custom alluded to of relations and friends giving relief to a person in distress, is practised in the East at this day. When a man has suffered a great loss by an accident, by want of skill, or by the roguery of another, he goes to his brothers and sisters, and all his acquaintances, and describes his misfortunes. He then mentions a day when he will give a feast, and invites them all to partake of it. At the time appointed, they come arrayed in their best robes, each having money, ear-rings, finger-rings, or other gifts suited to the person in distress. The individual himself meets them at the gate, gives them a hearty welcome, the music strikes up, and the guests are ushered into the apartments prepared for the feast. When they have finished their repast, and are about to retire, they each approach the object of their commiseration, and present their donations, and best wishes for future prosperity. A rich merchant in North Ceylon, named Siva Sangu Chetty, was suddenly reduced to poverty; but by this plan he was restored to his former prosperity. Two money-brokers, also, who were sent to these parts by their employer, (who lived on the opposite continent,) lost one thousand rix-dollars belonging to their master; they therefore called those of their caste, profession, and country, to partake of a feast, at which time the whole of their loss was made up. When a young man puts on the ear-rings or turban for the first time, a feast of the same description, and for the same purpose, is given, to enable him to meet the expense of the rings, and to assist him in his future pursuits in life. When a young woman also becomes marriageable, the female relations and acquaintances are called to perform the same service, in order to enable her to purchase jewels, or to furnish a marriage-portion. In having recourse to this custom, there is nothing that is considered mean; for parents who are respectable and wealthy often do the same thing."

Solomon says, "The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep." (Eccl. 5. 12.) Roberts here remarks, "In many parts of the East there are not any banks or public offices in which the affluent can deposit their money, consequently the property has to be kept in the house, or concealed in some secret place. Under these circumstances, it is no wonder that a man having great wealth should live in constant dread of having it stolen. There are those who have large sums of money concealed in their houses, or gardens, or fields, and the fact being known, they are closely watched whenever they pay special attention to any particular object or place. The late king of Kandy, after he was taken prisoner, and on his voyage to Madras, was much concerned about some of his concealed treasures, and yet he would not tell where they were. So great is the anxiety of some, arising from the jewels and gold they keep in their frail houses, that they literally watch a great part of the night, and sleep in the day, that their golden deity may not be taken from them. I knew a man who had nearly all his wealth in gold pagodas, which he kept in a large chest in his bed-room; neither in body nor in mind did he ever wander far from the precious treasure; his abundance hindered him from sleeping, and, for a time, it seemed as if it would hinder him from dying; for when the fatal moment came, he several times, when apparently gone, again opened his eyes, and again gave another look at the chest; and one of the last offices of his hands was to make an attempt to feel for the key under his pillow!" See COINS; and APPENDIX.

MONEY-CHANGERS. The money-changers, called *κολλυβιστων*, (Matt. 21. 12,) *τραπεζιται*, (Matt. 25. 27,) and *κερματιστὰι*, in John 2. 14, driven by Our Lord from the Temple, were those who made a profit by exchanging money. They supplied the Jews who came from distant parts of Judæa and other parts of the Roman empire, with money to purchase the necessary sacrifices, and it is probable they exchanged foreign coins for such as were current at Jerusalem. The Talmud and Maimonides inform us that the half-shekel paid yearly to the Temple by all the Jews (Exod. 30. 15,) was collected there with great exactness in the month Adar, and that on changing the shekels and other money into half-shekels for that purpose, the money-changers exacted a small stated fee, or payment, called Kolbon. It was the tables on which they trafficked for this unholy gain which Our Lord overturned. This profanation had probably grown up with the influence of Roman manners, which allowed the argentarii to establish their usurious mensas (tables), by the statues of the gods, even at the feet of Janus, in the most holy places, or in the temples.

The half-shekel tax was a tax or tribute to be paid every year by every adult Jew at the Temple. It was introduced after the captivity in consequence of a wrong understanding of certain expressions in the Pentateuch, and was a different thing both from the revenue which accrued to the kings, tetrarchs, and ethnarchs, and from the general tax that was assessed for the Roman Cæsars. It was required that this tax should be paid in Jewish coin, a circumstance to which an allusion is made in Matthew 22. 17-19, and likewise in Mark 12. 14,15. It was in consequence of this state of things, as the Talmudists assert, that money-changers, *κολλυβισται*, seated themselves in the Temple, on the fifteenth of the month Adar, for the purpose of exchanging for those who might wish it, Roman and Greek coins, for Jewish half-shekels. The object of the Temple money-changers was their own personal gain, but the acquisition of property in this way was contrary to the spirit of the law. (Deut. 23. 19,20;) and it was for this reason that Our Saviour drove them from the Temple. (Matt. 21. 12; Mark 11. 15; John 2. 15.)

Buckingham, in his *Travels among the Arab Tribes*, affords an illustrative sketch:—describing a mosque, he says, "At the time of our passing through it was full of people, though these were not worshippers, nor was it either of the usual hours of public prayers. Some of the parties were assembled to smoke, others to play at chess, and some apparently to drive bargains of trade, but certainly none to pray. It was, indeed, a living picture of what we might believe the Temple at Jerusalem to have been when those who sold oxen, and sheep, and doves, and the changers of money sitting there were driven out by Jesus with a scourge of cords, and their tables overturned. It was, in short, a place of public resort and thoroughfare, a house of merchandise, as the temple of the Jews had become in the days of the Messiah."

There are still in the East persons who pursue the avocation of money-changers similar to those found sitting in the Temple by Our Lord. Mr. Callaway, in his *Oriental Observations*, remarks: "In Ceylon, Moormen, whose business it is to give cash for notes, may be seen sitting in public places with heaps of coin before them. On observing a person with a note, or in want of their services, they earnestly solicit his attention."

MONSTERS, תנין *tannin*. "Even the sea-monsters draw out the breast, they give suck to their young ones." (Lament. 4. 3.) The Hebrews appear to have understood by the word *tannin* all large sea animals, especially those of the mammiferous class. The same word is also rendered in our version, (Gen. 1. 21,) "great whales." See JONAH; WHALE.

MONTH. Among the Hebrews, a month was sometimes called חדש *khodesh*, (Gen. 8. 4,) which signifies a new moon, as the month with them began with the new moon; at other times it is termed ירח *yarach*, (1Kings 6. 37,38,) which also signifies a lunar month.

The lunar changes most probably furnished the first measure of time, as we find such measure very generally employed by rude nations even at present, but weeks were not, as some suppose, suggested by those changes, since four weeks make only twenty-eight days, while the lunar period is twenty-nine and a-half; nor is it allowable to suppose, that the changes of the moon first suggested the method of computation by years. Years were regulated at first by the return of summer or autumn; but when, in the progress of time, it was discovered that the ripe fruits, by which the year had been previously limited, statedly returned after about twelve lunar months, or three hundred and fifty-four days, the year was regulated by these months, and restricted to that number of days. It was afterwards seen that, in the course of seventeen years, on the return of the same month, all the appearances of nature were reversed. Hence, as is evident from the history of the Deluge, an attempt was made to regulate the months by the motion of the sun, and to assign to each of them thirty days; but it was nevertheless observed, after ten or twenty years, that there was still a defect of five days.

Moses did not make any new arrangement in regard to the lunar months of the Hebrews, nor the year, which was solar; but in order to secure a proper reduction of the lunar to the solar year, he obliged the priests to present at the altar, on the second day of the Passover, or the sixteenth day after the first new moon in April, a ripe sheaf: for if they saw, on the last month of the year, that the grain would not be ripe, as expected, they were compelled to make an intercalation, and this happened every third year. After their departure from Egypt, there existed among the Hebrews two modes of reckoning the months of the year, the one civil, the other sacred. The Rabbins say that March and September, instead of April and October, were the initial months of these two years. That they were so at a late period, is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March, and the Jews, perhaps overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages; from the fact, also, that the prescribed observance of the three great festival days will not agree with the months of March and September, as has been shown by Michaëlis.

While the Jews continued in the land of Canaan, the commencement of their months and years was not settled by any astronomical rules or calculations, but by the *phasis*, or actual appearance, of the moon. As soon as they saw the moon, they began the month. Persons were therefore appointed to watch on the tops of mountains for the first appearance of the moon after the change: as soon as they saw it, they informed the Sanhedrin, and public notice was given by the sounding of trumpets, to which there is an allusion in Psalm 81. 3, or by lighting beacons throughout the land; they also used to announce the appearance by sending messengers. As, however, they had no months longer than thirty days, if they did not see the new moon the night following the thirtieth day, they concluded that the appearance was obstructed by the clouds; and, without watching any longer, made the next day the first day of the following month. But on the dispersion of the Jews throughout all nations, they learnt to have recourse to astronomical calculations and cycles, in order to fix the beginning of their months and years. At first they employed a cycle of eighty-four years; but this being discovered to be defective, they had recourse to the Metonic cycle of nineteen years, which was established by the authority of Rabbi Hillel, prince of the Sanhedrin, B.C. 360. This they still use, and say that it is to be observed until the coming of the Messiah. In the compass of the cycle there are twelve common years consisting of twelve months, and seven intercalary years consisting of thirteen months.

Originally, the Jews had no particular names for their months, but called them the first, second, &c. Thus we read that the Deluge began in the second month, and came to its height in the seventh month, at the end of one hundred and fifty days, (Gen. 7. 11-24; 8. 4;) and decreased until the tenth month, when the tops of the mountains were seen. (Gen. 8. 5.)

Afterwards, however, the months acquired distinct names; thus Moses named the first month of the year אביב *Abib*, (Exodus 12. 2; 13. 4,) signifying green, from the green ears of corn at that season; for it began about the vernal equinox. The second month was named זיו *Ziv*, signifying, in Chaldee, glory or splendour, in which the foundation of Solomon's Temple was laid. (1Kings 6. 1.) The seventh month was styled אתנים *Ethanim*, which is interpreted "harvests," by the Syriac version. (1Kings 8. 2.) The eighth month בול *Bul*, from the fall of the leaf. (1Kings 6. 38.) But concerning the origin of these appellations, there is a diversity of opinion. During the captivity, the Hebrews adopted the names they had found among the Chaldæans and Persians. Thus, the first month was also called Nisan, נסן signifying flight; because in that month the Israelites were thrust out of Egypt, (Exod. 12. 39;) the third month, סיון *Sivan*, signifying a bramble, (Esther 3. 7; Nehem 2. 1;) and the sixth month, אלול *Elul*, signifying mourning, probably because it was the time of preparation for the great day of atonement, on the tenth day of the seventh month, (Nehem. 6. 15;) the ninth month was called כסלו *Kisleu*, signifying chilled; when the cold weather sets in, and fires are lighted, (Jerem. 36. 22; Zech. 7. 1;) the tenth month was called טבת *Tebeth*, signifying miry, (Esther 2. 16;) the eleventh, שבט *Shebet*, signifying a staff or sceptre, (Zech. 1. 7;) and the twelfth, אדר *Adar*, signifying a magnificent mantle, probably from the profusion of flowers and plants with which the earth at that season begins to be clothed in warm climates. (Ezra 6. 15; Esther 3. 7.) It is said to be a Syriac term. (2Macc. 16. 36.)

The civil year commenced with the month Tishri, beginning on the 15th of our September, because it was an old tradition that the world was created at that time. From this year the Jews computed their jubilees, dated all contracts, and noted the birth of children, and the reign of kings. It is said also that this time was appointed for making war; because the great heats being passed, they were likely to suffer less from going into the field. In 2Samuel 11. 1 we read that David sent Joab and his servants with him and all Israel, to destroy the Ammonites, at the return of the year, (marginal rendering,) at the time when kings go forth to battle, that is, in the month of September. The annexed table exhibits the months of the Jewish civil and ecclesiastical years, with the corresponding months of our computation.

Civil Year.

1	Tishri	part of September and October
2	Marchesvan . .	" October and November
3	Kisleu	" November & December
4	Tebeth . . .	" December and January
5	Shebet	" January and February
6	Adar	" February and March
7	Nisan or Abib . .	" March and April
8	Yiar or Ziv . .	" April and May
9	Sivan	" May and June
10	Tammuz . . .	" June and July
11	Ab	" July and August
12	Elul	" August and September.

Ecclesiastical Year.

1	Nisan or Abib .	. part of March and April
2	Yiar or Ziv . .	" April and May
3	Sivan .	. " May and June
4	Tammuz . .	" June and July
5	Ab . .	. " July and August
6	Elul . . .	" August and September
7	Tishri . . .	" September and October
8	Marchesvan .	. " October and November
9	Kisleu or Chisleu	. " November & December
10	Tebeth . . .	" December and January
11	Shebet . . .	" January and February
12	Adar . . .	" February and March.

The ecclesiastical or sacred year began in March, or on the first day of the month Nisan, because at that time they departed out of Egypt. From that month the Hebrews computed their feasts, and the prophets also occasionally dated their oracles and visions. Thus Zechariah (7. 1) says, that "the word of the Lord came unto him in the fourth day of the ninth month, even in Chisleu;" which answers to our November, whence it is evident that in his computation he adopted the ecclesiastical year. The month Nisan is noted in the Old Testament for the overflowing of Jordan, (Josh. 3. 15; 1Chron. 12. 15;) the river being swollen by the melted snows that poured in torrents from Mount Lebanon.

A modern Jewish writer says, "The Jewish year is lunisolar, for although the months are lunar, our calculations being founded on the lunar cycle, every nineteenth year we come to the same date in the solar year. The cycle contains 235 lunations, which we divide into twelve years of twelve months, and seven (termed embolismic) of thirteen months.

"The celebrated mathematician, Meton, of Athens, who flourished 432 B.C., made the same division of time, but by making every third year embolismic, the 18th and 19th, were both of thirteenth months: by our arrangement the solar and lunar years are better equalized:

19 years, according to Rab Ada, each

of $365^d\ 5^h\ 55^m\ 25\frac{2}{3}\frac{5}{7}{}^s = 6939^d\ 16^h\ 33^m\ 3\frac{1}{3}{}^s$

235 lun. months $29^d\ 12^h\ 44^m\ 3\frac{1}{3}{}^s = 6939^d\ 16^h\ 33^m\ 3\frac{1}{3}{}^s$

"The year is of three kinds, perfect, common, and imperfect.

"The perfect has 355 days, and is when the months of Hesvan and Kisleu have each 30 days; the common, 354 days, when Hesvan has 29 and Kisleu 30; the imperfect, 353 days, when both have only 29 days.

"The embolismic year is formed by the introduction of an intercalary month immediately after Adar, which is called Veadar or the second Adar.

"The year then consists of 385, 384, or 383 days, according to the above rule. The reason of the introduction at that period is, that Passover may be kept in its proper season, which is the full moon of the vernal equinox, or after the sun has entered Aries; it is indifferent at what period of it the full moon happens, but it must be kept while the sun is in that sign. That a time was fixed for its observance is shown in Numbers 9. 2: 'Let the children of Israel also keep the Passover at its appointed season.' That our months have always been lunar, is shown by 1Kings 6. 38: 'And the eleventh year, in the month of Bul, which is the eighth month;' and by a reference to the Hebrew text it will be seen that the two words translated 'month' are different, the first being derived from the word ירח *yariach*, moon, and the latter from חדש *hhodesh*, innovation.

"Our months are the following:—

Tisri .	has	30 days	Nisan	has	30 days
Hesvan .	"	29 or 30	Yiar .	"	29
Kisleu .	"	29 or 30	Sivan .	"	30
Tebeth .	"	29	Tammuz	"	29
Sebat .	"	30	Ab . .	"	30
Adar .	"	29	Elul .	"	29

"In embolismic years Adar has 30, and the intercalary month of Veadar, 29. As a lunation from one conjunction to another, termed a synodical month, consists of $29^d\ 12^h\ 44^m\ 3\frac{1}{3}{}^s$ being 29½ days and about three-quarters of an hour, it could not be better arranged than by making one month of 29, and the following of 30 days. When a month has 30 days, the last day of that month and the following day are both kept as new moon, on the principle that a holyday cannot be kept part of a day; the 30th day being half in the preceding month and half in the new moon, the whole day is made a holyday, and the following as a matter of course, from its being the first whole day of the new moon.

"That this rule was followed in ancient times is to be seen in 1Samuel, ch. 20, from which it appears that David was accustomed to eat with Saul on the new moon: 'And David said unto Jonathan, Behold tomorrow is the new moon, and I should not fail to sit with the king at meat.' (ver. 5.) 'And it came to pass on the morrow, which was the second day of the month, that David's place was empty, and Saul said unto Jonathan, his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?' (ver. 27.)

"It will have been seen that by this arrangement there is yet a deficiency every month of $44^m\ 3^s$, making nearly nine hours in years of twelve months; to make up this deficiency, one day is added to Hesvan every second or third year, by which that month then consists of thirty days. When Hesvan has thirty days, Kisleu invariably has the same.

"Without Hesvan having thirty days, Kisleu is sometimes made thirty, which is done to prevent Passover happening on Monday, Wednesday, or Friday, for as that festival regulates all the other holydays, it is arranged that none may fall on days on which they could not be properly observed."

Sir John Gardner Wilkinson observes, in reference to the ancient Egyptians, that "it is highly probable, in their infancy as a nation, they divided their year into twelve lunar months; the twenty-eight years of Osiris's reign being derived, as Plutarch observes, from the number of days the moon takes to perform her course round the earth; and it is worthy of remark that the hieroglyphic signifying 'month' was represented by the crescent of the moon, as is abundantly proved from the sculptures and the authority of Horapollo. From this we also derive another very important conclusion; that the use of hieroglyphics was of a far more remote date than is generally supposed, since they existed previous to the adoption of solar months. The substitution of solar for lunar months was the earliest change in the Egyptian year. It was then made to consist of twelve months, of thirty days each, making a total of three hundred and sixty days; but as it was soon discovered that the seasons were disturbed, and no longer corresponded to the same months, five additional days were introduced at the end of the last month, Mesoré, in order to remedy the previous defect in the calendar, and to insure the returns of the seasons to fixed periods.

"The twelve months were Thoth, Paopi, Athor, Choeak, Tobi, Mechir, Phamenoth, Pharmathi, Pachous, Paoni, Epep, Mesoré: and the year being divided into three seasons, each period comprised four of these months. That containing the first four was styled the season of the water-plants, the next of the ploughing, and the last season was that of the waters. The 1st of Thoth, in the time of Julius Cæsar, fell on the 29th of August; and Mesoré, the last month, began on the 25th of July.

"A people who gave any attention to subjects so important to their agricultural pursuits could not long remain ignorant of the deficiency which even the intercalation of the five days left in the adjustment of the calendar; and though it required a period of fourteen hundred and sixty years for the seasons to recede through all the twelve months, and to prove, by the deficiency of a whole year, the imperfection of this system, yet it would be obvious to them, in the lapse of a very few years, that a perceptible alteration had taken place in the relative position of the seasons; and the most careless observation would show that in one hundred and twenty years, having lost a whole month, or thirty days, the rise of the Nile, the time of sowing and reaping, and all the periodical occupations of the peasant, no longer coincided with the same month. They therefore added a quarter day to remedy this defect, by making every fourth year to consist of three hundred and sixty-six days; which, though still subject to a slight error, was a sufficiently accurate approximation; and, indeed, some modern astronomers are of opinion, that instead of exceeding the solar year, the length of the sidereal, computed from one heliacal rising of the Dog Star to another, accorded exactly in that latitude (in consequence of a certain concurrence in the positions of the heavenly bodies,) with the calculation of the Egyptians. 'This sidereal or Sothic year,' says Censorinus, 'the Greeks term *κυνικον*, the Latins *canicularem*, because its commencement is taken from the rising of the Dog Star on the first day of the month, called by the Egyptians Thoth;' which, while it accords with the observations of Porphyry, that 'the first day of the month is fixed in Egypt by the rising of Sothis,' fully confutes the opinion of those who suppose that the name Thoth was applied to the first day alone, and not to the month. That the five days, called of the Epact, were added at a most remote period, may readily be credited; and so convinced were the Egyptians of this, that they referred it to the fabulous times of their history, wrapping it up in the guise of allegory; and it is highly probable that the intercalation of the quarter day, or one day in four years, was also of very early date." See YEAR.

MONUMENTS, נצורים *nitsurim*, (Isai. 65. 4;) Sept. *ἐν σπηλαιοις*. In the denunciation of the idolatries and superstitions of Israel, those who "remain among the graves, and lodge in the monuments," are included. Bishop Lowth reads the last word as "caverns," instead of "monuments," and Gesenius has, "that pass the night in concealed places." It was anciently a practice in most nations for persons to resort to the sepulchres, for the purpose of magic or necromancy, and it still holds its ground in India. Roberts speaks of devotees, "who wander about in the dark in the place of burning the dead, or among the graves; there they affect to hold converse with evil and other spirits; and there they pretend to receive intimations respecting the destinies of others."

MONUMENTS OF EGYPT. This term is used to denote those wondrous piles reared by the ancient Egyptians for purposes of religion or of civil polity, which having survived the revolutions of thirty centuries, offer in their sculptures and paintings the lively image of the race to whom they owe their origin. Highly curious in themselves, these relics become of the first importance to the Biblical illustrator, for they belong to the country with which the Hebrews were, in all ages, closely connected, and from which unquestionably all their knowledge of the arts which distinguish the wanderers of the desert from the members of a highly civilized community were derived. These stores have accordingly been largely drawn upon in the present work for the illustration of Biblical history, whereby the two most ancient records in the world, one pictorial and the other written, are found mutually to illustrate and confirm each other under circumstances which render designed coincidence impossible. Thus we find the most minute circumstances recorded in the biographies of Abraham, Jacob, Joseph, and Moses, respecting their residence in Egypt, perfectly correspond with the sculptured and pictorial representations of Egyptian manners on the monuments; whence it follows that the narrative of the Pentateuch could have been written only by a person who had resided in Egypt during the reign of the Pharaohs, and was thoroughly conversant with its usages. This consideration is of itself sufficient to excite the attention of the Christian to all that relates to that country; nor can he hear without deep interest that a vast mass of facts has been providentially preserved to us concerning the manners, customs, and arts of common life of its ancient inhabitants.

The site of almost every city of note in Upper or Southern Egypt is marked by the ruins of a palace-temple, which served at once for the residence of the monarch, and the place where the solemn religious and civil assemblies of the chief estates in Egypt were held. These ruins are covered with reliefs, generally coloured, representing the idols to which they had been dedicated, and the kings by whom they had been founded; as well as the battles, sieges, and other events of the wars, in which the latter had been victorious. These pictures often cover a vast extent of wall, and are crowded with figures in action, executed with much spirit and fidelity; the costume and the peculiarities of feature and colour of the inhabitants of the different nations being strictly preserved. These reliefs are accompanied by explanatory inscriptions in the hieroglyphic or sacred characters of Egypt. The mode of reading these characters has been recently so far recovered as to enable us to ascertain that they embody exactly the information that was wanted to make the pictures they accompany available for the elucidation of the religion and history of Egypt. They give the names of the gods represented, the ceremonies to be observed in their worship, their genealogies and other mythological particulars. The pictures of the kings have likewise their names written over them; and this is also the case with the foreigners with whom they were at war, the towns and fortresses they were besieging, and the captives that were led bound in the triumphal processions. The dates of the erection of the temples, and of the occurrence of the wars, have also been preserved. They are computed by the years and months of the monarch's reign exactly in the same manner as in the Books of Kings in the Old Testament. Portions of these ruins, consisting of statues of gods, sphinxes, obelisks, and of fragments of columns, friezes, &c., have been removed from Egypt and transferred to the various museums in Europe. These have likewise hieroglyphic inscriptions, which, in some instances, are important as historical documents.

"The tombs," says a writer on the *Antiquities of Egypt, in reference to Scriptural Illustration*, "have furnished in abundance the monuments of her ancient greatness. In Upper Egypt, the dead were deposited in immense caverns hollowed out in the rocky mountains that form the western boundary of the valley of the Nile. In Lower Egypt, where the mountains disappear, deep pits were dug and lined with bricks, or hewn in the rock for this purpose. These sepulchral caverns would seem to demonstrate the literal truth of the remark of Diodorus Siculus respecting this extraordinary people, that they spent more upon their tombs than upon their houses. Some of these are common cemeteries, of vast extent, in which the mummies, or embalmed bodies of the poorer classes, are piled with great care and regularity, and in incredible numbers. Others are family vaults, which have been prepared expressly for individuals and their connexions, belonging to the wealthy and privileged orders of the priesthood and the military. These also are very extensive in some cases; consisting of a succession of chambers with galleries leading to them, having the walls everywhere stuccoed and covered with paintings representing scenes partly relating to the funeral, or to their mythological belief regarding death, but principally to the operations of common life. The deceased is represented surrounded by his family, banqueting, listening to music, observing the evolutions of dancing girls, or the feats of activity and dexterity of tumblers and jugglers. Then, again, he is in the open country, amusing himself with hunting, fowling, or fishing. In another place, he is in the fields, superintending the various operations of agriculture, or taking the account of his herds and flocks. The tombs of other individuals have preserved the representations of various processes in the mechanical arts. The making of wine, weaving, tanning, and other similar arts, are all in actual progress. The forging of arms, the building of chariots and ships, the arts of sculpture and painting, are depicted with every appearance of minute fidelity. There is scarcely an art of common life which is not represented on the tombs; all these representations being accompanied by explanatory inscriptions in hieroglyphics. The contents of these tombs are also of a character equally interesting and important. The mummies are sometimes inclosed in sarcophagi, or stone coffins, made of granite, basalt, or alabaster, and covered with figures and hieroglyphic inscriptions engraved in intaglio, that is, hollow, like the cutting of a seal. But one wooden case, or several fitting into each other, and superbly decorated with painting or gilding, are more frequently the receptacles of the mummies found in these splendid tombs. These are by no means the most valuable part of their contents. It would seem to have been a custom with the Egyptians to deposit with their dead the tools or utensils of which they had made use when living, or any articles of luxury upon which they had set a particular value. Such objects are of very frequent occurrence in the tombs. Elegantly shaped vases of granite, alabaster, metal, and earth abound in all great collections of Egyptian antiquities. The chairs, tables, couches, and wooden pillows; the pallets used by the sacred scribes, with the colours in cakes, and the reeds or brushes; the models of boats, houses, and granaries, which give so much interest to these collections, and with which the British Museum is so richly supplied, have all been taken from the tombs. Books in the ancient form of rolls are also not unfrequently discovered; and, when their contents are well understood, they will probably form the most valuable part of these remains. The tombs of the kings which were excavated in Biban-el-Malook, a secluded valley to the west of Thebes, far surpass those of private individuals in the magnificence of their decorations. The study of these paintings and inscriptions has already made some valuable additions to our knowledge of the history and arts of ancient Egypt. Sixteen of these tombs are now known, all of which have long ago been pillaged of their contents.

In the article Egypt we have already noticed the most striking features of the antiquities of the country, and therefore need do no more here than briefly enumerate the chief places where they are met with. In Lower Egypt are the catacombs of Alexandria; in Central Egypt those of Cairo; the Pyramids, the sphinx, sepulchral caves, (those in particular at Beni Hassan,) and the site of Memphis; but it is in Upper Egypt that we meet with the ruins of Anteopolis, Denderah, Thebes, Apollinopolis, Eilithya, Elephantina, Philoe, &c. Sepulchral caverns, too, abound, as those at Thebes and El-Kab. Those of Thebes have been the longest known, but the others are found to rival them both in beauty and in importance. These remains have furnished the materials whence the history of Egypt has been already greatly elucidated by the successful labours of Young, Denon, Champollion, Cailliaud, Belzoni, Wilkinson, Rosellini and others, and will probably before long, from the progress of hieroglyphical discovery, be, to a considerable extent, restored; and we already know more of the minute details of common life among its inhabitants than perhaps of any other nation of antiquity.

MOON, ירח *yariach*. (Gen. 37. 9; Deut. 4. 19.) God created the sun and the moon on the fourth day. (Gen. 1. 15,16.) As the sun presides over day, so the moon presides over night; the sun regulates the length of the year, the moon the length of the month. The moon was appointed for the distinction of seasons, of festival days, and days of assembling. (Gen. 1. 14; Psalm 104. 19.)

"Next to the sun, the moon is to us the most interesting of all the celestial orbs. She is the constant attendant of the earth, and revolves around it in twenty-seven days eight hours, but the period from one new moon to another is about twenty-nine days twelve hours. She is the nearest of all the heavenly bodies, being only about two hundred and forty thousand miles distant from the earth. She is much smaller than the earth, her diameter being only two thousand one hundred and eighty miles, while that of the earth is about seven thousand nine hundred. Her surface, when viewed through a telescope, presents an interesting and variegated aspect, being diversified with mountains, valleys, rocks, and plains, in every variety of form and position. Some of these mountains form long and elevated ridges, while others, of a conical form, rise to a great height from the middle of level plains; but the most singular feature of the moon is those circular ridges and cavities which diversify every portion of her surface. A range of mountains, of a circular form, rising three or four miles above the level of the adjacent districts, surrounds, like a mighty rampart, an extensive plain; and in the middle of this plain or cavity, an insulated conical hill rises to a considerable elevation. Several hundreds of these circular plains, most of which are considerably below the level of the surrounding country, may be perceived with a good telescope on every region of the lunar surface. They are of all dimensions, from two or three miles to forty miles in diameter; and if they be adorned with verdure, they must present to the view of a spectator, placed among them, a more variegated, romantic, and sublime scenery than is to be found on the surface of our globe. An idea of some of these scenes may be acquired by conceiving a plain, of about a hundred miles in circumference, encircled with a range of mountains, of various forms, three miles in perpendicular height, and having a mountain near the centre, with its top a mile and a half high, from which the plain, with all its variety of objects, would be distinctly visible, and the view would appear to be bounded on all sides by a lofty amphitheatre of mountains, rearing their summits to the sky. From the summit of the circular ridge, the conical hill in the centre, the opposite circular range, the plain below, and some of the adjacent plains which encompass the exterior ridge of the mountains, would form another variety of view; and a third variety would be obtained from the various aspects of the central mountain, and the surrounding scenery, as viewed from the plains below.

"The lunar mountains are of all sizes, from a furlong to five miles in perpendicular elevation. Certain luminous spots, which have been occasionally seen on the dark side of the moon, seem to demonstrate that fire exists in this planet. Sir William Herschel and several other astronomers, suppose that they are volcanoes in a state of eruption. The bright spots on the moon are the mountainous regions; the dark spots are the plains, or more level parts of her surface. There may probably be rivers, or small lakes, on this planet; but there are no seas or large collections of water. It appears highly probable, from the observations of Schroeter, that the moon is encompassed with an atmosphere, but no clouds, rain, or snow seem to exist in it. The illuminating power of the light derived from the moon, according to the experiments made by Leslie, is about one hundred thousandth part of the illuminating power of the sun.

"The moon always presents the same face to us; which proves that she revolves round her axis in the same time that she revolves round the earth. As this orb derives its light from the sun, and reflects a portion of it upon the earth, so the earth performs the same office to the moon. A spectator on the lunar surface would behold the earth like a luminous orb, suspended in the vault of heaven, presenting a surface about thirteen times larger than the moon does to us, and appearing sometimes gibbous, sometimes horned, and at other times with a round full face. The light which the earth reflects upon the dark side of the moon, may be distinctly perceived by a common telescope, from three to six or eight days after the change. The lunar surface contains about sixteen millions of square miles, and is therefore capable of containing a population equal to that of our globe, allowing only about fifty-three inhabitants to every square mile. That this planet is inhabited by sensitive and intelligent beings, there is every reason to conclude, from a consideration of the sublime scenery with which its surface is adorned, and of the general beneficence of the Creator, who appears to have left no portion of his material creation without animated existence; and it is highly probable that direct proofs of the moon's being inhabited may hereafter be obtained, when all the varieties on her surface shall have been more minutely explored." Dick.

Among the Orientals in general, and the Hebrews in particular, the idolatrous worship of the moon was more extensive than that of the sun. In Deuteronomy 4. 19; 17. 3, Moses warns the Israelites, when they see the sun, the moon, the stars, and the host of heaven, not to pay them any idolatrous worship, because they were only creatures appointed for the service of all nations under heaven. Job (ch. 31. 26,27,) also speaks of the same worship: "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand," as a token of adoration.

As the sun was called the lord or the king, so the moon was called the queen of heaven, מלכת השמים *Mileketh ha-shamayim*, (Jerem. 7. 18; 44. 17,19,) to whom the Hebrews offered cakes, poured out libations, and burnt incense. The moon is termed the goddess of the Zidonians, (1Kings 11. 5; 2Kings 23. 13,14;) also עשתרות *Ashtoreth;* and in Judges 2. 13; 10. 6; 1Sam. 7. 3,4, *Ashtaroth*. As the word אשרות *Ashiroth*, which properly means groves, occurs in Judges 3. 7, for עשתרות *Ashtaroth;* and in Judges 2. 13, is found in connexion with Baal, the inference is clear that groves were consecrated to this goddess; and she is accordingly denominated in 2Kings 21. 7, פסל אשרה *Pesel ashirah*, the image or idol of the groves. Wherever, therefore, a grove, or Ashtaroth, is mentioned in connexion with Baal, Baalim, or the host of heaven, we have reason for concluding that reference is had to the moon, as an object of worship. (Judges 6. 23-28; 1Kings 16. 33; 2Kings 13. 6.) It is the moon, otherwise called Ashtaroth, which appears to be intended by the "idol in a grove," in 1Kings 15. 13; 18. 19; 2Chronicles 15. 16.

Philo Biblius remarks that Astarte was the Venus of the Phœnicians; and adds further that the effigy of the goddess was the head of an ox with horns, probably in resemblance of the crescent. This statement throws some light on the expressions עשתרות קרנים *Ashtaroth karnaim*, Ashtaroth of horns. (Gen. 14. 5.) The Syrians also called Venus עסתרות *Astaroth*. The worship of this goddess, as well as of the god Baal, was common in Palestine before the time of Moses; and hence the command to cut down the groves. (Exod. 34. 13; Deut. 7. 5.)

Mr. Christmas, in his *Universal Mythology*, observes, "This goddess [Astarte] was, for the most part, worshipped in sacred groves; though she had her peculiar temples in other places, as at Ascalon, which is considered as the most ancient, in the islands of Cyprus and Cythera, and doubtless in many other places. She is continually mentioned in the Bible under the name of Ashtaroth; and we find a melancholy record therein of the deceitfulness of the human heart in the case of the wisest of mankind, who was drawn away to the worship of this lascivious deity.

"As Astarte represented the deity of the moon, we find her worship continually joined with that of Baal or the sun. What a rage the Israelites had for these gross superstitions we learn from the fact that Ahab entertained in Samaria four hundred and fifty priests of Baal, and his wife Jezebel four hundred priests of the groves, or of Astarte. The secret groves of Ashtaroth were beside the temples of Baal, and when cattle were offered to this god, they brought cakes, and drink-offerings, and incense to the goddess. To these they added the practice of those shameless vices which they considered as acceptable service to this divinity, in bowers entwined for that purpose in her sacred groves, or, as the Scripture hath it, 'under every green tree.' The worshippers of this goddess caused themselves to be marked or tattooed on the skin with the figure of a tree, whence they received the name of Dendrophoræ, or tree-bearers.

"It was also the custom to place tables on the roofs of the houses, in the vestibules, at the doors, and in the cross-ways, on which, every new moon, they spread a feast in honour of Astarte. This was among the Greeks called the feast of Hecate. A like feast was also held in honour of Adonis. Baal and Astarte were differently represented according to the fancy of the various people by whom they were worshipped. Sometimes Baal or the sun was clothed as a woman; on the contrary, Astarte, or the moon, appeared in complete armour, with a beard, but generally under the form of a woman, who, for head gear, wore an ox's head with the horns, like the Egyptian Isis. On the Tyrian coins of Demetrius, the second king of Syria, we see the Tyrian Venus, or Astarte, in long clothes, over which she has a mantle, thrown back over her left arm; she stretches out one arm in the posture of command, and in the other holds a short cruciform staff."

Sir John Gardner Wilkinson informs us, "The Egyptians represented their moon as a male deity, like the German Mond and Monat, or the Lunus of the Latins; and it is worthy of remark that the same custom of calling it male is retained in the East to the present day, while the sun is considered female, as in the language of the Germans. Thoth is usually represented as a human figure with the head of an Ibis, holding a tablet, and a pen or palm-branch in his hands; and in his character of Lunus he has sometimes a man's face, with the crescent of the moon upon his head, supporting a disk, occasionally with the addition of an ostrich feather; which last appears to connect him with Ao or with Thmei.

"The circumstance of the god Lunus being the dispenser of time, and represented noting off years upon the palm-branch, appears to argue that the Egyptians in former times calculated by lunar instead of solar years; and the hieroglyphic of a month, which is a lunar crescent, shows their months to have been originally regulated by the course of the moon."

The Feast of the New Moon, or the beginning of the month, (as the Hebrews termed it,) was celebrated on the first appearance of the moon. (Exod. 12. 2; Numb. 10. 10; 28. 11; Isai. 1. 13,14.) It seems to have been observed long before the time of Moses, who, by the Divine command, prescribed what ceremonies were then to be observed. It was proclaimed by the sound of trumpets, (Numb. 10. 10; Psalm 81. 3,) and several additional sacrifices were offered. (Numb. 28. 11-15.)

In symbolical language, the sun, moon, and stars, denote different degrees of rank, power, and authority, in a family or state. Thus, in Joseph's dream, the sun represented Jacob the head, the moon his wife, as the next in order, and the stars his sons. When spoken of as a kingdom, the sun is the symbol of the king himself, and the moon of the next to him in power, whether it be the queen, the prince royal, or the prime minister. If kings are sometimes called stars, like the king of Babylon, (Isai. 14. 13,) it is when they are not compared with their own nobles or princes, but with other kings.

In Revelation 8. 12, it is said, "The third part of the sun was smitten, and the third part of the moon." In figurative language, the darkening of any of the heavenly bodies denotes a defect in government, a downfal of power, a revolt or political extinction. And if the pagan Roman empire be here meant, then it is a third portion of the primary powers devoted by the sun, and of the secondary powers signified by the moon, that is to be extinguished: similar imagery occurs in Isaiah 13. 10,11; Jeremiah 13. 16; Ezekiel 32. 7,8. This is supposed to have been fulfilled between the years 536 and 556, when Belisarius and the Goths alternately besieged and took Rome.

"A woman clothed with the sun, and the moon under her feet," (Rev. 12. 1,) is understood to be a symbolical representation of the church, clothed with sunbeams, expressive of high honour and dignity; and standing on the moon, as being above the low condition of this sublunary world.

MORDECAI, מרדכי Sept. *Μαρδοχαιος*, the son of Jair, of the tribe of Benjamin, was descended from one of the captives who were carried to Babylon, and resided at Shushan. He was the foster-father of Esther, through whose influence with Ahasuerus, on the fall of Haman, he became vizier or prime minister to the Persian monarch: this is all so fully detailed in the Book of Esther that it is only necessary to refer to the inspired narrative; but we may notice one or two isolated particulars, which will serve to show the unchangeable nature of things in the East. Gesenius is of opinion that the name Mordecai, like that of Esther, is of Persian origin.

In Esther 2. 11 we read, "And Mordecai walked before the court of the women's house, to know how Esther did, and what should become of her." The apartments of the women are considered sacred and inviolable in the East; it is even a crime to inquire what passes within the walls of the harem, or house of the women. Hence it is extremely difficult to be informed of the transactions in those sequestered habitations; and "a man," says Sir John Chardin, "may walk a hundred days, one after another, by the house where the women are, and yet know no more what is done there than at the farther end of Tartary." This sufficiently explains the reason of Mordecai's conduct, who "walked every day before the court of the women's house, to know how Esther did, and what should become of her."

Also in ch. 5. 9, "Then went Haman forth that day joyful with a glad heart; but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai." Roberts says, "This is indeed a graphic sketch of Eastern manners. The colours are so lively and so fresh, that they might have been but the work of yesterday. See the native gentleman at the head of his courtly train: he moves along in pompous guise, and all who see him arise from their seats, take off their sandals, and humbly move in reverence to him. To some he gives a graceful wave of the hand; to others, not a word nor a look. Should there be one who neither stands up nor moves to him, his name and place of abode will be inquired after, and the first opportunity eagerly embraced to glut his revenge. The case of Muttoo-Chadde-Appa, modeliar of the Dutch governor Van de Graff's gate, is illustrative of this disposition. A Moorman of high bearing and great riches had purchased the rent of the pearl fishery of the bay of Ondachy, and, in consequence, was a person of great influence among the people. The proud modeliar was one day passing along the road where was seated on his carpet the renter of the pearl fishery. He arose not, moved not to him, when passing by, and the modeliar's soul was fired with indignation. He forthwith resolved upon his ruin, and, by deeply formed intrigues, too well succeeded. The rent was taken from the Moorman; the money he had advanced to the headmen, the officers, the boatmen, the divers and others, was lost; his estates were sold; and, to make up the deficiency, he himself was disposed of by auction for four hundred and twenty-five rix-dollars, and the modeliar became the purchaser."

Sir John Malcolm tells us that the sepulchre of Mordecai and Esther stands near the centre of the city of Hamadan. It is a square building, terminated by a dome with an inscription in Hebrew upon it, translated and sent to him by Sir Gore Ouseley, late ambassador to the Court of Persia; it is as follows: "Thursday, fifteenth of the month Adar, in the year 4474 from the creation of the world, was finished the building of this temple, over the graves of Mordecai and Esther, by the hands of the good hearted brothers, Elias and Samuel, the sons of the deceased, Ishmael of Kashon." A full description of the tomb will be found under the article ACHMETHA.

MORIAH, מריה a hill on the north-east side of Jerusalem, was once separated from that of Acra by a broad valley, which, according to Josephus, was filled up by the Asamonæans, and the two hills converted into one. In the time of David it stood apart from the city, and was under cultivation; for here was the threshing-floor of Araunah the Jebusite, which David bought, on which to erect an altar to God. (2Sam. 24. 15-25.) On the same spot Solomon afterwards built the Temple, (2Chron. 3. 1,) when it was included within the walls of the city. Here, also, Abraham is supposed to have been directed to offer up his son Isaac. (Gen. 22. 1,2.) It is a rocky limestone hill, steep of ascent on every side except the north; and is surrounded on the other sides by a group of hills, in the form of an amphitheatre, (Psalm 125. 2,) which situation rendered it secure from the earthquakes that appear to have been frequent in the Holy Land, and have furnished the inspired writers with various striking allusions. (Psalm 46. 2,3.) See JERUSALEM.

MORNING, בקר *boker*, (Gen. 1. 5;) πρωιος, (Matt. 21. 18,) the morning or sunrise. The break of day, שחר *shachar*, was at one period of the Jewish polity divided into two parts, in imitation of the Persians; the first of which began when the eastern, the second when the western division of the horizon was illuminated. The authors of the Jerusalem Talmud divided it into four parts, the first of which was called in Hebrew אילת השחר *aijeleth ha-shahar*, or "the dawn of day," which is the title of Psalm 22. See AFTERNOON; AIJELETH; SHAHAR; DAY; HOURS.

MORTAR, מדכה *midochah*, (Numb. 11. 8,) and מכתש *machtish*. (Prov. 27. 22.) Under the article MILL, we have already described the mortar as used in the East. In the representation of the various processes of preparing bread on the paintings of the tombs of ancient Egypt, it will be found that the mortar was similarly employed, and the form of the pestle and mortar is there given, and the manner of using them in pounding articles in large quantities. Their mortars were probably blocks of wood, similar to those employed in India. The pestles are different from those now generally employed, but the manner of use, by men striking them alternately, is the same.

Large mortars are still used in the East for separating the rice from the husk. When a considerable quantity has to be prepared, the mortar is placed outside the door, and two women, each with a pestle five feet long, begin the work. They strike in rotation, as blacksmiths do on the anvil. Men and women gain their bread by this labour, which they generally perform in pairs. They carry these utensils to the house where their services are required. Sometimes one pestle alone acts, and the labourers relieve each other; the relieved person taking the easier duty of supplying the mortar, and removing and sifting the cleaned grain.

The passage in Proverbs, "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Dr. Boothroyd remarks, "That is, no correction, however severe, will cure him." Some writers have thought the expression refers to a form of capital punishment in some countries, as formerly among the Turks, to pound the criminal to death in a great iron mortar, but it is very doubtful whether such a punishment was known to the Jews.

MORTAR, חמר *hhomer*, (Gen. 11. 5,) mortar or clay, as "potter's clay." (Isai. 45. 9.) The quality of the cement used in the construction of some ancient Eastern buildings, is such as to give much force to the Lord's reproof of the "lying prophets," who are described as using "untempered mortar." Mr. Rich, speaking of the Birs Nimroud at Babylon, says, "The fire-burnt bricks of which it is built have inscriptions on them, and so excellent is the cement, which appears to be lime-mortar, that it is nearly impossible to extract one whole." In Ezekiel 13. 10, the expression occurs, "One built up a wall, and lo, others daubed it with untempered mortar," which the Targum and the Vulgate seem to understand not of plaster, but of the cement used in uniting the materials of a wall, rendering it "clay without straw," clay and straw, well mixed together, being understood to have been the ordinary cement of Eastern buildings. There is no doubt but the Hebrews sometimes plastered their walls; and that kind of plaster now most common in the East is made with the same materials as the cob walls, sun-dried bricks and mortar, namely, clay and straw mixed together, the straw such as they give to their cattle, chopped and beaten small, and serving the same purpose as the ox-hair which our plasterers mix with their plaster. This requires to be well tempered, which is generally done by long-continued treading or beating.

Campbell, in his *Travels in Africa*, observes, "In countries destitute of coals, bricks are only either sun-dried, or very slightly burnt with bushes and branches of trees, laid over them and set on fire. Such are ready to moulder if exposed to moisture, and entirely to melt away if exposed to heavy rain dashing against them. To prevent such a catastrophe, all the houses in the Cape Colony are daubed or plastered over with fine mortar, made from ground sea-shells. Should only a small hole remain unnoticed in the plaster, powerful rain will get into it, and probably soon be the destruction of the whole building. Well do I remember one deluge of rain that turned a new house of three floors absolutely into a mass of rubbish, and brought down the gable of a parish church, besides injuring many other buildings."

From the Scriptures it appears that tiles, or bricks dried in the sun, were at first united by mud placed between them, or חמר *hhomer*, afterwards by lime, שיד *sed*, mixed with sand, חול *hhol*, to form mortar, מלט *melet*. The last sort of cement was used with burnt tiles. (Levit. 14. 42,43; Jerem. 43. 9.) The walls of houses were, in the time of Moses, more commonly plastered, (Levit. 14. 42,45,) and the plaster in the palace of the Babylonian king is noticed by the prophet Daniel. (5. 5.)

MORTGAGE. ערב *arab*, rendered in Nehemiah 5. 3, "mortgage," means rather to pawn anything; Gesenius reads the passage, "we must pawn our houses;" and, in 1Samuel 17. 18, the word is rendered "pledge," and in Proverbs 17. 18, "surety," whence ערבון *arabon*, "anything given as a pledge or promise." (Gen. 38. 17; 18. 20.) Gesenius thinks the word was probably introduced as a commercial term, from the Hebrew or Phœnician language, into the Greek and Latin, as *αρραβων*, and *arrhabo*, in the signification of earnest, or purchase-money.

MOSEROTH, or MOSERA, מסרות (Numb. 32. 30,) was a station of the Israelites, probably the same as Hazeroth, or Hazerah, near Kadesh, and Mount Hor. Burckhardt mentions a valley east of Mount Hor, called Wady Mousa, which may be probably a corruption of Moserah.

MOSES, משה Sept. *Μωυσης*, *Μωσης*, the great commander and law-giver of the Israelites, was the son of Amram and Jochebed, and great grandson of Levi. In Exodus 2. 10, there is given a Hebrew derivation of his name, that is, "drawn out," because the ark in which his mother had deposited him was drawn out of the river

Nile, but his education among the Egyptians, Gesenius observes, would rather lead us to regard it of Egyptian origin; thus Josephus explains it by, "he that is drawn out of the water," from *μω*, *water*, and *υσης*, *delivered*. The Hebrews, afterwards, by a slight alteration, gave to the word a form according to which it has also an etymology in their language. The time of his birth is ascertained by the exode of the Israelites, which occurred B.C. 1491, when Moses was eighty years old. (Exod. 7. 7.) The preservation of Moses, when an infant, his adoption by the daughter of Pharaoh, his sympathy with his oppressed brethren, his flight to Midian, his appointment as their deliverer, his conduct in that capacity, his miracles, and his death, are so fully detailed in the Scriptures, that it is unnecessary here to dwell upon them; instead of which, we shall offer some considerations touching his personal character, and the evidence of his Divine legation.

The Rev. Mr. Faber, in his *Horæ Mosaicæ*, well observes, "Moses was educated in all the learning of Egypt, which country (we know from profane writers) was at that time the seat of all the learning in the then known world; and though we cannot, at this distant period, ascertain all the particulars of which that learning consisted, yet we are told that he learned arithmetic, geometry, rhythm, harmony, medicine, music, philosophy, as taught by hieroglyphics, astronomy, and the whole circle of the sciences in which the kings of Egypt were wont to be instructed. Now the effects of a profound knowledge of philosophy are very seldom either enthusiasm or superstition. Such knowledge, in an age when it was exclusively confined to the kings and priests of Egypt, might admirably qualify a man to make dupes of others, but it would have no tendency to make the possessor himself an enthusiast; though for the purposes of deception he might affect to view his own experiments in the light of miraculous interpositions from heaven. Moreover, the Hebrew legislator was brought up in all the luxury and refinement of a splendid court, which is obviously very far from being favourable to enthusiasm; and the temper of the mind with which he describes himself to have received his commission was not that of an enthusiast. The history of past ages shows us that an enthusiast sees no difficulties, dangers, or objections, no probabilities of disappointment in anything he wishes to undertake. With him the conviction of a Divine call is sufficient to silence every rational argument. But no such precipitate forwardness or rash confidence is to be traced in the conduct of Moses; on the contrary, we may plainly observe in him a very strong degree of reluctance to undertake the office of liberating the Israelites from their Egyptian bondage. Repeatedly did he request to be excused from the ungrateful task, and start every difficulty and objection which the wit of man can imagine. First he asks, 'Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?' (Exod. 3. 11.) Next he says, 'When I come unto the children of Israel and shall say unto them, The God of your fathers hath sent me unto you, and they shall say unto me, What is his name? what shall I say unto them?' (Exod. 3. 13.) Then he objects, 'Behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee.' (Exod. 4. 1.) Afterwards his plea is, 'O, my Lord, I am not eloquent, neither heretofore nor since thou hast spoken to thy servant; but I am slow of speech, and of a slow tongue.' (Exod. 4. 10.) At length, when all his objections are overruled, he fairly owns his utter dislike of the task, and beseeches God to appoint another. 'O, my Lord, send I pray thee by the hand of him whom thou wilt send.' (Exod. 4. 13.) This reluctance is unaccountable on the supposition that Moses was a discontented and impatient enthusiast; but it is perfectly intelligible, if we allow him to be free from that mental disorder, as the whole of his conduct, together with the sound moral feeling, and the deep political wisdom that pervade his code of laws, proclaim him to have been."

In foregoing all the advantages which his residence in the court of Egypt held out to him, in readily dissolving his connexion with his former patron, when he perceived that his retaining it was incompatible with other duties, and in his voluntarily associating himself with his oppressed and insulted countrymen, Moses gave signal proofs of his patriotism, his benevolence, and his devotion. In his deportment after he was raised to the dignity of leader and governor of the people of Israel, he discovered qualities that, in a pre-eminent degree, adapted him to his high station. Before his enemies he was dignified and courageous, and over his people he presided with consummate prudence, forbearance, and benevolence. He derived no benefit or emolument to himself, nor honours or rewards to his family; his humility and meekness were discoverable in all his intercourse with others. He was laborious, simple, and sublimely devoted to one great object—the interests of his countrymen and the glory of God. But a very partial view of the character of Moses would be taken were we to confine ourselves to the incidents of his personal history, and the mental and moral qualities which he developed; it is as a divinely-inspired person, or one who was entrusted with a Divine legation, that he must be viewed, and we therefore proceed briefly to examine the grounds on which his claims to such a character are founded, assuming the genuineness and authenticity of the Pentateuch.

(1.) *The inspiration of Moses is established by his miracles.*—These possess all the qualities which are requisite to obtain credence for them. They were such as at once commended themselves, as miracles, to the common sense of every one who witnessed them. The miracles in question, though some of them (as the plagues in Egypt) were announced before they were actually performed, did actually and really take place in Egypt, and were removed only at the command of Moses, while the land of Goshen (in which the Israelites dwelt) was exempted from their operation; and these miracles were recorded by Moses at or about the time when they actually took place: moreover, he recapitulated the miracles which he had wrought in Egypt, and in the wilderness, and appealed to those who were present for the truth of them; which no wise man would have done, if he could have been confuted. These miracles were likewise witnessed by upwards of two millions of persons, who remained collected in one camp for forty years; an assembly so great probably never before or since remained collected in one body for so long a period. It was therefore impossible, at the time that these facts were said to have taken place, that they could have been persuaded of their existence had they not been real. To commemorate the protection of the Israelites, when all the first-born of the Egyptians were destroyed, and their deliverance from bondage, which was its immediate consequence, Moses changed the beginning of their year to the month when this event happened, and instituted the Feast of the Passover. To this was added, the solemn consecration of the first-born of man and beast to the Lord, with the following remarkable charge annexed: "And it shall be when thy children ask thee in time to come, saying, What is this? then shalt thou say to them, By strength of hand the Lord brought us out of Egypt from the house of bondage; and it came to pass, when Pharaoh would hardly let us go, that the

Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast. Therefore I sacrifice to the Lord all that openeth the matrix," &c. (Exod. 13. 14,16.) All these things have been observed, ever since, and establish the truth of the narrative in the Book of Exodus. In further commemoration of the destruction of the first-born of the Egyptians, the tribe of Levi was set apart; and, besides the passover, the Feast of Tabernacles was instituted, to perpetuate the deliverance of the Israelites and their journeying in the Desert, (Levit. 23. 40 *et seq.;*) as the Feast of Pentecost was appointed fifty days after the Passover, (Deut. 26. 5-10,) in memory of the miraculous delivery of the Law from Mount Sinai, which took place fifty days after their departure from Egypt. The same remark will hold with respect to the miraculous supply of the Israelites with food, the memory of which was perpetuated by the pot of manna; and to the twelve stones which were taken out of the midst of Jordan, at the time of the miraculous passage of the Israelites over that river, and were set up by Joshua at Gilgal, as a memorial to them for ever. These miracles were commemorated by the Jews throughout all ages of their existence as a nation, and still are commemorated by them in their scattered condition. Thus, as no one could have been imposed on by them at the period of their existence, so it is difficult to conceive when, or how, a report of them could have been published with success, had they really never existed.

(2.) *The institutions of Moses prove his Divine authority.*—Not to multiply examples, the institution of the Sabbatical year, during which the Israelites were neither to plough nor sow their lands, and that on the ground of a promise of extraordinary plenty on the sixth year, is a striking proof. For "how incredible is it," observes Dr. Graves, "that any legislator would have ventured to propose such a law as this, or any people have submitted to receive it, except in consequence of the fullest conviction on both sides, that a Divine authority had dictated the Law, and that a peculiar Providence would constantly facilitate its execution? When this law therefore was proposed and received, such a conviction must have existed, both in the mind of the Jewish lawgiver and the Jewish people." See Law.

(3.) *The inspiration of Moses was established by a number of predictions.*—Events were foretold by Moses which no human sagacity could have conjectured, and no human power could have accomplished. The events are recorded in the history of the Jews. Moses distinctly foretold their captivity in case of their idolatry and disobedience; while, as distinctly, victory was promised over their most inveterate and malignant foes, when they maintained their allegiance to the true God, and their acknowledgment of his claims. There is no obvious connexion between military success, and the practical belief of one God, if we reason only on ordinary principles; but this connexion was so remarkably proved, and the converse of it so often demonstrated in harmony with the predictions of Moses, that the fact is incontrovertible. Forces altogether disproportioned in number, power, training, and military prowess, were subdued by apparently most inadequate means; and superior numbers on the part of the Israelites were vanquished, if they lightly esteemed the Rock of their salvation: their idolatries were followed by the success of their foes. And their captivity in Babylon, and especially their dispersion among all nations of the earth, since their rejection of the Messiah, are powerful confirmations of the truth of their own Scriptures. These facts Moses foretold; other prophets reiterated and enlarged the predictions; and their circumstantial fulfilment can be accounted for on no other principle, than the Divinity of that record, which, amidst all their suffering and crimes, they have so mysteriously assisted to perpetuate and preserve. See Captivity.

(4.) *The records of Moses prove his inspiration no less than his predictions.*—The facts recorded in the Pentateuch cannot be disproved; but, on the contrary, they are confirmed by the traditionary accounts of almost all nations. That his account moreover should possess the utmost verisimilitude, while the traditions were blended with numerous follies and absurdities, can only be accounted for on the principle that these traditions were only the remains of the truth, with much error superadded by the ignorance and vice of many generations, while the Mosaic account is the truth itself, derived immediately and unalloyed from the fountain of all knowledge. Mr. Hume, indeed, affirmed that the Pentateuch was "wrote (written) in all probability long after the facts it relates." That the Pentateuch was written long after some of the facts which it relates is not denied; but that it was written long after all, or even most of those facts, there is no reason to believe. If, as Dr. Campbell forcibly remarked, this writer meant to signify by the expression quoted, that this was in all probability the case, why did he not produce the grounds on which such probability is founded? Shall a bold assertion pass for argument? or can it be expected that any one should consider reasons which are only in general supposed but not specified? See Pentateuch.

(5.) *The Divine authority of Moses is expressly asserted by the Son of God himself.*—Our Lord frequently referred to the character and authority of Moses. "They have Moses and the prophets; let them hear them. If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." "Had ye believed Moses, ye would have believed me, for he wrote of me." (Luke 16. 29,31; John 5. 46.)

The inspiration or Divine legation of Moses being satisfactorily established, his conducting the Israelites through the Desert to Canaan is reasonable enough; on any other supposition it is perfectly unaccountable. Nothing less than a miracle in his favour could enable him to deliver them from Egypt, when we take into consideration, that Moses, at the time, was not only without arms but without eloquence and destitute of influence; the latter, among the Egyptians, had been lost by the act for which he was obliged to go into exile, and it is certain that, previously to his flight, he did not possess much influence among his brethren; for when he would have interfered to settle a dispute that had arisen between two of them, they would not allow him; and not having kept up any intercourse with them during its existence, it is not likely that his influence with them would be increased by his exile. Under these disadvantages, he had to secure three objects in order to effect the deliverance of the Israelites. He had to be constituted their leader; a proffer which, when he made it under more favourable circumstances, they rejected with disdain. In the second place, he had to induce the people to demand their liberty, which at any risk they were evidently unwilling to do; their yoke had so galled their spirits as well as their shoulders, that they were incapable even of a struggle to obtain their liberty. In the third place, he had to induce the Egyptians to permit them to depart. His difficulty here would be in proportion to his success in the other cases; for in the event of his being constituted the leader of the Israelites, and commissioned in their name to demand their liberty, he would appear before the king in the character of a rival prince, whom he would deem it expedient to put down by force. The proposal to Pharaoh was treated by that haughty monarch with disdain; in consequence of it, he increased the burdens of the people; the people again taunted Moses with being the occasion of their increased burdens; and thus the original difficulties of their deliverance were materially increased. At length, however, the king gives the desired permission for the people to go, and the Egyptians themselves entreat their departure. And thus at length they march out of Egypt, six hundred thousand men able to bear arms, besides women and children, under the direction of Moses. His conducting them through the wilderness after they were delivered required Divine aid equally with their deliverance from Egypt. They were probably a body amounting to two millions of souls, and just emerged from a degrading and cruel bondage; with the enjoyment of liberty, they possessed but the spirit and habits of slaves; hence at the slightest provocation or disappointment they exhibited a spirit of insubordination. With unwarlike habits they had to encounter warlike and formidable foes; and thus they were often in circumstances of extreme peril and suffering. Totally destitute of provision for the journey, they were led into a wilderness, in which a single caravan could not subsist for a day, but on the supplies with which it had furnished itself, previously to entering it. And yet he governed them without the least compromise of his authority, always keeping them in complete subjection, and often even exercising towards them a degree of severity. He not only secured them a triumph over all their enemies, but brought them safely through all their perils. And in a desert where there was no food either for themselves or cattle, a miraculous supply was obtained during the space of forty years.

Thus we see that Moses was a divinely inspired person, and that it was by the supernatural powers with which he was endowed that his ministry among the Israelites was conducted. Thus, Cellerier observes, "Every imposture has an object in view, and an aim more or less selfish. Men practise deceit for money, for pleasure, or for glory. If, by a strange combination, the love of mankind ever entered into the mind of an impostor, doubtless even then he has contrived to reconcile at last his own selfish interests with those of the human race. If men deceive others, for the sake of causing their own opinions or their own party to triumph, they may sometimes, perhaps, forget their own interests during the struggle, but they again remember them when the victory is achieved. It is a general rule that no impostor forgets himself long. But Moses forgot himself, to the last. Yet there is no middle supposition. If Moses was not a divinely inspired messenger, he was an impostor in the strongest sense of the term. It is not, as in the case of Numa, a slight and single fraud, designed to secure some good end, that we have to charge him with, but a series of deceits, many of which were gross; a profound, dishonest, perfidious, sanguinary dissimulation continued for the space of forty years. When we consider these several things; when we reflect on all the ministry of Moses, on his life, on his death, on his character, on his abilities, and his success; we are powerfully convinced that he was the messenger of God. If we consider him only as an able legislator, as a Lycurgus, as a Numa, his actions are inexplicable; we find not in him the affections, the interests, the views which usually belong to the human heart. The simplicity, the harmony, the verity of this natural character are gone; they give place to an incoherent union of ardour and imposture, of daring and of timidity, of incapacity and genius, of cruelty and sensibility. No! Moses was inspired by God, and received from God the Law which he left his countrymen."

A very eminent writer on the Divine mission of Moses (Bishop Warburton,) has drawn an ingenious argument in its favour, from the circumstance of the lawgiver having apparently felt that it was unnecessary that he should fortify his code with the hope or the fear of any other than temporal blessings or punishments, a confidence he could only have derived from his conviction of the reality of his mission; the fact may be so, but we may remark that it was not agreeable to the Mosaic code and its design, as a system of state legislation, to propose motives for its observance, derived from a future state of retribution; and it is going too far to say, that neither in the writings of Moses, nor throughout the entire Old Testament, do there occur any motives whatever derived from a future state, and that in these sacred writings there is not even an expectation held out of more than earthly felicity. We perceive in the writings of Moses the notion of a state of living union in which the children after death will be joined with their fathers. (Gen. 15. 15; 25. 8,9,17; 35. 29; 37. 35; Deut. 22. 50.) Some of his laws also are founded on the acknowledged truth that the dead will live again in another state. Of this kind is the prohibition to consult the dead, (Deut. 18. 10,11,) and to show excessive sorrow for their loss, as the Israelites were God's children. (Deut. 14. 1,2.) Also the injunction concerning the bodies of those who were hanged, who were cursed of God. (Deut. 21. 22,23.) Expectations of a better and a happy life are likewise perceptible in the dying Jacob, (Gen. 49. 18,) and the wish of Balaam. (Numb. 23. 10.) Without this belief, the Divine assurance, "I am the God of Abraham," &c., (Exod. 3. 6,) would have no meaning; for, as Our Saviour teaches, (Matt. 22. 31,32,) "God is not the God of the dead, but of the living." Without this belief, the pious patriarchs of the Israelitish nation could not have exercised that trust in God which is the soul of all religion, and which is proposed to us as an example. (Heb. 11. 13-16.) No less evident are the prospects of a better state in other books of the Old Testament, such as Psalm 16. 8,11; 73. 24-28; Prov. 14. 32.

After conducting the Israelites to the borders of Canaan, Moses was not to conduct them into it. "The triumph of the people," observes Mr. Milman, in his *History of the Jews*, "was to be preceded by the death of the lawgiver. He was to behold, not to enter the promised land. Once he had sinned from want of confidence in the Divine assistance; the penalty affixed to his offence was now exacted. As his end approached, he summoned the assembly of all Israel to receive his final instructions. His last thoughts were the welfare of the commonwealth, and the permanence of the constitution. He recounted their whole eventful history since their deliverance, their toils, their dangers, their triumphs; he recapitulated and consolidated, in one brief code, the Book of Deuteronomy, the whole law, in some degree modified, and adapted to the future circumstances of the republic.

"And now closing at length his admonitions, his warnings, and his exhortations to repentance, having renewed the covenant with the whole nation, from the highest to the lowest, from the prince to the hewer of wood and drawer of water, having committed the Law to the custody of the Levites, and appointed the valiant Joshua as his successor; finally, having enriched the national poetry with an ode worthy of him who composed the hymn of triumph by the Red Sea, Moses ascended the loftiest eminence in the neighbourhood, in order that he might once behold, before his eyes closed for ever, the Land of Promise. From the top of Mount Abarim, or Nebo, the former of which may be traced in Djebel Attarous, the highest point in the district, the lawgiver, whose eyes were not yet dimmed, and who had suffered none of the infirmities of age, might survey a large tract of country. To the right lay the mountain pastures of Gilead, the romantic district of Bashan; the windings of Jordan might be traced along its broad and level valleys, till, almost beneath his feet, it flowed into the Dead Sea. To the north spread the luxuriant plains of Esdraelon, the more hilly yet fruitful country of Lower Galilee. Right opposite stood the city of Jericho, embowered in its groves of palms; beyond it the mountains of Judæa, rising above each other till they reached the sea. Gazing on this magnificent prospect, beholding in prophetic anticipation his great and happy commonwealth, occupying its numerous towns and blooming fields, Moses breathed his last. The place of his burial was unknown, lest, perhaps, the impious gratitude of his followers might ascribe Divine honours to his name, and assemble to worship at his sepulchre."

Beside the Pentateuch several other works have been ascribed to Moses. The Talmudical writers ascribe to him ten Psalms, from 90 to 99 inclusive; the ninetieth Psalm in the Hebrew manuscripts is inscribed with his name, and from its general coincidence in style and manner with his sacred hymns in Exodus 15 and Deuteronomy 32, it is generally considered as his; but Dr. Kennicott and others think that it was written in a later age, because, in the time of Moses, most of the persons mentioned in Scripture lived to an age far exceeding the standard of "threescore years and ten, or fourscore," which in the Psalm is assigned as the limit of human life. But this opinion seems founded on the exceptions from the general rule, rather than on the rule itself. The life of Aaron, Moses, Joshua, and Caleb, unquestionably exceeded the age of fourscore considerably, and ran on from a hundred and ten to a hundred and twenty; but all these were probably instances of special favour. The decree which abbreviated the life of man, as a general rule, to seventy or eighty years, was given as a chastisement upon the whole race of Israelites in the wilderness; and with these few exceptions, none of them at the date of this Psalm could have reached more than seventy, and few of them so high a number. But it does not appear that the term of life was lengthened afterwards. Samuel died about seventy years old, David under seventy-one, and Solomon under sixty, and the history of the world shows us that the abbreviation of life in other countries was nearly in the same proportion. The other nine Psalms are attributed to Moses by the Jews by reason of a canon of criticism which they have established, namely, that all anonymous Psalms are to be referred to that author whose name occurred in the title last preceding them. But for this rule no foundation whatever exists; and it is certain that the ninety-ninth Psalm could not have been written by Moses, for in the sixth verse mention is made of the Prophet Samuel, who was not born till near three hundred years after the death of Moses. Some of the Fathers have thought that Moses was the author of the Book of Job; and Origen, in his *Commentary on Job*, asserts that Moses translated it out of Syriac into Hebrew; but this opinion is rejected both by Jews and Christians. Besides, if this book had really been composed by Moses, it is not likely that the Jews would have separated it from the Pentateuch. There are, likewise, ascribed to Moses several apocryphal books; as an Apocalypse, or Little Genesis, the Ascension of Moses, the Assumption of Moses, and the Mysterious Books of Moses. The principal part of the Little Genesis was transferred by Cedrenus into his *Chronological History*. It was extant in Hebrew in the fourth century of the Christian æra, for we find it cited by Jerome. From this book it has been pretended that St. Paul copied Galatians 5. 6 and 6. 15; and it has been imagined that what is said in the Epistle of Jude, verse 9, respecting the archangel Michael's contention with Satan for the body of Moses, was taken from the apocryphal book of the Ascension of Moses. Such was the opinion of Origen, who though he cites it in another place, alludes to it as not being in the canon. All these pretended writings of Moses are confessedly spurious, and are supposed to have been fabricated in the early ages of Christianity.

MOSES, BOOKS OF. See PENTATEUCH.

MOTE. The word *καρφος*, (Matt. 7. 3,) signifies any small dry particle, as of chaff, wood, &c. Small faults or errors in others, discovered through the magnifying medium of prejudice, are likened by Our Lord in this passage to "motes" in the eye, which the censorious are fond of detecting, though guilty of more serious offences themselves, aptly compared to "beams."

MOTH, עשׁ *ash*, (Job 4. 19; 13. 28; 27. 18; Isai. 50. 9; 51. 8;) סס *sas*, (Isai. 51. 8;) Sept. *σης*. (Matt. 6. 19,20.)

There are many species of moths in the warm climates of the East, but they have not been well discriminated, and therefore it is impossible to state with any certainty what particular species may be denoted by the two words employed in the Scripture; but the סס *sas* mentioned in Isaiah 51. 8, as corroding wool, and the עשׁ *ash*, garments in the same verse, are thought to denote two species of tinea, probably *Phalæna tinea argentea* and *Phalæna tinea sarticella*.

"The genus *Phalæna*, or moth," Dr. Mason Good observes, "is divided into plant moths and cloth moths; and the latter have been generally supposed to be those immediately alluded to in Job 4. 19; 13. 28; 27. 18. I have some doubt of this, but the question is not of consequence; the house or building referred to is assuredly that provided by the insect in its larvæ or caterpillar state, as a temporary residence during its wonderful change from a chrysalis to a winged or perfect insect. The slightness of this habitation is well known to every one who has attended to the curious operation of the silkworm, or the tribes indigenous to the plants of our own country, as the emperor moth, tiger moth, willow or poplar moth, &c. Of these some construct a solitary dwelling; while others, as the brown tail-moth, are gregarious, vast numbers residing together under one common web, marshalled with the most exact regularity. The web of the cloth moth is formed of the very substance of the cloth on which it reposes, devoured for this purpose, and afterwards worked into a tubular case, with open extremities, and generally approaching to the colour of the cloth by which the moth-worm is nourished."

The young moth upon leaving the egg which a papilio has lodged upon a piece of stuff or a skin well dressed, and commodious for her purpose, immediately finds a habitation and food in the nap of the stuff, or hair of the skin. It gnaws and lives upon the nap, and likewise builds with it its apartment; the whole is well fastened to the ground of the stuff with several cords and a little glue. The moth sometimes thrusts her head out of one opening and sometimes out of the other, and perpetually devours and demolishes all about her; and when she has cleared the place about her, she draws out all the stakes of this tent, after which she carries it to some little distance, and then fixes it with her slender cords in a new situation. In this manner she continues to live till she is satiated with her food, at which period she is first transformed into a nymph, and then changes into a papilio or moth. Professor Paxton observes, "The moth forms her cell in the woollen garment; a frail structure, which is soon destroyed by the devouring energy of the builder. Day after day she consumes the stuff in which her dwelling is placed, till both are involved in one common ruin, and reduced to nothing. Such, in the estimation of Job, is the prosperity of a wicked man: 'He buildeth his house as a moth, and as a booth that the keeper maketh.' The term which that afflicted patriarch uses in this passage signifies a moth, and also the constellation Arcturus. Some interpreters accordingly render the words, 'the wicked man shall build his house like Arcturus; shall raise for his accommodation and pleasure a splendid and magnificent abode, bright as the stars of Arcturus in the shining vault of heaven; but it shall speedily rush into ruin like a temporary booth, where the keeper of a vineyard watches his property for a little while, till the vintage is gathered.' But this interpretation by no means accords with the design of the speaker; for it introduces an antithesis into the text, instead of the conjunction, which Job evidently meant, and separates the two comparisons of the same thing, as if they referred to different objects. Hence the common version which unquestionably expresses the true sense of the clause, is to be preferred. 'The wicked man, like the moth, builds his house at the expense of another. He expels his neighbours from their possessions, that he may join house to house, and lay field to field, till there be no place for others to inhabit, except as dependants on his forbearance or bounty, that he may dwell alone, as the sole proprietor in the midst of the earth.' The idea of Job is thus expressed by another prophet: 'They covet fields, and take them by violence; and houses, and take them away; so they oppress a man and his house, even a man and his heritage.' But his unrighteous acquisitions shall be of short duration; they shall moulder insensibly away, returning to the lawful owner, or passing into the possession of others."

The Psalmist says, (39. 11,) "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth." Upon this passage Roberts says, "The moths of the East are very large and beautiful, but short lived. After a few showers, these splendid insects may be seen fluttering in every breeze; but the dry weather, and their numerous enemies, soon consign them to the common lot. Thus the beauty of man consumes away like that of this gay rover, dressed in his robes of purple, and scarlet, and green." The prophet Isaiah says, (ch. 51. 8,) "The moth shall eat them up like a garment, and the worm shall eat them like wool." Roberts informs us, "As the garments of the Orientals never change, they have large stores of them; but they have no little difficulty in preserving them from moths; which circumstance may have occasioned their profuse use of perfumes.

MOTHER, אם *im*. (Gen. 3. 20.) Mothers in the earliest times suckled their offspring themselves, and that from twenty to thirty-six months. The day when the child was weaned was made a festival, (Gen. 21. 8; 1Sam. 1. 22-24;) in case the mother died before the child was old enough to be weaned, or when from any circumstances she was unable to afford the child a sufficiency of nourishment, nurses, מינקות *minikoth*, were obtained. In later ages, nurses were more frequently employed, and were reckoned among the principal members of the family. They are, accordingly, in consequence of the respectable station which they sustained, often mentioned in sacred history. (Gen. 35. 8; 2Kings 11. 2; 2Chron. 22. 11.)

"A mother in Israel" signifies a woman whom God uses to cherish or deliver his people. This name is given to Deborah in Judges 5. 7. Wisdom, in the Apocrypha, calls herself the mother of chaste love. The earth, to which at our death we must all return, is also termed our mother. (Job 17. 14.)

The term mother is also used for a metropolis, the capital city of a country, or of a tribe; and sometimes for a whole people. (2Sam. 20. 19; Isai. 50. 1; Gal. 4. 26; Rev. 17. 5.)

The sentiment at once so mild and so tender which unites the mother to her child, is often alluded to in the sacred volume to illustrate the love of God to his people. (Isai. 49. 15; 1Cor. 3. 1,2; Gal. 4. 19; 1Thess. 2. 7.)

MOULDY. The word נקדים *nikkudim*, (Josh. 9. 5,) refers, as Gesenius remarks, rather to crumbs of bread, and instead of, as in our version, "all the bread of their [the Gibeonites'] provision was dry and mouldy," he reads, "all the bread of their travelling provision was dry, and had fallen into crumbs."

MOUNTAIN, הר *har*. (Exod. 3. 1.) The earth presents everywhere an undulating surface, consisting of mountains and valleys, the whole having a greater or less elevation above the level of the sea. This inequality of the surface is a necessary provision in its construction, and serves many important uses. Had the earth been of an uniform and level plain, the moisture which falls from the clouds could never have been drained off, but would have remained and formed a stagnant morass over the whole surface. Whereas, mountain ranges serve to direct the currents of clouds in discharging their treasures on the earth, and then drain off the moisture by innumerable rills and streams which flow into the plains. The elevation of mountains, too, expose the various strata and metallic veins to the operations of man, shelter him from hurricanes and tempests, and afford a range for the habitations of animals and plants whose natures are adapted for existence in elevated situations. Mountains generally form chains or ranges, consisting of a succession of elevations more or less intimately connected together. Sometimes these chains are of vast extent, as the Alpine and Pyrenean ranges of the continent of Europe; but mountains are occasionally found single or isolated, and these generally consist of volcanic or trap formations. Mountain chains extend much farther in length than in breadth; and they give its form and character to a country, and are the centres of elevation from whence the rivers derive their origin; and by whose declivities their waters are conducted in many winding courses to the ocean.

In the figurative language of Scripture, the governing part of the political world appears under a variety of symbols, being variously represented according to the various kinds of allegories. If the allegory be drawn from the heavens, then the luminaries denote the governing part; if from an animal, the head or horns; if from the earth, a mountain or fortress; and, in this case, the capital city or residence of the governor is taken for the supreme, by which it happens that these mutually illustrate each other. Thus a capital city is the head of the political body; the head of an ox is the fortress of the animal; mountains are the natural fortresses of the earth, and therefore a fortress or capital city, though set in a level plain, may be called a mountain.

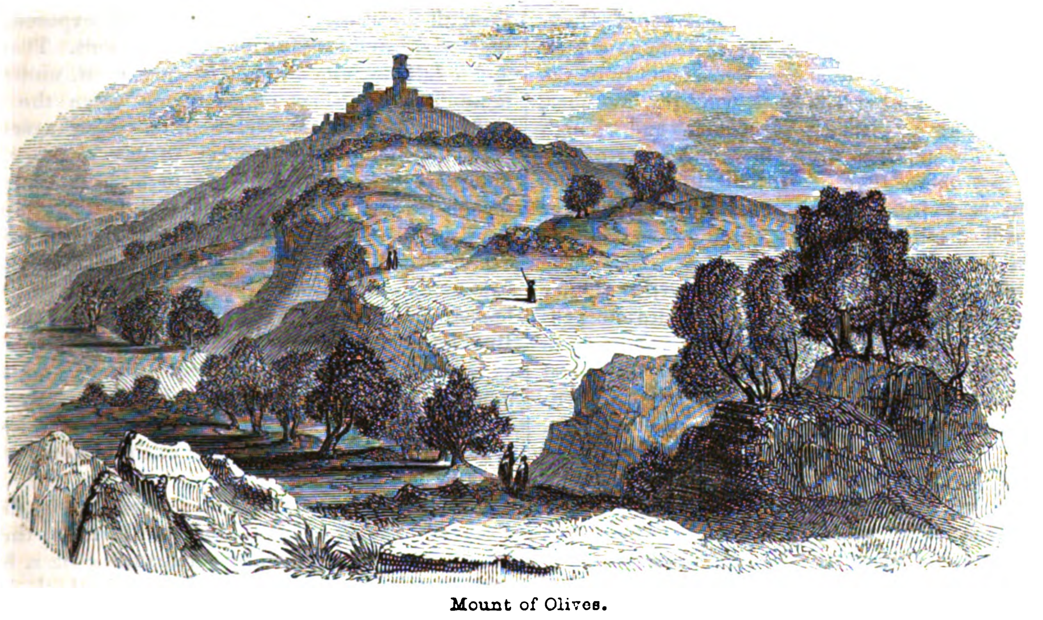
Thus head, mountain, hill, city, horn, and king, are in a manner synonymous terms to signify a kingdom or monarchy united under one government, only with this difference, that it is to be understood in different respects; for the head represents it in respect of the capital city; the mountain or hill in respect of the strength of the metropolis, which gives law to, or is above, and commands the adjacent territories. Thus, concerning the kingdom of the Messiah, the prophet Isaiah says, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it;" (ch. 2. 2;) and in ch. 11. 9, "They shall not hurt nor destroy in all my holy mountain;" that is, in all the kingdom of the Messiah, which shall then reach all over the world; for it follows, "the earth shall be full of the knowledge of the Lord." So the whole Assyrian monarchy, or Babylon, for all its dominions, is called a mountain, in Jeremiah 51. 25; Zechariah 4, 7; in the former passage, the Targum has "a fortress." Thus, also, in Daniel 2. 35, "the stone that smote the image became a great mountain, and filled the whole earth;" that is, the kingdom of the Messiah having destroyed the four monarchies, became an universal monarchy, as appears from verses 44 and 45.

Mountains are frequently used to signify all places of strength, of what kind soever, and to whatever use applied; mountains being difficult of access to an enemy, and overawing and commanding the country round about, and protecting what is near them. (Jerem. 3. 23.)

Among the heathen, persons of great note or eminence were buried in or under mountains; tombs were erected over them in honour of their memory, and, by degrees, their souls became objects of worship. This gave rise to a custom of building temples and places of worship upon mountains; and though these temples were not always, strictly speaking, the very monuments of the heroes deceased, yet the bare invocation was supposed to call the soul thither, and render the place a sepulchral monument. These temples were also built like forts or towers, as appears from Judges 9. 46; 48. 49, where the temple of the god Berith is called, in the original, the tower of the house, or the tower, the house of the god Berith. Thus mountains, in several parts of Scripture, signify idolatrous temples and places of worship. (Ezek. 6. 2-6.)

Great disorders and commotions, especially when kingdoms are moved by hostile invasions, are expressed in the prophetic style by carrying or casting mountains into the midst of the sea; thus the Psalmist says, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." (46. 2.) It is said in Revelations 16. 20, "And every island fled away, and the mountains were not found." This phrase appears to be taken from those mighty earthquakes, in which everything is thrown into confusion, and even mountains are swallowed up or change their forms. (Rev. 6. 14.) These mystic mountains, in the Apocalypse, refer to kingdoms and states, which were no longer found, because overturned to make way for the kingdom of Christ, mentioned by the Prophet Daniel, which was to fill the whole earth.

MOUNTAINS. See Palestine.



Mount of Olives.

MOUNT OF OLIVES, or OLIVET, is the name of the high ground on the eastern side of the valley of Jehoshaphat, opposite to Jerusalem, which was the scene of several memorable events in the life of Our blessed Lord.

"This mount," observes Stephens, in his *Incidents of Travel*, "consists of a range of four mountains, with summits of unequal altitudes. The highest rises from the Garden of Gethsemane, and is the one fixed upon as the place of Our Saviour's ascension. About half way up is a ruined monastery, built, according to the monks, over the spot where Jesus sat down and wept over the city, and uttered that prediction which has since been so fearfully verified. The olive still maintains its place on its native mountain, and now grows spontaneously upon its top and sides, as in the days of David and Our Saviour. In a few moments we reached the summit, the view from which embraces perhaps more interesting objects than any other in the world; the Valley of Jehoshaphat, the Garden of Gethsemane, and the city of Jerusalem, the plains of Jericho, the valley of Jordan, and the Dead Sea. On the top of the mountain is a miserable Arab village, in the centre of which is a small octagonal building, erected, it is said, over the spot from which Our Saviour ascended into heaven; and the print of his foot, say the monks, is still to be seen. The print is in the rock, inclosed by an oblong border of marble; and the pilgrims may at any time be seen taking in wax, impressions of the holy footstep; and for this, too, they are indebted to the research and bounty of the Empress Helena."

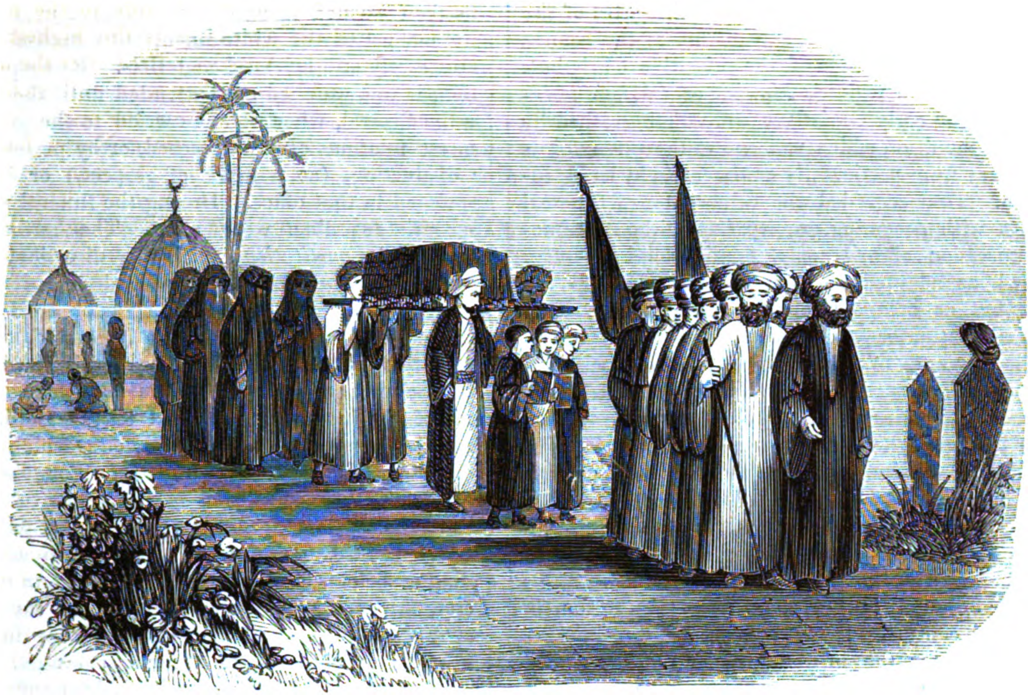
Mr. Robinson says, "This mountain, which is frequently mentioned in the Evangelical history, stretches from north to south, and is about a mile in length. At this moment, the short grass which covered its sides in the spring is withered by the autumnal heats, but the absence of verdure is compensated for by patches, here and there, of the tree to which it owes its name. Formerly the whole mount and valley were covered with this species of tree, (whence the name which it still preserves, Djebel Tor, or Mount of Olives,) but being of slow growth, when once decayed or wantonly destroyed, it is seldom replaced. The olive-tree flourishes two hundred years before it begins to decay, and even while it is living, young trees spring up around it, which occupy its place when dead. At about two-thirds of the ascent, we were shown the place where Our Lord, looking down upon the city, wept over its impending fate: 'Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down.' (Mark 13. 2.) How strikingly this fatal prophecy has been fulfilled! Not a vestige remains of the ancient capital of David and Solomon, not a tower, gate, or wall, of Jewish times, is left standing. Without the walls, there are indeed some few ancient sepulchral monuments, of doubtful date; but even these have been entered and defiled, as if the destruction pronounced on this fated city extended even to the asylums of her dead. From this point the best panoramic view of the holy city is obtained, the slope of the hill from west to east being just sufficient to present it to the greatest advantage. The interior of the court of the Temple is distinctly seen, with the celebrated mosque of Omar rising in its centre, occupying the site of its more august predecessor. Behind, the domes of the sanctuary of the Holy Sepulchre, and other churches, convents, mosques, and minarets, rise in pleasing succession; and though the Jerusalem of modern times is not the city of the Scriptures, any more than it is built upon the same spot, yet, as seen from hence, 'the widowed daughter of Zion' still displays sufficient grandeur to aid the imagination in pointing her as she once existed, 'the perfection of beauty, the joy of the whole earth.' Other localities of minor interest, and resting upon less authenticated tradition, were successively pointed out to us in this immediate vicinity. Indeed there is hardly a spot of ground, both within and without the walls of Jerusalem, that has not some legendary tale attached to it. One of these localities is the place where Christ taught the Apostles the Universal Prayer: 'And he said unto them, When ye pray, say, Our Father,' &c., (Luke 11. 2;) and the other, the cave where the Creed was composed. But leaving these aside, we hastened to see the spot where the Son of God, born of a woman, last set foot on this our earth: 'And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven.' (Luke 24. 50,51.) In the centre of a large court stands a small cupola, octagonal without, and round within. It encloses a larger portion of the bare rock on which is the print of a foot or sandal, pointing towards the north, and said to be that which Our Lord left at the moment of his ascension. Helena, the mother of Constantine, founded a monastery on the spot, which was subsequently converted into a mosque; but the whole is now in a sad dilapidated state. From an elevation not far distant to the eastward, on the road to Bethany, there is a commanding view of part of the Dead Sea; and the mountains of Moab beyond it. A little to the northward of the Chapel of the Ascension, is the highest summit of Olivet. Here the Apostles retired after the ascension of their Lord, and whilst they were still gazing up into heaven, not yet recovered from the ecstacy in which the recent glorious triumph of their Master had left them, two angels addressed them: 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven.' (Acts 1. 11.)" See Jerusalem.

MOURNING, MOURNING WOMEN. These subjects, in relation chiefly to the Jews, have been already noticed under the head Burial and Funeral Rites, to which we now propose to add some particulars respecting the customs of the ancient Egyptians and the primitive Christians.

In the Scriptures the hired mourners, or "mourning women," are termed קוננות *konnoth*, from the root קינה *kenah*, a song of lamentation, or elegy. (Jerem. 9. 17.) It is remarkable, that a lamentation for the dead is still among the Irish called a *keen*. The prophet in the above passage is commissioned to say, "Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come: And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters." (ver. 17,18.)

In ancient Egypt, we are informed by Sir John Gardner Wilkinson, "When any one died, all the females of his family, covering their heads and faces with dust and mud, and leaving the body in the house, ran through the streets, with their bosoms exposed, striking themselves, and uttering loud lamentations. Their friends and relations joined them as they went, uniting in the same demonstrations of grief, and when the deceased was a person of consideration, many strangers accompanied them, out of respect to his memory. Hired mourners were also employed to add, by their feigned demonstrations of grief, to the real lamentations of the family, and to heighten the show of respect paid to the deceased. 'The men in like manner, girding their dress below their waist, went through the town smiting their breast,' and throwing dust and mud upon their heads. But the greater number of mourners consisted of women, as is usual in Egypt at the present day; and since the mode of lamentation now practised at Cairo is probably very similar to that of former times, a description of it may serve to illustrate one of the customs of ancient Egypt.

"As soon as the marks of approaching death are observed, the females of the family raise the cry of lamentation; one generally commencing in a low tone, and exclaiming, 'O my misfortune!' which is immediately taken up by another with increased vehemence; and all join in similar exclamations, united with piercing cries. They call on the deceased, according to their degree of relationship; as, 'O my father!' 'O my mother!' 'O my sister!' 'O my brother!' 'O my aunt!' or, according to the friendship and connection subsisting between them, as, 'O my master!' 'O lord of the house!' 'O my friend!' 'O my dear, my soul, my eyes!' and many of the neighbours, as well as the friends of the family, join in the lamentation. Hired mourning women are also engaged, who utter cries of grief, and praise the virtues of the decased; while the females of the house rend their clothes, beat themselves, and make other violent demonstrations of sorrow. A sort of funeral dirge is also chanted by the mourning women to the sound of



Egyptian Funeral Procession.

the tambourine, from which the tinkling plates have been removed. This continues until the funeral takes place, which, if the person died in the morning, is performed the same day; but if in the afternoon or evening it is deferred until the morning, the lamentations being continued all night. Previous to, or immediately after, the departure of the vital spark, they take care to close the eyes and mouth: which is always looked upon as a tender and dutiful office worthy of the kind feelings of a sincere friend; and soon after the mourners have collected, the body is given over to the *moghussel*, (or washer,) who, placing it on a bench, the eyes being closed, and the mouth bound up, washes it, the barber having previously performed his office. In the mean time prayers are read in an adjoining apartment by the *fekkees*, who officiate as priests; and preparations are then made for carrying out the corpse to the grave. It is placed on a bier borne by four friends of the deceased, who, after a short distance, are relieved by four others, and so on, till arrived at the cemetery; the procession which accompanies it depending on the rank of the person, or the attentions of his friends. This has been so fully and accurately described by Mr. Lane, that I cannot do better than give it from his valuable book.

"'The first persons (in the procession) are about six or more poor men, called *yemenéeh*, mostly blind, who proceed two and two, or three and three together. Walking at a moderate pace, or rather slowly, they chant in a melancholy tone the profession of faith, or sometimes other words: they are followed by some male relations and friends of the deceased, and in many cases by two or more persons of some sect of Dervishes, bearing the flags of their order; next follow three or four more schoolboys, one of whom carries a copy of the Koran, placed upon a kind of desk formed of palm sticks, and covered over, generally with an embroidered kerchief. These boys chant, in a higher and livelier voice than the yemenéeh, usually some words of a poem descriptive of the events of the last day, the judgment, &c. The schoolboys immediately precede the bier which is borne head foremost. Three or four friends of the deceased usually carry it for a short distance; then three or four other friends; who are in like manner relieved. Behind the bier walk the female mourners, sometimes a group of more than a dozen or twenty, with their hair dishevelled, though generally concealed by the head veil, crying and shrieking; and often the hired mourners accompany them, celebrating the praises of the deceased. Among the women, the relations and domestics of the deceased are each distinguished by a strip of linen, or cotton stuff, or muslin, generally blue, bound round the head, and tied in a single knot behind, the ends hanging down a few inches. Each of these also carries a handkerchief, usually dyed blue, which she sometimes holds over her shoulders, and at other times twirls with both hands over her head, or before her face. The cries of the women, the lively chanting of the youths, and the deep tones uttered by the yemenéeh, compose a strange discord.

"'The wailing of women at funerals was forbidden by the Prophet; and so also was the celebration of the virtues of the deceased. Some of these precepts are every day violated; and I have seen mourning women of the lower classes following a bier, having their faces (which were bare) and their head coverings and bosoms besmeared with mud.

"'The funeral procession of a man of wealth or of the middle classes is sometimes preceded by three or four or more camels, bearing bread and water to give to the poor at the tomb, and is composed of a more numerous and varied assemblage of persons.' In this, besides the persons already mentioned, 'the led horses of the bearers, if men of rank, often follow the bier; and a buffalo, to be sacrificed at the tomb, where its flesh is to be distributed to the poor, closes the procession.'

"The funeral of a devout sheikh differs in some respects from that of ordinary mortals; and the women, instead of wailing, rend the air with the shrill and quavering cries of joy, called *zughareet:* and if these cries are discontinued but for a minute, the bearers of the bier protest they cannot proceed, that a supernatural power rivets them to the spot. Very often it is said, a *wélee* impels the bearers of his corpse to a particular place; a curious anecdote of which is related by Mr. Lane; and I have repeatedly witnessed instances of this at Cairo, having for some time lived in the main street leading to a cemetery near one of the gates of the city."

The funereal observances of the primitive Christians are thus described in Riddle's *Manual of Christian Antiquities:*—"The early Christians were distinguished by their care of the dead, which was one of the three points for which they were particularly commended by the apostate Julian. They regarded the celebration of funereal solemnities with becoming gravity, but without immoderate expression of grief, as a public religious duty; not, indeed, as adapted to convey any benefit to the deceased, but as being decent in itself, and a likely means of edification or consolation to survivors.

"In the first ages of the Church, Christians felt, and often expressed, in strong terms, a decided attachment to the practice of inhumation of the corpse, in preference to that of burning, which at that time prevailed throughout the Roman empire. At first they had no separate burying-places; and it is evident that the nature of their circumstances would not even admit of such a design. The public burial-grounds, according to both Jewish and Roman laws, were on the outside of cities. (Matt. 27. 60; Luke 7. 12; John 11. 30.) In the course of the fourth, fifth, and sixth centuries, open spaces around the churches were set apart for the interment, at first of princes, the bishops, and clergy, and afterwards of others who died in communion with the Church. The first recorded instance of a formal consecration of such burial-place, or church-yard, belongs to the sixth century; but there is every reason to suppose that such places were set apart from the first with peculiar solemnities, inasmuch as all persons and things designed for the more immediate service of religion, or any religious purpose, were solemnly dedicated to their use and employment, and especially as burial-places were declared inviolable and sacred even by the Roman laws. The Greeks gave to their burial-grounds the appropriate name of *κοιμητηρια*, *cemeteria*, that is, dormitories; hereby not only denoting, as Chrysostom observes, that the dead rest from their earthly labours and sorrows, but also pointing out the hope of a future resurrection. We do not find that the dead were ever buried within the walls of churches before the ninth century. Christians did not hesitate to adopt the practice of erecting monuments, usually marked with inscriptions in memory of the dead. Basil the Great, Chrysostom, and others, inveigh against luxury and extravagance in these matters.

"The Romans used to conduct their funeral solemnities in the night, but the Christians, on the contrary, preferred the daytime for the solemn service, retaining, however, the custom of carrying lighted tapers in the funeral procession. In times of persecution, indeed, they were often compelled to bury their dead by night, for the sake of security, consoling themselves, as we are told, with the example of Tobias. (Tob. 1. 20,21; 2. 2.) But under Constantine and his sons, the funeral solemnities of the Christians were conducted in the daytime, and sometimes with great pomp; and it is probable that these emperors enacted laws on the subject, since the apostate Emperor Julian found it necessary to issue an edict, in order to restore the nocturnal celebration of funeral rites. The space which elapsed between the period of death and that of interment was probably determined by the custom of the country, by the wishes of individuals, or other circumstances. The special reason for a speedy interment which existed among the Jews and heathens, namely, the desire of avoiding ceremonial pollution by the touch or presence of a corpse, had no place among Christians

"It was usual among Christians for relatives or friends to close the eyes and mouth of the dying. The body was then washed in water, and clothed with a funeral garment, usually of white linen, but sometimes made of more costly and splendid materials. Being placed in a coffin, it was watched and attended until the time fixed for the funeral, when it was carried to the grave by the nearest relations of the deceased, or by persons of rank or distinction, (as a mark of respect,) or by persons appointed to that office. During the funeral procession, appropriate psalms were sung. The author of the *Apostolical Constitutions* gives this direction, that they should carry forth their dead with singing, if they were faithful. 'For precious in the sight of the Lord is the death of his saints.' And again it is said, 'Return to thy rest, O my soul, for the Lord hath rewarded thee. And the memory of the just shall be blessed; and the souls of the just are in the hand of the Lord.' These, probably, were some of the versicles which made up their psalmody on such occasions. For the sake of order, notice was sometimes given by the tuba, wooden clappers, or such other methods of giving public notice as were in use. In the eighth or ninth century, the tolling of bells was introduced. The custom of carrying a cross or crucifix before the corpse, is of comparatively recent date. The first traces of it occur in the sixth century. Afterwards it became common. Lighted torches were carried before and behind the coffin, in token of victory over death, and union with Christ at 'the marriage supper of the Lamb.' The Christians repudiated the custom of crowning the corpse and the coffin as savouring of idolatry. It was usual with them, however, to strew flowers upon the grave, and to make funeral orations in praise of those who had been distinguished during life by their virtue or merits. Several orations of this kind are extant; as that of Eusebius, at the funeral of Constantine, and that of Gregory of Nyssa, upon the death of Melitus, bishop of Antioch.

"All immoderate grief or mourning for the dead was regarded as inconsistent with Christian faith and hope. And hence, the custom which prevailed among the Jews and Romans, of hiring women to make lamentations at funerals, was severely reproved and denounced by the teachers of the Church. And these declarations of the Fathers were enforced by the decrees of councils. In token of mourning, the Jews used to tear their clothes, and to wear sackcloth and ashes; the Romans used to wear black. We find strong disapprobation of the custom of wearing black in the writings of some of the Fathers; but others did not so severely condemn the use of a mourning habit; and the practice soon became prevalent among Christians, especially in the East. No precise rules were made respecting the duration of mourning for the dead; this matter being left to custom, and to the feelings of parties concerned.

"The heathen had a custom of repeating their mourning for the dead on the third, seventh, and ninth day, which was particularly called the Novendiale; and some added the twentieth, thirtieth, and fortieth, not without a superstitious opinion of these particular days, wherein they used to sacrifice to their *manes* with milk and wine, and garlands and flowers, as the Roman antiquaries inform us."

MOUTH, פה *pe*. (Gen. 8. 11; Exod. 4. 11.) This word often occurs in the Scriptures by a sort of pleonasm, as, "he opened his mouth and spoke," sung, cursed, &c. The word is also used figuratively. Thus the Lord is said to open the mouth of the prophets, that is, He bids them speak what He inspires them with. The word of God, or literally, "the word that proceeds out of his mouth," signifies the actions of God's providence, his commands, whereby He rules the world, and brings all things to his purpose. To "inquire at the mouth of the Lord," (Josh. 9. 14,) is to consult Him. To "set their mouth against the heavens," (Psalm 73. 9,) is to speak arrogantly, insolently, and blasphemously of God. Isaiah, speaking of the Messiah, says, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked;" these expressions denote his sovereign authority and absolute power, and that it requires only his breath to destroy his enemies. The mouth also signifies the same as commands and actions, because they imply the effects of the thoughts; words or commands being the means used to communicate the thoughts and decrees to those that are to execute them. Hence, for a person or thing to come out of the mouth of another, signifies to be constituted and commanded to become an agent or minister under a superior power, as, "I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." (Rev. 16. 13.) "Out of his mouth went a sharp two-edged sword." (Rev. 1. 16.) "The serpent cast out of his mouth water as a flood." (Rev. 1. 16.) "For their power is in their mouth, and in their tails." (Rev. 9. 19.) "If any man will hurt them, fire proceedeth out of their mouth." (Rev. 11. 5.)

"We read in Leviticus 13. 45, 'And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.' The prophet Ezekiel, in reference to the death of his wife, was ordered not to 'cry,' neither to cover the lips (the margin has 'upper lip'). The prophet Micah (3. 7,) describes the confusion and sorrow of those who had by their wickedness offended the Lord: 'Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips, for there is no answer of God.' The margin, again, has 'upper lip.' All these passages," Roberts observes, "refer to the sorrow of those concerned. A person in deep distress puts his hand over his mouth, and hangs down his head, as if looking on the ground. When a man suddenly claps his hand on his mouth, it denotes great sorrow or surprise. To put the fingers in a line with the nose, conveys the idea of silence and submission. 'Why is your hand on your mouth?' 'Not for joy.' 'But why?' 'My son, my son, my wicked son! He has gone with the evil ones to the distant country.' 'Ah, friend, why is your hand there?' 'Alas, the tigers got among my cattle last night, and great is the slaughter.' 'The king is angry with Raman—his hand is now on his mouth.' 'I may well put my hand on my mouth; I have been taken by the neck, and driven from the presence of my Lord. My requests have all been denied.'"

In Psalm 8. 10 we read, "I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it." In illustration of this passage, the same author says, "You may often hear it said, 'My friend, you are in great distress; take my advice; go to the king, and open your mouth wide.' 'I went to the great man and opened my mouth, but he has not given me anything.' 'I opened my mouth to him, and have gained all I wanted.' 'Why open your mouth there? it will be all in vain.' Does a person not wish to be troubled, he says to the applicant, 'Do not say, Ah, ah! here,' which means, Do not open your mouth, because that word cannot be pronounced without opening the mouth."

MOWER, קוֹצר *kotsir.* (Psalm 129. 7.) The Psalmist, in this passage, says, speaking of the wicked, "Let them be as the grass upon the house tops, which withereth afore it groweth up; wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom." Reapers in Palestine and Syria make use of the sickle in cutting down their crops, and according to the existing custom, "fill their hand" with the corn, and those who bind up the sheaves, their "bosom." When the crop is thin and short, which is generally the case in light soils, and with their imperfect cultivation, it is not reaped with the sickle, but plucked up by the root with the hand. By this mode of reaping, they leave the most fruitful fields (as Maundrell observes) as naked as if nothing had ever grown on them; and as no hay is made in the East, this is done that they may not lose any of the straw, which is necessary for the sustenance of their cattle.

The Hebrew reapers bound the corn into sheaves, which were not set up in shocks, as with us, although there are passages in our version (Judges 15. 5, and Job 5. 26,) that might convey that impression. But the word there rendered "shock," signifies neither a shock composed of a few sheaves standing in a field, nor a stack of many sheaves in the barn-yard; but a heap of sheaves laid loosely together in order to be thrashed out as quickly as possible. See AGRICULTURE.

The mowing of meadows is referred to in Psalm 72. 6, and in Amos 7. 1. "The king's mowings" are spoken of. Here the word in the original is גז *giz*, and may refer to eating or feeding down, as well as cutting down. "The king's mowings" are supposed to refer to the first growth of grass in certain pastures, which was appropriated to the king's cattle. The after-growth appears to have been left to the people, and this was consumed by the "grasshoppers." In reference to the latter passage, D'Arvieux states that the Arab horses are all designed for riding and war, and so there is reason to believe were those of the kings of Israel; and if the present usages of the Arabs prevailed anciently, they were turned out early in the spring, in the month of March, and at other times were nourished with barley.

MUFFLERS, רעלות *rialoth.* (Isai. 3. 19.) The prophet, in the above verse, speaking of female ornaments, mentions "the chains, and the bracelets, and the mufflers." Gesenius renders the word *rialoth*, "veils," from the Arabic *raal*, and thinks that they received the name from their trembling motion in hanging down.

Roberts explains the ornaments spoken of by reference to the costume of the women of India: "The 'chains,' as consisting first of one most beautifully worked with a pendent ornament for the neck; there is also a profusion of others, which go round the same part, and rest on the bosom. In making curious chains, the goldsmiths of England do not surpass those of the East. The 'bracelets' are large ornaments for the wrists, in which are sometimes inclosed small bells. The 'mufflers' are, so far as I can judge, not for the face, but for the breasts." See CLOTHING; DRESS.

MULBERRY-TREES, בכאים *bachaim.* As already stated, under BACA, the word rendered in our version, in 2Samuel 5. 23, and 1Chronicles 14. 14,15, "mulberry-trees," and in Psalm 84. 6 used as a proper name, is by the Septuagint rendered "pear-tree;" the Rabbins, however, generally understand the mulberry-tree to be intended, which seems much more probable, from its present abundance, than the conjecture of Gesenius, that the baka shrub (*Amyris Gileadensis*) is intended.

The white mulberry (*Morus alba*) was anciently much cultivated in Syria and Lebanon, and most probably in

Palestine. In the present day, the mulberry-tree is a principal source of wealth to the Druses and Maronites, by the quantities of silk it enables them to produce. Throughout the mountains of Lebanon and Kesrouan, and in the plain below, the mulberry-tree is, for this reason, very extensively cultivated. The mulberry-plants are set in rows, distant from each other six or eight feet, cut off at a corresponding height, and suffered to retain only the fresh twigs. Under this system, Mr. Elliot says, "a given plot of ground produces more foliage than one of equal size in which fewer trees are allowed to retain their natural dimensions; and all the leaves can be gathered, which is impracticable when the branches attain a certain growth. Every year, in the month of June, the trees are topped, having been previously stripped of their foliage, and none but the first fresh leaves are given to the silk-worms. Here and there, in the plantations, a solitary house, consisting of two rooms, one above another, occupied by the cultivator, reminds a stranger of the Scriptural allusion to 'a cottage in a vineyard,' or, 'a lodge in a garden of cucumbers.' (Isai. 1. 8.)"

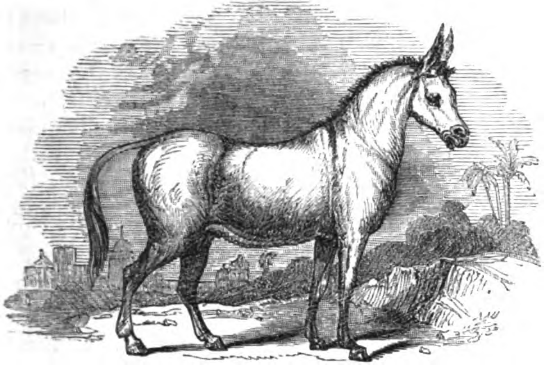
The Rev. Mr. Jowett also speaks of the multitude of mulberry-trees in the districts of Lebanon, and states that, during the greater part of the year, the mulberry-trees clothe the prospect in every direction with most delightful verdure. In some places, however, as about Tripoli, artificial irrigation is resorted to, to hasten the shooting of fresh leaves after the trees have been stripped, a purpose which it answers, but it causes stagnant pools, which, under the burning sun of Syria, become fruitful sources of disease and death.

In Dr. Bowring's *Report on Syria*, we find the fullest account of the produce and mode of managing the mulberry plantations, during the recent rule of Mehemet Ali in that country. The document was drawn up by the English consul at Beirout.

"The mulberry-trees are planted in (quincunx) rows, at four paces distant from each other. During the first eight years, they give a greater or less quantity of leaves. After that term, their produce, if cultivated with care, remains stationary, but soon begins to decrease if the cultivation be neglected. The plantations of mulberries require great care, and the ground between the trees is ploughed or turned up eight times each year, and the greatest attention is necessary to extirpate all weeds. When a person buys a plantation, he reckons that three trees will give twenty rottoli (of 5lbs. each) of leaves. Then one hundred and thirty to one hundred and forty rottoli of leaves are considered to suffice for the nourishment of worms enough to give one rottol of silk of seven hundred and twenty drachms. After the worms are hatched, they are left twenty days in a room, in osier-baskets. The worms are kept four times fasting in all their existence; after eight days they fast four or five days; they are then removed to a larger habitation, made of reeds and matting, and in which they make their cocoons, or balls. The Syrians are ignorant of the manner of making their worms produce twice in the year; they are ignorant of any other plant (as in Europe) to serve as a substitute for the mulberry-leaves, with which the worms may be nourished during the first four days. The miri, or land-tax, is fixed in proportion to the quantity of seed (eggs) of silk-worms which the cultivators can produce. Experience has shown that one ounce of eggs produces three rottoli of silk. In the district of Beirout, at half an hour from the city, the miri is thirty piastres, besides three piastres more per rottol in virtue of a tax called bisreye, which makes thirty-three piastres tax in all per rottol. In the Lebanon, the tax is infinitely higher; it amounts to nearly one hundred piastres, and, although in the middle region of the mountains one ounce of eggs gives somewhere about fifty per cent. more silk than on the plain or at the summit, still the whole produce is often absorbed by the enormity of the tax. In the neighbourhood of Beirout, the mulberry plantations are worked in the following manner:—The proprietor takes a farm servant, who, with his family, lives in the plantation, and does all the labour required for the cultivation of the mulberry-trees in the course of the year; but during the two months in which the silk is produced, they are obliged to hire people; and, between women and children, fifteen are required for each thousand mulberry-trees. Labour is rather dear in Syria; a man is paid five piastres per day, a woman four piastres, and a young person three piastres. In conformity with a convention generally adopted, the farm-servant receives for his share one-fourth of the produce; of the remaining six-eighths, three-eighths are absorbed by the expenses of cultivation, one-eighth serves to pay taxes, so that the clear gain of the proprietor is only one-fourth of the whole. And as a plantation, which would give twenty loads of leaves, costs in the present day six thousand piastres, a capital employed in this branch would not yield more than five per cent. In one 'division,' it is generally calculated that there are one thousand three hundred and fifty trees, which will give four hundred and fifty loads of leaves, and will produce sixty-four rottoli of silk, which, at two hundred piastres per rottol, give a total of twelve thousand nine hundred piastres, from which must be deducted one-fourth, or three thousand two hundred piastres, for the farm-servant; three-eighths, or four thousand eight hundred piastres, for the expenses of cultivation; and one-eighth, or one thousand six hundred piastres, for the payment of taxes: this makes altogether nine thousand six hundred piastres, leaving the proprietor the net profit of three thousand two hundred piastres. In the Lebanon, the mode of working is different, inasmuch as the proprietor cultivates the ground himself, instead of letting it out to a farm-servant. By this means he economizes one-fourth of the produce; but as the taxes, as I have already stated, are much higher, the gain of the proprietors in good years is not more than one-fourth, and in bad years, it hardly suffices to pay the expenses of cultivation and the amount of the taxes."

MULE, פרד *pered.* (2Sam. 13. 29; 18. 9; 1Kings 1. 33,38,44; Psalm 32. 9.) There is no probability that the Jews bred mules, because such a practice was expressly forbidden by the Mosaic law; (Levit. 19. 19;) but they were not precluded from employing them, and therefore, after the time of David, we find that mules were common among the Hebrews, and they were probably known much earlier; they appear to have been brought to the Hebrews from other nations, and in the recent periods of their history, we find that the more valuable ones came from Togarmah, or Armenia. (Ezek. 27. 14.) The "mules" mentioned in Esther 8. 10, are the אחשׁתרנים *achashtiranim*, or great mules of Persia, celebrated for their swiftness.

There are various breeds of mules in Syria. Some very beautiful animals are produced from high blood Arab mares, but they are few in number, and can only be possessed by the wealthy. The more ordinary sort of mules, which are capable of carrying heavy loads, are employed in the caravans; and they are of great service for the mill and water-wheels. Both are maintained at less expense than horses, and, being surer footed, are better suited for traversing the rugged roads in mountainous countries. The domestic trade with the mari-



The Syrian Mule.

time towns and the mountains is not only carried on chiefly by mule caravans, but they are sent even to Erzeroum, Constantinople, and other remote towns. In these caravans, the male travellers are mounted on mules lightly laden, generally the mere personal luggage of the rider. Persons of rank travel in a kind of litter, carried by two mules. Within the towns, and in short excursions, asses are generally preferred, and the mules bear the luggage. Burckhardt states that the breed of the Baalbec mules is highly esteemed, and that he had seen some which were worth from thirty to five and thirty pounds.

There is a passage in Genesis 36. 24, in our translation of which mules are mentioned, that has given rise to considerable discussion as to whether mules be really intended. "This was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father." This reading, "found the mules," of the words of the original, מצא את הימם *matsa eth ha-yimim*, has the authority of the Rabbins and the Arabic version, and is supported by some modern commentators; but Bochart objects to this, that mules are never elsewhere called *yimim*, but *peredim*, and that Anah is only stated to have fed asses, not horses; he is therefore of opinion that the word *yimim*, rendered "mules," really denotes the Emim, a gigantic people, whose territories bordered on those of the Horim, and with whom it is supposed that Anah and his herdsmen had a remarkable encounter as they fed the asses in the wilderness. This is the view of the Samaritan Pentateuch, which reads here האימים *ha-Emim*, "the Emim;" the Targum in Genesis renders the term by "giants;" and the Septuagint retains the original word as a proper name in the singular number. The Syriac renders the disputed word as "waters," which is followed by Jerome, who translates it *aquas calidas*, warm springs or waters; and Gesenius and Professor Jahn adopt this interpretation. Dr. Boothroyd also renders the passage, "It was this Anah that found the waters in the wilderness as he fed the asses of Zibeon his father."

This is most probably the true interpretation; but Mr. Bryant, in adopting it, indulges in the following fanciful speculation: in his *Observations on some Passages in Scripture*, he remarks, "Why the word ימים *yamim* is here rendered mules, I know not; and why in some other versions it is expressed 'giants.' It manifestly denotes waters; and is so translated in the Syriac version and in the Vulgate. The translations of Aquila, Theodotion, and Symmachus, retain the original word, which they express in Greek characters, as if it were a proper name. The word, I make no doubt, was in common use among the Edomites and Horites of Mount Seir, it is the same as the word *hammim*, by which baths and waters are denoted at this day by the Arabians, Persians, and other nations in the East. The account given in Scripture is short, and was well understood by the persons to whom it is addressed, and undoubtedly related to water. The circumstance mentioned must have been of consequence, otherwise there would have been no necessity to specify the person by whom it was effected. We should therefore read that instead of 'mules' Anah found out 'water' in the wilderness; but to what does the history amount? Every known spring must have had somebody to have discovered it; so that Anah, if this be all, did no more than hundreds had done before. But to me there seems to be something of more importance in the account than at first appears; and, for that reason, the name of the person is recorded, as being of moment to those who lived in the vicinity of Edom, and were acquainted with the rites of Midian. It is to be observed that the sacred writer, in speaking of Anah's first discovery of these waters, does not inform us when or where he was feeding his father's asses; but only that the event took place as he was feeding them. This may be found of some moment. I imagine that the latent purpose of the history is this: as Anah was attending these animals in the desert, he observed that the faculty with which they were endued, of snuffing the moisture of the air, and being by these means led to latent waters. Accordingly, either by the intimation of those which he fed, or by the traces of the wild brood, he was brought to the knowledge of those resources. And as those animals which had been beneficial were entitled, in many countries, to a particular regard, so these, among others, met with uncommon reverence among the Horites of Mount Hor and the people of Seir; for they were looked upon as the instruments of heaven towards the finding out in these barren wilds the greatest blessing. Hence arose a town and temple where the divinity was worshipped under this emblem. They stood in a valley beneath Mount Hor, which was a part of the mountains Kiddim, upon the skirts of Edom. That the history did not relate to mules, or to the Emims, but on the contrary, to water and fountains, may be seen in the name of the person. This was ענה *Anah*, directly from עין *ain*, a fountain."

MUNITIONS, מצדות *mitzadoth*. (Isai. 33. 16.) This word, which is used in enumerating the blessings of the righteous, "He shall dwell on high; his place of defence shall be the munitions of rocks," refers to a castle or fortress situated on a mountain. It was probably used of natural fastnesses in mountains which are accessible with difficulty on account of their height, such as "the strong holds" and "mountains" in which David sought safety, when pursued by Saul. (1Sam. 23. 14.) See Arms; Armour; Army.

MURDER, רצח *ratsach*. MURDERER, רצח *rotsiach*. As murder is a crime of the most heinous nature, Moses has described four accessory circumstances or marks by which to distinguish it from simple homicide or manslaughter: (1.) When it proceeds from hatred or enmity. (Numb. 35. 20,21; Deut. 19. 11.) (2.) When it proceeds from thirst of blood, or a desire to satiate revenge with the blood of another. (Numb. 35. 20.) (3.) When it is committed premeditatedly and deceitfully. (Exod. 21. 14.) (4.) When a man lies in wait for another, falls upon him, and slays him. (Deut. 19. 11.) In order to constitute wilful murder, besides enmity, Moses deemed it essential that the deed be perpetrated by a blow, a thrust or a cast, or other thing of such a nature as inevitably to cause death, (Numb. 35. 16-21,) such as the use of an iron tool, a heavy stone or piece of wood, the striking of a man with the fist, out of enmity, pushing a man down in such a manner that his life is endangered, and throwing anything at a man, from sanguinary motives, so as to occasion his death. The punishment of murder was death. "Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death." (Numb. 35. 31.) Thus Moses absolutely forbids the acceptance of any compensation for the life of a murderer. (See Avenger of Blood.) The mode of punishment in most other cases of crimes deserving death is exactly specified, as by stoning or burning, but as regards murderers, it was undetermined, and appears to have been left, in a great degree, to the option of the Goël.

The law, that "The murderer shall surely be put to death," (Numb. 35. 18,19,) however, did not apply to the slayer of a perfect slave, (that is, one not of Hebrew descent,) whether male or female. Although a man had struck any of his slaves with a stick so as to cause their death, unless that event took place immediately, and under his hand, he was not punished. If the slave survived one or two days, the master escaped with impunity; it being considered that his death might not have proceeded from the beating, and that it was not a master's interest to kill his slaves, because, as Moses says, (Exod. 21. 20,21,) "they are his money." If the slave died under his master's hand while beating him, or even during the same day, his death was to be avenged; but in what manner Moses has not specified: probably the Israelitish master was subjected only to an arbitrary punishment regulated by the judge according to circumstances.

Homicide or manslaughter is discriminated by Moses from murder by the following circumstances: (1.) When one man kills another without premeditated enmity. (Numb. 35. 22; Deut. 19. 4-6.) (2.) Without thirst for revenge. (Exod. 21. 13.) (3.) When it happens by mistake. (Numb. 35. 11,15.) (4.) When it happens by accident, or, as it is termed in English law, chance-medley. (Deut. 19. 5.) The punishment of homicide was confinement to a city of refuge; but there are two kinds of homicide, to which no punishment was annexed. (1.) If a man caught a thief breaking into his house by night and killed him, it was not blood-guiltiness, that is, he could not be punished; but if he did so when the sun was up, it was blood-guiltiness; for the life of the thief ought to have been spared for the reason annexed to the law, (Exod. 22. 2,3,) because then the person robbed might have it in his power to obtain restitution; or at any rate, the thief, if he could not otherwise make up his loss, might be sold in order to repay him. (2.) If the Goël, or avenger of blood, overtook the unintentional homicide before he reached a city of refuge, and killed him while his "heart was hot," it was considered as done in justifiable zeal, (Deut. 19. 6;) and even if he found him without the limits of his asylum and slew him, he was not punishable. (Numb. 35. 26,27.)

In order to increase the abhorrence of murder, and to deter the Israelites from the perpetration of so heinous a crime, when it had been committed by some person unknown, the city nearest to which the corpse was found was to be ascertained by mensuration; after which the elders or magistrates of that city were required to declare their utter ignorance of the affair in the solemn manner mentioned in Deuteronomy 21. 1-9. See Cities of Refuge; Slaves; Trials and Tribunals.

MURRAIN, דבר *dcber*. (Exod. 9. 3.) A pestilence. The Arabic word *deber* also signifies destruction, misfortune, death.

One of the plagues of Egypt, inflicted in consequence of the obduracy of Pharaoh, consisted of a "very grievous murrain," or sickness, by which numbers of the different kinds of cattle kept by the Egyptians were slain, while no harm befel the flocks and herds of the Israelites in Goshen. The infliction, grievous in itself, was doubtless rendered more afflicting from its baffling the skill in healing cattle, upon which the Egyptians greatly valued themselves.

Upon this plague, the observations of Sir John Gardner Wilkinson are very interesting. He says, "The art of curing disease in animals of every kind, both quadrupeds and birds, was carried to great perfection by the Egyptians. The skill they possessed, says Diodorus, in rearing animals was the result of knowledge inherited from their parents, and subsequently improved by their own observation, their whole lives being occupied in this pursuit; and the information handed down to them respecting the best mode of treating cattle when ill, and their proper food at all times, was increased not only by the improvements arising from continued experience, but by the emulation common to all men.

"The sculptures of Thebes, and every part of Upper and Lower Egypt, abundantly prove them to have kept numerous flocks and herds, which were tended by native Egyptians. Their condition was humble; they lived in sheds made of reeds, easily moved from place to place, which continued to be used by them to the time of Diodorus, as they are by the Ababdeh tribe, a pastoral race in the upper part of the Thebaïd, to the present day; and it is probable that parts of Egypt peculiarly adapted for pasture were inhabited by large bodies of native shepherds, distinct from those employed by rich individuals upon their own farms. In the extensive domains of wealthy landed proprietors, those who tended the flocks and herds were overlooked by other persons connected with the estate. The peasant who tilled the land on which they were fed was responsible for their proper maintenance, and for the exact account of the quantity of food they consumed; some persons were exclusively employed in the care of the sick, which were kept at home in the farm-yard; the superintendent of the shepherds regulated the different arrangements connected with them, determined with respect to those which were to graze in the field, and those which were to be stall-fed, and attended at stated periods to give a report to the scribes belonging to the estate, by whom it was submitted to the steward; and the latter was responsible to his employer for this as well as every other portion of his possessions. The shepherds on the estate were chosen by the steward, who ascertained their character and skill previous to their being appointed to so important a trust, as is shown to have been done in the case of the Israelites on their arrival in the land of Goshen; Pharaoh expressly commanded Joseph, whom he had made superintendent 'over all the land of Egypt,' to select from among his brethren such as were skilful in the management of the flocks or herds, and 'make them rulers over his cattle.' (Gen. 47. 6.)

"The custom of feeding some of their herds in sheds accords with the Scriptural account of the preservation of the cattle which had been 'brought home' from the field; and explains the apparent contradiction of the destruction of '*all* the cattle of Egypt' by the murrain, and the subsequent destruction of the cattle by the hail; (Exod. 9. 6,19 *et seq.*;) those which 'were in the field' alone having suffered from the previous plague, and those in the stalls or 'houses' having been preserved."

An engraving of stall-fed oxen from the sculptures is given by Sir John Gardner Wilkinson in his account of the farm-yards and villas of the Egyptians. See Farm.

MUSIC. The word שיר *shir*, is used in Judges 5. 12, signifying a "song," psalm, or hymn, and also a performance on a musical instrument. Instruments of music are called, in 1Chronicles 16. 42, כלי שיר *kiliy shir*.

The art of music is probably nearly coeval with the existence of our race, or at least with the first attempts to preserve the memory of transactions; we have positive evidence of its existence before the Deluge. (Gen. 4. 21.) Before the invention of writing, the history of remarkable events was committed to memory, and handed down by oral tradition; the knowledge of laws and of useful arts was preserved in the same way, and rhythm and song were probably soon found important helps to the memory. In the Scriptures this art is generally mentioned in connexion with singing and dancing, (Exod. 15. 20,) and its uses as the means of expressing the praises of the Creator, (Psalm 150. 4,) or giving utterance to his will by the mouth of his prophets, (2Kings 3. 15,) in soothing the disturbed mind, (1Sam. 17. 23,) and in celebrating national triumphs, (1Sam. 18. 6,7,) are repeatedly pointed out.

Of the music of the Greeks and Romans we know very little, and that little has no reference to the object of this work. Our attention, therefore, in the present article will be confined to the music of the Hebrews, some illustration of which may be derived from a consideration also of that of the Egyptians.

The scantiness of the occasional notices which appear in the Bible leaves us in some uncertainty as to what degree of perfection the musical art attained among the Hebrews. In the history of the patriarch Jacob, there is mention of vocal and instrumental music, but it may be presumed it made little progress among them until after their colonization in Egypt. During their long residence in that country they no doubt became familiar with its musical instruments; but the art made apparently little progress until the government of David, who by rendering it an integral part of the religious ceremonies, gave an impulse to its cultivation. Under his successor, Solomon, it doubtless improved, but of its condition down to the Captivity we have no means of forming a judgment. It is probable that the service in the second Temple was as inferior to that in the first as was the edifice, and if it be true that the present services in the Jewish synagogues resemble those of the latter days of the Hebrew state, they yet will not enable us to form any adequate idea of the music for which the psalms of David were composed, and by which their solemn performance as a part of the public worship was accompanied.

It seems well established that with the Hebrews the musical art was limited to the execution of certain simple tunes, and that it was originally not very different from that of the ancient Greeks and the present Orientals. Of its technicalities nothing certain is known: the עלמות *alamoth*, (1Chron. 15. 20; Psalm 46. 1,) was, perhaps, a kind of tune, or harmony, in music. The tune of certain songs was, it appears, marked after other songs to which it was peculiar. The שמינית *sheminith*, (Psalm 6. 1; 12. 1,) has clearly a reference to music, and denotes a kind of tone; from the order of words in 1Chronicles 15. 21, it appears to have been the lowest of three voices; according to Forkel, the bass which was sung by men.

The instruments which are particularly mentioned in the superscriptions of the Psalms appear to be harps, cymbals, tambourines, and flutes, and from this it is supposed that the Hebrew music was deficient in what, according to the present theory, is called harmony. The assertion that the accents served the place of musical writing cannot be proved, and if it could, they would have always been a very imperfect musical writing. In the West, musical notes do not appear to have been known earlier than the eleventh century; and in the East, they can only be traced back to the seventeenth century.

The Jews conceived that music calmed the passions, and prepared the mind for the reception of the prophetic influence; and the prophets appear to have employed instrumental music to accompany their predictions or prophesyings. (1Sam. 10. 5; 2Kings 3. 15.) In the ordinary modes of prophesying, they were accustomed to compose their hymns to some musical instrument; and there could be but little difficulty in adapting their effusions to a measure which required probably no great restrictions in a language so free and uncontrolled as the Hebrew. Bishop Lowth is of opinion that the prophets, on these occasions, did not usually perform themselves on musical instruments, but rather accompanied the strains of the minstrel with their voice.

Sir John Gardner Wilkinson remarks, "The Israelites not only considered it becoming to delight in music and the dance, but persons of rank deemed them a necessary part of their education. Like the Egyptians, with whom they had so long resided, and many of whose customs they adopted, the Jews carefully distinguished sacred from profane music. They introduced it at public and private rejoicings, at funerals, and in religious services; but the character of the airs, like the words of their songs, varied according to the occasion; and they had canticles of mirth, of praise, of thanksgiving, and of lamentation. Some were epithalamia, or songs composed to celebrate marriages; others to commemorate a victory, or the accession of a prince; to return thanks to the Deity, or to celebrate his praises; to lament a general calamity, or a private affliction; and others again were peculiar to their festive meetings. On these occasions they introduced the harp, lute, tabret, and various instruments, together with songs and dancing, and the guests were entertained nearly in the same manner as at an Egyptian feast. In the Temple, and in the religious ceremonies, the Jews had female as well as male performers, who were generally daughters of the Levites, as the Pallaces of Thebes were either of the royal family, or the daughters of priests; and these musicians were attached exclusively to the service of religion, as I believe them also to have been in Egypt, whether men or women. David was not only remarkable for his taste and skill in music, but took a delight in introducing it on every occasion. And seeing that the Levites were numerous, and no longer employed as formerly in carrying the boards, veils, and vessels of the tabernacle, its abode being fixed at Jerusalem, he appointed a great part of them to sing and play on instruments at the religious festivals.

"Solomon, again, at the dedication of the Temple, employed 'one hundred and twenty priests to sound with trumpets;' (2Chron. 5. 12;) and Josephus pretends that no less than 200,000 musicians were present at that ceremony, besides the same number of singers who were Levites.

"The Jews regarded music as an indispensable part of religion, and the harp held a conspicuous rank in the consecrated band. (2Sam. 6. 5.) David was himself celebrated as the inventor of musical instruments, as well as for his skill with the harp; he frequently played it during the most solemn ceremonies; and we find that, in the earliest times, the Israelites used the timbrel or tambourine, in celebrating the praises of the Deity; Miriam herself, 'a prophetess and sister of Aaron,' (Exod. 15. 20,) having used it while chanting the overthrow of Pharaoh's host. With most nations it has been considered right to introduce music into the service of religion; and if the Egyptian priesthood made it so principal a part of their earnest inquiries, and inculcated the necessity of applying to its study, not as an amusement, or in consequence of any feeling excited by the reminiscences accompanying a national air, but from a sincere admiration of the science, and of its effects upon the human mind, we can readily believe that it was sanctioned and even deemed indispensable in many of their religious rites. Hence the sacred musicians were of the order of priests, and appointed to this service, like the Levites among the Jews; and the Egyptian sacred bands were probably divided and superintended in the same manner as among that people. At Jerusalem Asaph, Heman, and Jeduthun, were the three directors of the music of the tabernacle under David, and of the Temple under Solomon. Asaph had four sons, Jeduthun six, and Heman fourteen. These twenty-four Levites, sons of the three great masters of sacred music, were at the head of twenty-four bands of musicians who served the Temple in turns. Their number then was always great, especially at the grand solemnities. They were ranged in order about the altar of burnt sacrifices. Those of the family of Kohath were in the middle, those of Merari at the left, and those of Gershom on the right hand. The whole business of their life was to learn and practise music; and, being provided with an ample maintenance, nothing prevented their prosecuting their studies, and arriving at perfection in the art. Even in the Temple, and in the ceremonies of religion, female musicians were admitted as well as men; and they were generally the daughters of Levites. Heman had three daughters, who were proficients in music; and the 9th Psalm is addressed to Benaiah, chief of the band of young women who sang in the Temple. Ezra, in his narrative of those he brought back from the captivity, reckons two hundred singing men and singing women; and Zechariah, Aziel, and Shemiramoth, are said to have presided over the seventh band of music, which was that of the young women."

"As soon as music was invented," Herder observes, in his *Spirit of Hebrew Poetry*, "poetry acquired a new power, a more graceful movement, and greater harmony of sound. The simple utterance of emotion, in images of sense, had only the most natural form and dimension—the parallelism. With the accession of music it acquired a higher tone, a more measured cadence, and even rhyme, as we see in the song of Lamech. What was before a simple play of the breath, became now a measured sound, a dance, a choral song, a musical utterance of emotion. When music was invented, lyric poetry and the dance in measured movements without doubt were brought in use.

"All musical poetry requires a more elevated emotion. If it utters its musical tones in figurative expressions, these must be animated by excited feelings, imparting continuity and unity of character to the lofty movement of the imagery, and giving it a form of more exalted harmony. Whatever may be the character of the emotion which prevails in a lyrical effusion, its movement and harmony will be regulated accordingly. A hymn of adoration, a fiery ode, a tranquil song of joy, and an elegy expressive of grief and affliction, are not modulated in the same tone and manner. There are, therefore, subdivisions of the song, but the general conception is the same in all. The elegy קינה *kenah*, שיר *shir*, the song of joy or love, הלל *halil*, the song of praise, and the different modifications of the mode of singing arising from the difference of instruments, all come under the common name, song, מזמור *mizmor*, which derives its distinctive import from the cadences and cæsural pauses which the music has introduced. To divide lyrical effusions, from a regard to outward circumstances, and to call, for example, a particular species, the idyl, is adverse to the spirit of Hebrew poetry, and indeed unpoetical. Among the Greeks, every idyl and all its parts were not necessarily song, and on the other hand in the beautiful Song of Songs, all does not partake of the character of the idyl, although the whole corresponds to the general conception of the tranquil song. Even the more general form of figurative utterance, and in its most artificial kind, the dark and involved enigma, is not absolutely opposed to the song, as we perceive in many of the Psalms, and in short, the contents, the subject-matter, do not determine the kind, but the mode of treatment, and the form in which it is expressed. From this view it appears, that the application of music, of singing, brings with it a sort of melody, and therefore continuity, plan, purpose, into the whole and all the parts of a lyrical production, such as were not found in the simply figurative style, except so far as it derived them from the subject. Not that I would take from Horace or Pindar a metrical arrangement by which the Psalms of David should be measured. Every emotion contains its own law, consequently, also, its characteristic aim in itself, and hence those Psalms which are properly expressive of emotion, cannot be without these. The didactic pieces, though accompanied with music, have less of these, and so arrange their aphoristic sentences often by the letters of the alphabet. Yet even this shows that the lyric poem, as such, must have a sort of measure, and a determinate extent, though it should be taken from the alphabet itself.

"Music requires harmony of sound, and since Hebrew music was probably free from the restraints of artificial rules, it could on that account approximate more nearly to the movements of the heart. Nothing is more difficult to translate than a Hebrew psalm, especially one adapted to the dance and the choral song of earlier times. Its evanescent tones are breathed in a rhythmical movement of the most free and unrestrained character, while the difficult measures of our language, its protracted and harsh syllables, drag themselves tediously along. In the Hebrew, a single word, easily uttered and agreeable in sound, expresses the whole sentiment. In ours, ten are often necessary; and though they express it with more logical distinctness, it is with less ease and eloquence.

"Most of the poetry that was accompanied with instruments among the Orientals, was composed of the choral songs, often sung by several choruses, and sometimes accompanied with the dance. What inspiring fulness of effect this must have given to song in those early times, in which the emotions of the heart were as yet little controlled, when in praise of God or in commemoration of some national blessing it was sung by an assembled people in the fulness of national pride and of popular exultation, I leave every one to judge according to his own feelings. In our own times, when nations are mingled in confusion, so that we scarcely have the same God, but few interests in common, and no common country, we see nothing of the kind. With them, music and language had nothing artificial, but were the native, the inspired and inspiring utterance of the heart. No cold and formal stateliness, no chills of a northern sky, oppressed the soul, and restrained its emotions. The song of Moses and Miriam, the voice of a host of many myriads singing in chorus the song of their deliverance, with sounding instruments of music, beneath an Arabian sky, and celebrating the glory of Jehovah their deliverer, where is there a song so exciting and so elevating as this? And this too was the pattern of the songs of Israel in better times." See HEBREW POETRY.

With reference to the music of the Psalms, the same author observes, "Notwithstanding the elaborate treatises we have on this subject, we obtain few results from them in regard to the poetry and economy of the Psalms. Nothing is so difficult to be transmitted from one age, and the customs of one period and country, to another, as language and music. They float upon the air, and are fleeting as the breeze. The ancient and modern music, the music of the East and of the West, are so different from each other, that, even if we knew more of them, there would be found but little which our ears would relish.

"The instruments which are named in the Psalms are either ruling, or only accompanying instruments. The accompanying are obviously the common ones, which therefore do not occur in any of the inscriptions. They belong to the full chorus of joyful exclamation and praise, and to the songs of the Temple. Since the people remained only in the outer court, and the music sounded to them from the Temple, or under the open sky, the multitude of singers and plain instruments is readily accounted for. To this class belong the castanets, the adufa, many kinds of trumpets and flutes. It was a kind of military music, because the God of Zion was Lord of Sabaoth, that is, of warlike hosts, and to this character the sentiments of many psalms have an obvious reference. When it is said, that Asaph struck the castanets, this is not named as his only instrument, but with this he led the choir, he beat the time. In some songs also he prophesied as a poet, with the accompaniment of his music.

"The softer music, accompanying the language of poetry, was formed by single instruments; hence one song is referred to the flute, one to the guitar and harp, another to the horn, &c. It would seem that the ancients, with whom poetry and music were intimately associated, attached more importance than the moderns, to giving every instrument its peculiar effect, and even designating by it the character of the poetry; for it needs no proof to show that each instrument with its peculiar tone has also, as it were, a peculiar sphere of emotion, in which it is fitted to produce its effects. Hence we have striking examples of what effects certain tones on this or that instrument, which were the favourite airs of an individual hearer, have produced on him. As all the power of music rests upon its simplicity, the artist with the simple tones of his instrument has the heart of one, with whom it is a favourite, in his power, and plays as it were immediately upon it. The artificial swell of sound that reaches the clouds may indeed enrapture the ear of a connoisseur, but becomes a real Babel to the feelings of one who wishes only to have his feelings affected. Should the sisters, who have been separated by art, music and poetry, once again become more intimately united, we should again hear of 'a song for the harp,' and 'a song for the flute,' as in the songs of Asaph and David. By the study of a single instrument we learn the kind of passion which it awakens, and to distinguish more deeply the tone of feeling which it excites in the heart; and he that can happily express this in the language of lyric poetry, will accomplish more than can be done by all the rules of the critical art.

"Since antiquity, and the East even now, have known nothing of our artificial harmony, since the poetry of the Psalms has only a very free arrangement of metre, and little or no regular scansion according to our method, all attempts to model our language by that, or that by ours, are in vain. Free and indeterminate metrical movements float in the air. Melody and the controlling influence of feeling determine their rhythmical balance only in a very general manner. This is shown in the Psalms by the so frequently occurring 'Selah.' If we compare the most decisive passages, they are found to correspond neither with pauses, nor the da capo, nor intermezzo, but must mean change of tone, which is expressed either by increase of force, or by a transition into another time and mode. From various books of travels we know, that the Orientals are fond of a very uniform, and as it appears to Europeans, a very doleful sort of music, but that in certain places they suddenly change the time and pass into a different melody. This it probably was, which in the Psalms is designated by 'Selah.'

"The subject of the song, or its tone of emotion, change, and since the melody was not very definitely marked for the singer and the musical composer, a *nota bene* was attached to the most important passages in the Book of Psalms. Songs, which are impassioned in their character, most commonly have it, especially where the subject is changed. In the uniformly didactic Psalms and those of loftier tone which are still uniform, it does not occur. Where it stands at the end, it may show, that they were accustomed to sing another continuously after it, as it is undeniable that they were fond of thus linking together and associating several different psalms. 1Chronicles ch. 16 is made up of parts from four different Psalms; Psalms 32 and 33 were probably also sung together, and so of others. On the whole we find that we have indeed the words of these ancient songs, but that, especially in our imitations, the living spirit, which depends upon the recital, is far from being attained."

"Though impossible for us now to form any notion of the character or style of Egyptian music," says Sir John Gardner Wilkinson, "we may be allowed to conjecture that it was studied on scientific principles; and from the great attention paid to it by Pythagoras, many years of whose life was spent in learning 'the wisdom of the Egyptians,' there is every reason to believe that whatever defects existed in the skill of ordinary performers, who gained their livelihood by playing in public, or for the entertainment of a private party, music was looked upon as an important science, and diligently studied by the priests themselves. According to Diodorus it was not customary to make music part of their education, being deemed useless and even injurious, as tending to render the minds of men effeminate; but this remark can only apply to the custom of studying it as an amusement, which might lead to luxurious and dissolute habits; and Plato, who was well acquainted with the usages of the Egyptians, distinctly says that they considered music of the greatest consequence, from its beneficial effects upon the mind of youth. This is confirmed by the following assertion of Strabo, that the children of the Egyptians were taught letters, the songs appointed by law, and a certain kind of music established by government, to the exclusion of every other; and Diodorus himself not only allows the invention of music to have been ascribed by the Egyptians to divine origin, but shows that the poets and musicians of Greece visited Egypt for the purpose of improvement.

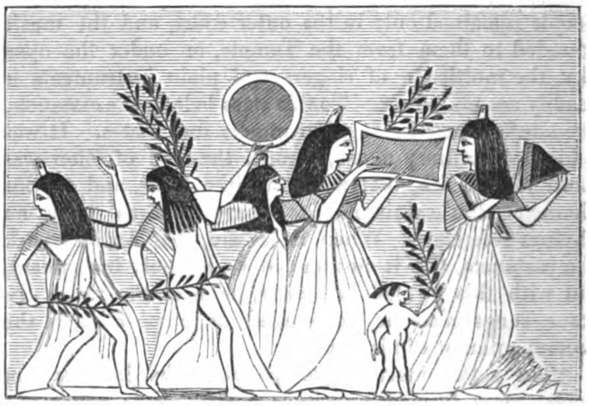
"That they paid great attention to the study of music and had arrived at a very accurate knowledge of the art, is evident, when we consider the nature of the instruments they used, and the perfect acquaintance they must have had with the principles of harmony; and not only do the sculptures prove the fondness, and I may add, the skill of the Egyptians, in the use of musical instruments, but the fact is confirmed by a statement of Athenæus, who expressly tells us that both the Greeks and barbarians were taught by refugees from Egypt, and that the Alexandrians were the most scientific and skilful players on pipes and other instruments. In the infancy of music, as Dr. Burney has justly observed, 'no other instruments were known than those of percussion, and it was therefore little more than metrical.' Pipes of various kinds, and the flute, were afterwards invented; at first very rude, and made of reeds, which grew in the rivers and lakes. The flute, says Horace, was originally small and simple, with a few holes, and if it was introduced at the chorus of a play, its sound had only sufficient power to suit a theatre of a very limited size. But in process of time it was made larger, with more notes and a louder tone, and bound with brass it rivalled the tone of the trumpet. To discover, we can scarcely say to invent, such simple instruments, required a very slight effort, which observation afterwards improved; and music must have undergone a regular progression, through the early steps of infancy and youth, till it attained the age of maturity. But, ere it reached the stage of perfection, the powers of the human mind had been called forth to exalt its character; improvement followed improvement, and music became a noble and valuable science. To the alterations made in the simple instruments of early times, succeeded the invention of others of a far more complicated kind; and the many-stringed harp, lyre, and other instruments, added to the power and variety of musical sounds.

"If it was not customary for the higher classes of the Egyptians to learn music for the purpose of playing in society, and if few amateur performers could be found among persons of rank, still some general knowledge of the art must have been acquired by a people so alive to its charms; and the attention paid to it by the priests regulated the taste and prevented the introduction of a vitiated style. Those who played at the houses of the rich, as well as the ambulant musicians of the streets, were of the lower classes, and made this employment the means of obtaining their livelihood; and in many instances both the minstrels and choristers were blind."

MUSICAL INSTRUMENTS. The musical instruments of the Israelites are generally divided into three classes. (I.) Pulsatile Instruments. (II.) Wind Instruments. (III.) Stringed Instruments. Of their construction and powers we know little more than we can learn from a study of the Monuments of Egypt.

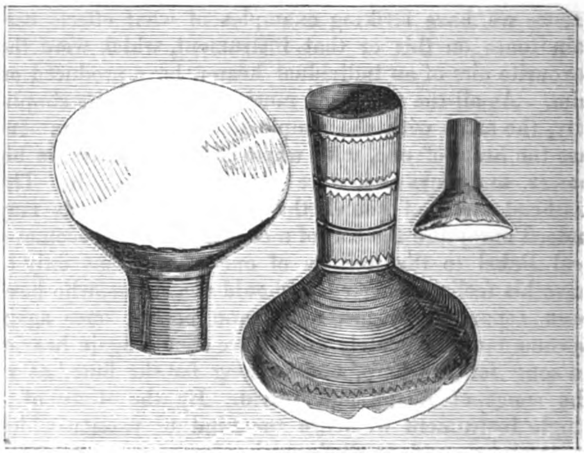
I. *Pulsatile Instruments.*—These, according to our translators, are tabrets, tabors, or timbrels, cymbals, and cornets. (1.) The תף *toph*, (Gen. 31. 27,) rendered in our authorised version "tabret," "tabor," or "timbrel," was composed of a circular hoop, either of wood or brass, which was covered with a piece of skin tensely drawn and hung round with small bells. It was held in the left hand, and beaten to notes of music with the right. After the passage of the Red Sea, Miriam, the sister of Moses, took a timbrel, and began to play and dance with the women, (Exod. 15. 20;) in like manner the daughter of Jephthah came to meet her father with timbrels and dances after he had discomfited and subdued the Ammonites. (Judges 11. 34.) Females in the East at the present time, dance to the sound of this instrument. By some writers the toph is conceived to have been a drum, by others to have been cymbals. The *Shilti Haggeborim* (in the Mishnah,) incline to the latter opinion, and remark, "Behold! the toph is called in Greek κυμβαλον;" adding, notwithstanding, that it was in form like the Latin *cymba*, or boat, and was commonly used by the Egyptians in the worship of Isis. Many of the Jewish doctors admit it to have been of Egyptian origin. It was by the noise of this instrument that the cries of the children who were burnt alive at the rites of Moloch were drowned.

Sir John Gardner Wilkinson observes, "The tambourine was a favourite instrument with the Egyptians, both on sacred and festive occasions. It was of three kinds, differing, no doubt, in sound as well as form. One was circular, another square or oblong, and the third consisted of two squares separated by a bar. They were all beaten by the hand, and used as an accompaniment to the harp and other instruments. Men and women played the tambourine; but it was more generally appropriated to the latter, as with the Jews, (Exod. 15. 20,) and they frequently danced to its sound, without the addition of any other music. It was of very early use in Egypt, and seems to have been known to the Jews previous to their leaving Syria: being among the instruments mentioned by Laban, under its Hebrew name *toph*, the *tar* of the modern Arabs."



Dance with Tambourines. From the Egyptian Monuments.

"The darabooka is rarely met with in the paintings of Thebes, and it is probable that it was only used on certain occasions, and chiefly, as at the present day, by the peasant women, and the boatmen of the Nile. From the representation given of it, I conclude it to be the same as that of the present day, which is made of parchment, strained and glued over a funnel-shaped case of pottery, which is a hollow cylinder, with a truncated cone attached to it. It is beaten with the hand, and if relaxed, they brace the parchment by exposing it a few moments to the sun or the warmth of a fire. It is generally supported by a band round the neck of the



The Darabooka Drum of Modern Egypt.

performer, who, with the fingers of the right hand plays the air, and with the left grasps the lower edge of the head in order to beat the bass as in the tambourine; which we find from the sculptures was played in the same manner by the ancient Egyptians."

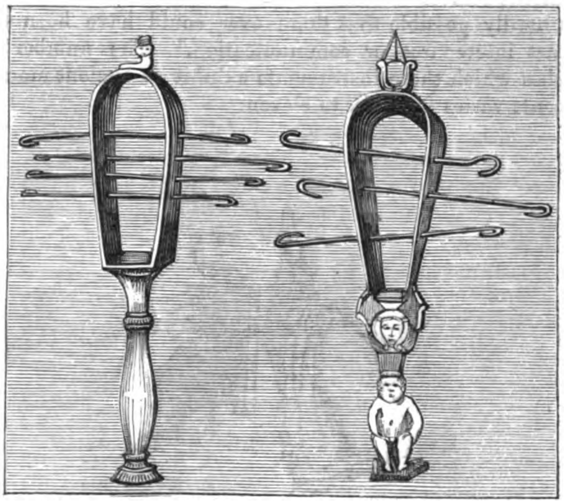
(2.) There were two kinds of cymbals צלצלים *tseltsilim*, formerly, as there are to this day in the East. The cymbal called צלצלי תרועה *tseltsiliy tirouah*, cymbals of rejoicing, consisted of two flat pieces of metal or plates; the musician held one of them in his right hand, the other in his left, and smote them together as an accompaniment to other instruments; this cymbal and the mode of using it may be seen in modern military bands. The second kind of cymbals, called צלצלי שמע *tseltsiliy shima*, cymbals of a high sound, (Psalm 150. 5,) consisted of four small plates, attached two to each hand, which the ladies as they danced, smote together. See CYMBAL.

Sir John Gardner Wilkinson, speaking of the cymbals of the ancient Egyptians observes, that "The same kind of instrument is used by the modern inhabitants of the country; and from them have been borrowed those very small cymbals played with the finger and thumb, which supply the place of castanets in the almeh dance. Indeed there can be no doubt that these were the origin of the Spanish castanet, having been introduced into that country by the Moors, and afterwards altered in form, and made of chestnut (*castana*) and other wood instead of metal. The cymbals of modern Egypt are chiefly used by the attendants of sheikhs' tombs, who travel through the country at certain periods of the year, to collect the charitable donations of the credulous or the devout among the Moslems, who thus, indirectly and unconsciously, encourage the idleness of these pretenders, in the hopes of obtaining some blessing from the indulgent saint. Drums and some other noisy instruments, which are used at marriages and on other occasions, accompany the cymbals, but these last are more peculiarly appropriated to the service of the sheikhs, and the external ceremonies of religion; and this is the more remarkable, as we find no instance in the paintings of Thebes, of their having been used at the festive meetings of the ancient Egyptians; and a female whose coffin contained a pair of cymbals, was described in the hieroglyphics of the exterior as the minstrel of a deity. We may therefore conclude, that this instrument belonged, as with the modern Egyptians, to the service of religion, though probably not so exclusively as the sacred sistrum."

The word מנענעים *minaaneim*, (2Sam. 6. 5,) Sept. *σειστρα*; Vulg. *sistra*, erroneously rendered in our version "cornets," appears to be derived from נוע *nua*, to move, or to be shaken; Gr. *σειω*, to shake. We may, therefore, suppose that this was an instrument corresponding to the sistrum, by which word Jerome, in his Latin version, has rendered it. The sistrum was a rod of iron bent into an oval or oblong shape, or square at two corners and curved at the others, and furnished with a number of moveable rings; so that when shaken or struck with another rod of iron, it emitted the sound desired; it was very common in Egypt, and was used in the worship of Isis. Rabbi David Kimchi asserts that at the time of playing it, the performer moved his body in several contortions. Sistra were used by David and the people, at the time of dancing before the ark; and some suppose that women used them on mournful occasions, as they were used in the ceremonies of Osiris. The *Shilti Haggeborim* give no corresponding Greek name. The שלישים *shalishim*, mentioned in 1Samuel 18. 6, and styled "instruments of music," or, as in the margin, "three-stringed instruments," probably differed from the more common sistrum in being of a triangular form, and no doubt corresponded to the modern triangle. Some commentators have considered them as cymbals, and others as having three chords and ranking among the stringed instruments.

Sir John Gardner Wilkinson says, "Sistra were often held forth, generally by the queens and princesses, in the presence of the gods, as well as the emblematic instruments, surmounted by the head of Athor; and the privilege of bearing them in the temples was principally confined to those who held the office of pallacides."

The sistrum "was generally from about eight to sixteen, or eighteen inches in length, and entirely of bronze or brass. It was sometimes inlaid with silver, gilt, or otherwise ornamented; and being held upright, was shaken, the rings moving to and fro upon the bars. These last were frequently made to imitate snakes, or simply bent at each end to secure them; and I have met with an instance of their being connected with each other by cross pieces, besides the unusual addition of two intermediate bars." Wilkinson.



The Egyptian Sistrum.

"In the Egyptian room of the British Museum, there is a bronze sistrum; the handle cylindrical, with the head of Athor on each side, full-faced, cow-eared, and surmounted by a cornice flanked by uræi with the otf, one of which is lost; at the top the full-faced head of the terrestrial Athor, placed on the symbol of resplendence, between disks bearing lion-headed uræi and vultures holding signets in their claws; at the sides are the lion-headed deity Pasht-Merephtah, one of the types of Athor, seated in a naos, and the female goddess attached to the upper and lower regions, holding in each hand a sistrum. These subjects are in outline and are supposed to be stamped. There are three perforations for wires. It was found in the temple of the western lake of Karnak." The sistrum never appears in the pictures of musical concerts among the Egyptians; it seems sometimes to have been used as a bell in private houses to summon the attendants, and it is frequently found in the hand of the mistress of the mansion.

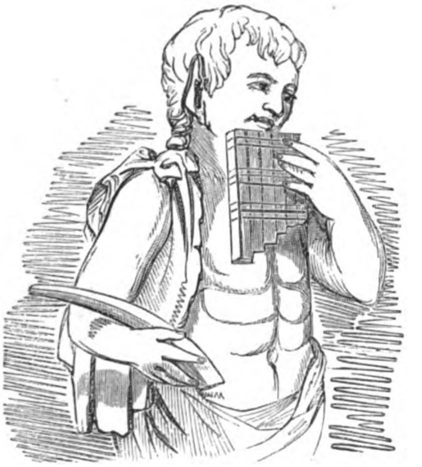
It is not easy to discover the nature of a sound from written descriptions; but as far as we can judge, that of the sistrum was not very unlike that of the gong, for the Greeks complain of its harsh and jarring effect. It is still used by the Abyssinians in their religious ceremonies.

II. *Wind Instruments.*—Six of these are mentioned in the Scriptures: the organ, the flute and hautboy, dulcimer, horn and trumpet.

(1.) The "organ," עוגב or עגב *uggab*, (Gen. 4. 21;

Job 21. 12) may be considered as the ancient shepherd's pipe, corresponding very nearly to the syrinx, or the pipe of Pan, among the Greeks. It consisted at first of only one or two, but afterwards of about seven pipes made of reeds, and differing from each other in length. The uggab is represented by the Jewish writers as the most harmonious of all instruments, but they say no true account of it has survived. Professor Jahn says, the instrument called משרוקיתא *mashrokitha*, "flute," and used in Babylon, (Dan. 3. 5,) was of a similar construction to the uggab.

Dr. Burney remarks, "A syrinx or *fistula panis*, made of reeds tied together, exactly resembling that of the ancients, has been found to be in common use in the island of New Amsterdam, in the South Seas, as flutes and drums have been in Otaheite and New Zealand; which indisputably proves them to be instruments natural to every people in a state of barbarism. They were first used by the Egyptians and Greeks during the infancy of the musical art among them; and they seem to have been invented and practised at all times by nations remote from each other, and between whom it is hardly possible that there ever could have been the least intercourse or communication." The number of tubes which these instruments exhibit on ancient monuments varies from six to eleven.



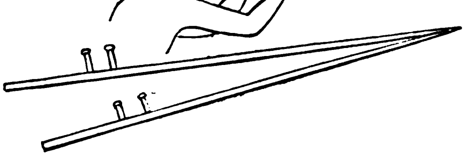
The Syrinx. From a Grecian Sculpture.

(2, 3.) The חליל *khalil*, נחילה *nechilah*, and נקב *nekeb*, are wind instruments of the flute kind, made of various materials, such as wood, reeds, horns, and bones. As far as we may be permitted to judge from the three kinds of pipes now used in the East, the Hebrew instrument called Nehiloth in Psalm 5 is the one of the double kind. The Hhalil, usually rendered "pipe" in our version, is one of a simpler form, having a single stem, with an orifice through it. Both words are derived from roots which signify to bore through, while Nekeb answers to the one without an orifice. (Isai. 5. 12; 30. 29; Jerem. 48. 36; Ezek. 28. 13.) In the *Shilti Haggeborim* the Hhalil is said to have been of three sorts, namely, the קרן *keren*, and two others resembling those which the Italians call piffero, and flauto. These instruments in the Gemara are classed together under the general epithet אבוב *abob*. The Hhalil is described as oblong and hollow, and was common both to private houses and the sanctuary. Flutes and pipes are mentioned by ancient writers under a variety of names, the distinctions implied by which it is now impossible to discover. They acquired such different names rather perhaps from the disposition of parts producing variations of musical power, than from any marked distinctions of form. Ancient flutes were generally cylindrical tubes, sometimes of equal diameter throughout, but often widened at the end into a funnel-shape resembling a clarionet. They were always blown like pipes at one end, never transversely; they had mouth-pieces, and sometimes plugs or stopples, but no keys to open or close the holes beyond the reach of the hands. The holes varied in number in the different varieties of the flute. They were sometimes made in joints, but connected by an interior nozzle, which was generally of wood. These flutes were sometimes double, that is, a person played on two instruments at once, either connected or detached; and among the Greeks and Romans the player on the double flute often had a leathern bandage over his mouth to prevent the escape of the breath at the corners. The ancient Egyptians used the double flute. The *nay* is a pipe or flute which is still a great favourite among Orientals, and appears to correspond in its form and use to the more common and simple instrument of ancient times. In the *Berhani Kattea*, a Persian work, it is said, "Nā-ī is a pipe, on which musicians play, and is called in Arabic, Mazmaron, or a flute; it is also a trumpet, on which they play in the field of battle, and this is called Nāī-rūyīn, literally, brazen pipe, and is the same as the Nafir, which is a sort of small trumpet or kerna; it is likewise used for the kerna itself."

"The flute," says Sir John Gardner Wilkinson, "was at first very simple, and as Horace observes, 'with a few holes,' the number being limited to four, until Diodorus, of Thebes in Bœotia, added others; improving the instrument, at the same time, by making a lateral opening for the mouth. It was originally of reeds, but in process of time it increased in size, and in the number of its notes, and was made of better and more sonorous materials. It is impossible to say whether the Egyptians had one or several kinds of flutes, adapted, as with the Greeks, to different purposes, some to mournful, others to festive occasions; but it is evident that they employed the flute both at banquets and in religious processions. In the earliest sculptures, which are those in the tomb of an individual behind the Great Pyramid, between three and four thousand years old, is a concert of vocal and instrumental music, consisting of two harps, a pipe, a flute, and several voices; and during the reigns of the Pharaohs of the eighteenth dynasty, many other combinations frequently occur.

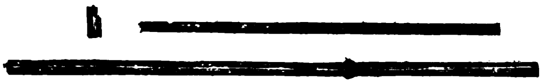
"The single pipe, *συριγξ* or *μοναυλος*, seems to have belonged principally, if not exclusively, to male performers; but as it is very rarely introduced into the sculptures, I conclude it was not held in great estimation.

"The double pipe consisted of two pipes, perhaps occasionally united together by a common mouthpiece, and played each with the corresponding hand. It was common to the Greeks and other people, and from the mode of holding it, received the name of right and left pipe, the *tibia dextra* and *sinistra* of the Romans. The double, like the single pipe, was at first of reed, and afterwards of box, lotus thorn, and other sonorous wood;



The Double Pipe. From a Painting at Herculaneum.

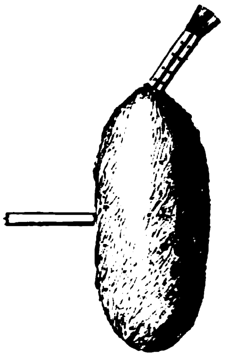
or of horn, ivory, bone, iron, or silver. It was not only used on solemn occasions, but very generally at festive banquets, both among the Greeks and Egyptians. Men, but more frequently women, performed upon it, occasionally dancing as they played."



Egyptian Reed Pipes.

(4.) The סומפוניה *sumponyah*, is the "dulcimer" of Daniel 3. 5,10; the marginal reading has סיפניא *sephonya*, the Greek *συμφωνια*, or bagpipe. The *Shilti Haggeborim* describe the sumponyah as a bagpipe consisting of two shrill-toned fifes pressed through a leathern bag. Servius, in his Commentary on the Æneid, describes the *symphonia* as a sort of bagpipe, which agrees with the representations of Jewish writers. The bagpipe bore the same name among the Moors of Spain, and it is still called in Italy *zampogna*. The known antiquity of this instrument, together with its present existence in the East, appear to confirm the reference of the sumponyah to the bagpipe.

The modern Oriental bagpipe is composed of a goat-skin, usually with the hair on, and in the natural form, but deprived of the head, the tail, and the feet. The pipes are usually made of reeds, terminated with tips of cow's horns, slightly curved; the entire instrument is primitively simple in its materials and construction.

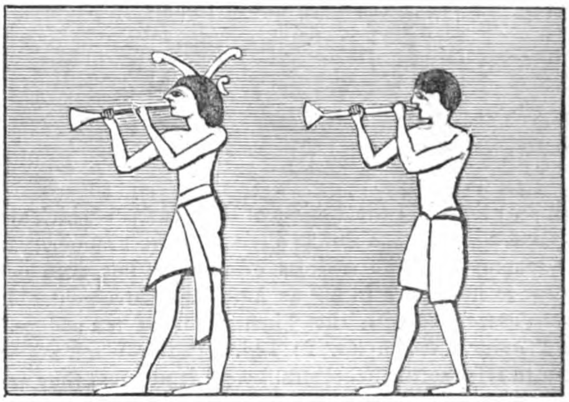


The Oriental Bagpipe.

(5.) The horn or crooked trumpet, קרן *keren*, (Josh. 6. 5,) was a very ancient instrument, made of the horns of oxen cut off at the smaller extremity. In progress of time, rams' horns were employed for the same purpose. This instrument was called also שופר *shophar*, as we learn from Josephus and Jerome; and in the Septuagint it is styled *σαλπιγξ κερατινη*. Gesenius says, "That it was made of horn, or at least in the form of a horn (as our bugle horn), is evident from its being interchanged with קרן *keren*." It is probable that, in some instances, it was made of brass, and it was much used in war. By the old Jewish writers, the shophar was supposed to have been a crooked ram's horn; and it was one of the many extraordinary instruments pretended to have been heard upon one occasion from Jericho to Jerusalem. It was used in the field of battle, on solemn occasions, and when the different anathemas were denounced at the feast of trumpets; its sound was accounted symbolical of the resurrection of the dead, "who (as the prophet Isaiah asserts,) shall arise with the sound of the trumpet."

(6.) The straight trumpet, חצוצרה *hhatsotserah*, Greek *σαλπιγξ*, was an instrument about a cubit in length, hollow throughout, and at the larger extremity shaped so as to resemble the mouth of a small bell. In times of peace, when the people or the rulers were to be assembled together, this trumpet was blown softly. (Numb. 10. 2.) When the camps were to move forward, or the people to march to war, it was sounded with a deeper note. (Numb. 31. 6; 2Kings 11. 14; 12. 13.) The shape of these trumpets, as they were used in the second Temple, we may still see on the triumphal arch of Titus, and on Jewish coins. They were made of silver. The Jewish writers remark that hhatsotseroth were, in many instances, identified with the shophar; yet they were longer, and made of various metals, and sometimes of wood. The shophar was blown to assemble the congregation, to proclaim the stated festivals, such as the new moons, new year, and jubilee. The hhatsotseroth (being of silver), whenever the camps moved in the desert, "if they were sounded once only, the princes and heads of the congregation assembled; if they were blown with first a short, then with a lengthened sound, those who were situated towards the east first moved their camp. At the second blast, which was first lengthened, then shortened, those who were in the south followed the example, and so on, till all were in motion." We observe them on many other occasions; they were sounded before the ark, and used by Asaph, Heman, and Jeduthun, and those who accompanied the singers in the Temple. In the Tabernacle and the Temple, the Levites were the lawful musicians, but, on other occasions, any one who chose might use musical instruments. There was, however, this exception: the holy silver trumpets were to be blown only by the priests, who, by the sounding of them, proclaimed the festival days, assembled the leaders of the people, gave the signal for battle, and for retreat. (Numb. 10. 1-10.)

"The Egyptian trumpet, *σαλπιγξ*, like that of the Israelites, was about one foot and a half long, of very simple form, apparently of brass; and, when sounded, it was held with both hands, and either used singly, or as a part of the military band, with the drum and other instruments. The musicians were not distinguished by any particular dress from the rest of the soldiers. The trumpet was particularly, though not exclusively, appropriated to martial purposes. It was straight like the Roman tuba, or our common trumpet; but it is uncertain whether that used in the Egyptian cavalry was of another form, as in the Roman army, where the lituus, or clarion, bent a little at the end like an augur's staff, supplied the place of the tuba of the infantry. The Israelites had trumpets for warlike as well as sacred purposes, for festivals and rejoicings; and the office of sounding them was not only honourable, but was committed solely to the priests." (Numb. 10. 8; Josh. 6. 4.) Wilkinson.



The Egyptian Trumpet.

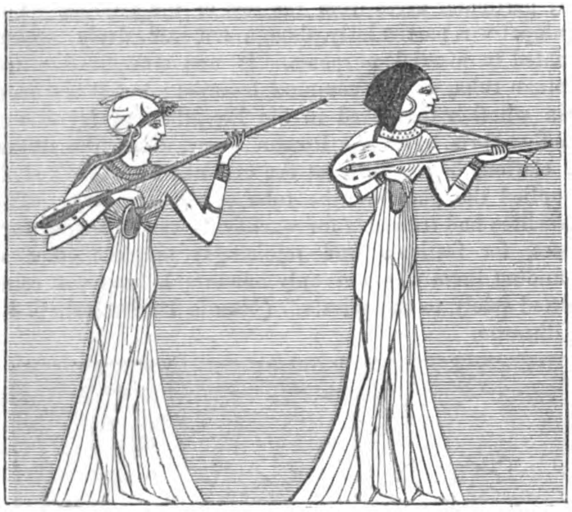
III. *Stringed Instruments.*—These were the harp and the psaltery.

(1.) The harp, or lyre, כנור *kinnoor*, was the most ancient of this class of instruments, (Gen. 4. 21,) and has been already considered under the word Lyre. It was sometimes called שמינית *sheminith*, rendered "eight-stringed," (Psalm 6. 1; 12. 1,) though some writers consider this term refers not to an instrument but a kind of tone.

(2.) The psaltery, נבל *nebel*; Sept. *ναβλα*; Vulg. *nablium*, Josephus describes as a twelve-stringed instrument, which was played with the hands, and Jerome informs us it had the figure of an inverted Delta. Gesenius says, as the wine-vessels, נבלים *nebalim*, of the ancients were commonly in the shape of a sugar-loaf, the instrument might receive its name from the resemblance of its form to that of a wine-vessel.

The body of it was of wood, and hollow, and was enclosed with a piece of leather tensely drawn. The chords were extended on the outside of the leather, and were fixed at one end into the transverse part of the triangular body of the instrument. Such appears to be its form at the present day in the East, but it has only five strings in its modern shape.

Maimonides says, that the nebel was in shape like a bladder, and furnished with strings, from which the sounds proceeded; some say it was distinct from the psaltery, others compare it with the kinnoor. Kircher gives to the nebel twenty-two strings, and supposes it partially arranged in three octaves. The Rabbins pretend that David played on thirty-six instruments, of which this one was the principal; hence we read in the Medrash, or Rabbinical commentary on Psalm 81, "Why is its name called nebel? Because it makes other instruments foolish." Rabbi Solomon assigns to it chords and stops. The word is applied to a musical instrument in the Ethiopic, Nybylasy and Nabylusy. Hence it is very evident, that the precise nature of the instrument was forgotten, and that the conjectures of individuals were substituted. The only tolerably probable conclusion with respect to it is, that it was a stringed instrument, and that of the harp or lyre kind. The nebel seems to be first chronologically mentioned in the Psalms of David, from which we may infer that it was not so ancient as the kinnoor. It was employed in the services of religion, but does not appear to have been in use as a private instrument. It is also associated with the "instrument of ten strings," עשׂור *assur*, (Psalm 33. 2; 145. 9;) this word might seem to refer to the nebel itself, were it not that they are distinguished in Psalm 92. 3, where we have, "upon an instrument of ten strings," עשׂור *assur*, "and upon the psaltery," נבל *nebel*. The form of the instrument has been the subject of numerous conjectures. The general statement of the Christian fathers amounts to little more than the nebel was in the form of the Greek letter Delta, *Δ*, and they say the same of the assur. The forms of Egyptian instruments, which have recently become known to us by the labours of Champollion, Rosellini, and Wilkinson, may perhaps give us a clearer notion of what it was.



The Egyptian Guitar.

Rosellini gives one of the triangular form, in Egypt, which is played on with both hands. To the same class belongs another Egyptian instrument of very simple construction, which is also given in Rosellini, not from a painting, but from a real instrument, found in Egypt, and deposited in the Museum at Florence. In this, the strings (originally ten in number, as appears from the pegs,) form a triangle, by their extension from the upper end of a piece inserted at right angles into a large harmonical body of wood, with which the strings are at the other extremity connected. Portions of the strings still remain, and appear to have been formed from the intestines of animals. The wood of this instrument is what Rosellini calls "a mahogany (*Swietenia*) from the East Indies," and which the Egyptians must have obtained through commercial channels. He suggests that the present instrument has probably some resemblance to the נבל עשׂור *nebel assur*, "the ten-stringed nebel" of the Hebrews. The Septuagint often render the nebel, by *κιθαρα*. The Syriac, Arabic, and Ethiopic versions assign to it ten strings; and in the Rabbinical writings, it is described as an instrument like our bagpipe.

There was another instrument of this kind used in Babylon; it was triangular in form, and called in Hebrew סבכא and שׂבכא *sabcha;* it had originally only four, but subsequently twenty strings. (Dan. 3. 5,7,10,15.) In Greek it is called *σαμβυκη*, and it is rendered in our version "sackbut." Classical writers mention this instrument as very ancient, and ascribe its invention to the Syrians. Porphyry and Suidas describe it as a triangular instrument, furnished with chords of unequal length and thickness; a description which suggests that it was an instrument of the harp kind, perhaps resembling the triangular lyre. The Sibyl is recorded as the first who made regular use of it. The *Shilti Haggeborim* represent it like the lyre or cithara; Calmet conceives that the samboka, the *πηκτις*, and *τριγωνον* are the same; others describe it as an instrument on which women played.

Egyptian harps "varied greatly in form, size, and the number of their strings; they are represented in the ancient paintings with four, six, seven, eight, nine, ten, eleven, twelve, fourteen, seventeen, twenty, twenty-one, and twenty-two chords; that in the Paris collection appears also to have had twenty-two; and the head of another, found by me at Thebes, was made for seventeen strings, as is shown by the number of its pegs. They were frequently very large, even exceeding the height of a man, tastefully painted with the lotus and other flowers, or with fancy devices; and those of the royal minstrels were fitted up in the most splendid manner, adorned with the head or bust of the monarch himself. The oldest harps found in the sculptures are in a tomb, near the pyramids of Gízeh, between three and four thousand years old. They are more rude in shape than those usually represented; and though it is impossible to ascertain the precise number of their chords, they do not appear to have exceeded seven or eight, and are fastened in a different manner from ordinary Egyptian harps. The strings of the Egyptian harp were of cat-gut, and some of those discovered at Thebes, in 1823, were so well preserved, that they emitted a sound on being touched. Some harps stood upon the ground, having an even broad base; others were placed upon a stool, or raised upon a stand or limb attached to the lower part; and from the appearance of some, they were, like many Greek lyres, made of tortoiseshell. Minstrels, indeed, were of both sexes, but we more frequently meet with representations of men seated to the harp, though instances occur of their kneeling and standing, and of women sitting, as they struck the chords. It does not appear that the Egyptians had any mode of shortening the strings, during the performance, either in this instrument or the harp, or had invented any substitute for our modern pedals; nor is there any instance of a double set of chords, as in the old Welsh harp. They could, therefore, only play in one key, until they tuned it afresh, which was done by turning the pegs.

"The Jewish psaltery, I am inclined to suppose the same as, or similar to, the four-stringed instrument, though Josephus gives it 'twelve musical notes.' In Hebrew it was called *psanterin*, and probably sometimes *nabl*, a name from which was borrowed the *ναβλα* of the Greeks; and this last is mentioned in Strabo as one of the many instruments known by barbarous appellations." Wilkinson.

There are a few terms in the Scriptures supposed by some writers to refer to musical instruments, but by others to be rather musical terms or directions.

(1.) הגיון *higgaion*, (Psalm 9. 16; 92. 3;) in the latter passage the word is rendered in our version, "The harp with a solemn sound." The Septuagint renders it, in Psalm 92. 3, "with a song on the lyre," and, in Psalm 9. 16, "an interlude." Some writers think it refers to a musical instrument; others refer it not to any distinct instrument, but to the modulation of the common kinnoor. Boothroyd renders it, "With the sweet melody of the harp." See Higgaion.

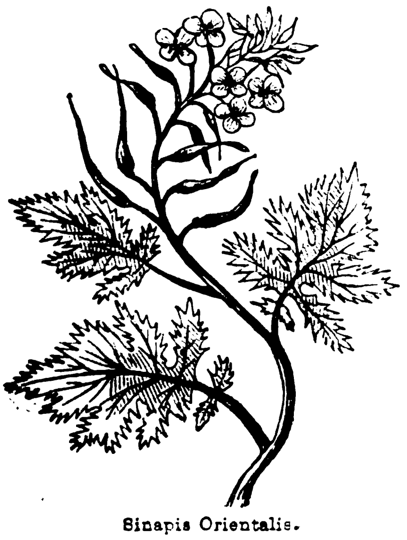
(2.) גתית *gittith*, the superscription to Psalms 8, 81, and 84, derived from גת *gath*, a wine-press, is supposed to be the name of an instrument which was played at the treading out of grapes. See Gittith.

(3.) עלמות לבן *almuth labbin*, occurs in the superscription to Psalm 9. 1. Professor Jahn says, a better reading of the Hebrew would be *almuth liben*, for Ben was the name of a musician in the time of David. (1Chron. 15. 18.) What the meaning of the word *almuth* is, is not very clear; perhaps it was a kind of harp, and hence, in 1Chronicles 15. 18, it is interchanged with sheminith, a harp of eight strings. See Alamoth.

(4.) ידותון *jeduthun*. (Psalm 39. 62,77.) Aben Ezra considers this word refers to the beginning of a song; Jarchi thinks it a musical instrument, and Professor Jahn is of opinion that it is an instrument thus denominated from some musician of that name. See Jeduthun.

(5.) מחלת *mahhalath*. (Psalm. 53. 88.) Professor Jahn says, "perhaps an instrument like the shepherd's pipe. Compare the Ethiopian word *mahlet*, which in Genesis 4. 21 answers to the Greek *κιθαρα*." See Mahalath.

MUSTARD, *σιναπι*, (Matt. 13. 31,32; 17. 20; Mark 4. 31; Luke 13. 19; 17. 6,) a tribe of cruciferous plants, common in most countries, and attaining a large size in warm climates. It is impossible now to determine what particular species of sinapis is intended in the Scripture. The common species (*Sinapis Orientalis*,) however, attains, in Palestine, under favourable circumstances, a height which it will not reach in our climate. It differs but little from the *Sinapis arvensis*, which produces what we term the "Durham mustard."



Sinapis Orientalis.

In Matthew 17. 20, the phrase *κοκκον σιναπεως*, "a grain of mustard-seed," is a proverbial expression used by Our Lord for the least or smallest particle; and in like manner the Rabbi Maimonides draws a comparison between the firmament and a grain of hhardal, the one being of the greatest, and the other of the smallest magnitude. This hhardal of the Babylonian Talmud is, perhaps, the tree to which Our Lord alludes when comparing the kingdom of heaven to "a grain of mustard-seed, which a man took and sowed in his field; which indeed is the least of all seeds: but when it is grown, is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matt. 13. 31,32.)

The Jerusalem Talmud states that there was left to a man in Shechem, by his father, a mustard-tree, having three boughs of hhardal, and one of the number being taken was found to afford nine cabs of mustard, and its wood was sufficient to cover the shed of a potter. In the Jerusalem Talmud, also, Rabbi Simeon Ben-Chalaphta says, "A chardal-tree was in my field, which I was wont to climb, as men climb into a fig-tree." No man will pretend that it was any part of the design of these writers to justify the description given by Our Saviour; therefore, after making every reasonable allowance for the hyperbolical terms in which they have indulged, it must be granted that they referred to real appearances in nature, and, indeed, something of the kind has been noticed by modern travellers.

Mr. Buckham, in a tract published in 1829, *On the Mustard-tree of the Scriptures*, cites the following from Alonzo de Orvallo's *Travels in Chili*, as given in Awnshaw and Churchill's Collection. "Mustard, turnips, mint, trefoil, and other plants, which I see are cultivated in Europe, do all grow wild in Chili, without serving to the use of life at all, otherwise than by the cattle feeding on them. The mustard-plant thrives so rapidly that it is as big as one's arm, and so high and thick that it looks like a tree. I have travelled many leagues through mustard groves, which were taller than horse and man; and the birds built their nests in them as the Gospel mentions."

Captains Irby and Mangles met with trees that still better agree with the Scriptural allusion. On advancing towards Kerek, from the southern extremity of the Dead Sea, and on leaving the borders of that sea, they entered "into a very prettily wooded country, with high rushes and marshes. Leaving this, the variety of bushes and wild plants became very great; some of the latter were rare and of remarkable appearance. Occasionally we met with specimens such as none of our party had seen before; a botanist would have had a fine treat in this delightful spot. Amongst the trees which we knew were various species of the acacia, and, in some instances, we met with the dwarf mimosa; we also saw the *doom*, and the plant which we saw in Nubia, and which Norden calls the *oschar*. There was one curious tree which we observed in great plenty, and which bore a fruit in bunches, resembling in appearance the currant, with the colour of the plum. It has a pleasant though strongly aromatic taste, exactly resembling mustard; and, if taken in any quantity, produces a similar irritability of the nose and eyes to that which is caused by taking mustard. The leaves of the tree have the same pungent flavour as the fruit, although not so strong. We think it probable that this is the tree Our Saviour alluded to in the parable of the mustard-seed, and not the mustard plant, which we have in the north; for although in our journey from Bysan to Adjeloun we met with the mustard plant growing wild, as high as our horses' heads, still, being an annual, it did not deserve the appellation of 'a tree;' whereas the other is really such, and birds might easily, and actually do, take shelter under its shadow."

MUTH LABBEN, על־מות לבן What this phrase, which is the superscription to the ninth Psalm, refers to is not very clear. Jarchi says that Labben is the name of some foreign prince, who made war upon the Israelites, and upon whose overthrow this song of praise was composed. Other Jewish commentators think it refers to the death of Goliath, supposing that the word לבן *labben* is written for לבין *labbin*, which appellation is indicated in 1Samuel 17. 4, under the term הבנים *habinayim*, rendered in our version "champion," that is, one who places himself between the two camps and offers single combat. Others suppose the words refer to the death of Absalom, and read "upon the death of a son." Calmet considers that עלמות *almuth* refers to a band of maidens, and that Labben refers to Ben, one of the chief musicians mentioned in 1Chronicles 15. 18; he therefore concludes him to have been the superintendent or director of the performances of the female choir. The most probable conjecture is, as already stated, that it is the same as *alamoth*, and refers to a kind of tune or harmony in music. See Musical Instruments.

MUTTER, מהגים *mihagim*. (Isaiah 8. 19.) This word refers to the murmuring or muttering of wizards and soothsayers in uttering their spells. See Divination; Inchanter; Magician.

MUZZLE, חסם *hhasam*. (Deut. 25. 4.) In the East corn is usually threshed by the sheaves being spread out on a level spot, over which oxen and sometimes other cattle are driven, and by continued treading press out the ear; and one of the injunctions of the Mosaic code is, "Thou shalt not muzzle the ox when he treadeth out the corn." See Agriculture; Threshing.

Michaëlis, in his *Commentaries on the Laws of Moses*, here observes, "This statute, which has been seldom sufficiently understood, establishes, in the first place, certain rights as belonging even to the beasts which man uses for the purpose of labour. We must not here think of our mode of threshing, but that used in the East, where the corn being laid on the threshing-floor, is trodden out by oxen or asses, or by threshing-wagons and threshing-planks drawn over it by oxen. Here, then, Moses commands that no muzzle be put on the ox, but that he be allowed, as long as he is employed in threshing, to eat both the grain and the straw. It appears that an ancient consuetudinary usage which Moses adopted in his written law, had established this as nothing more than equitable; for we find it still observed in places of the East, where the Mosaic law is not in force; as, for instance, according to Dr. Russell's testimony, at Aleppo, among the Arabs that dwell in that neighbourhood; and likewise even among the inhabitants of the coast of Malabar. Russell, in his *Natural History of Aleppo*, says that their beef is pretty good at all seasons, but particularly excellent in summer, because, to this day, the inhabitants sacredly adhere to the ancient custom of allowing the ox, while threshing, to eat as much as he chooses. In the periodical accounts of the Malabar mission, we are told that they have a proverb to this effect, 'What an ox threshes is his profit.' The people of the most ancient ages in general gave the ox a high preference above other beasts, on account of his great and indispensable usefulness in agriculture, and conferred upon him, as man's assistant, many privileges, insomuch that mythology speaks of a time when it was unlawful to kill him. I believe, however, that the statute before us does not extend to oxen only, but includes also other beasts employed by man in threshing; for Moses is wont to represent general principles by particular and well-known examples. This point, however, is too inconsiderable to occupy more room in its illustration, or else I might quote Isaiah 30. 24, in proof that the ass had the same right as the ox; for as to the horse, he was not then used in husbandry.

"The origin of this benevolent law with regard to beasts, is seemingly deducible from certain moral feelings or sentiments prevalent among the people of the early ages. They thought it hard that a person should be employed in the collection of edible and savoury things, and have them continually before his eyes without being permitted once to taste them; and there is in fact a degree of cruelty in placing a person in such a situation; for the sight of such dainties is tormenting, and the desire to partake of them increases with the risk of the prohibition. If any of my readers has a heart so devoid of sensibility towards the feelings of his inferiors that he can form no idea of anything torturing in such circumstances, let him endeavour to recollect from the heathen mythology the representations which the Greek and Roman poets give of the torments of hell; such as tables spread with the most costly dainties, and placed before the eyes of the damned, without their being permitted so much as to touch them; or, again, the water in which thirsty Tantalus was immersed to his lips, and which fled from him whenever he bowed to taste it. Add to this, that, by prohibitions of this nature, the moral character of servants and day-labourers, to the certain injury of their master's interest, seldom fails to become corrupted, for the provocation of appetite at the sight of forbidden gratification will, with the greater number, undoubtedly overpower all moral suggestions as to right or wrong. They will learn to help themselves without leave, that is, in other words—for though not in civil, yet in moral law, it is theft,—they will learn to steal; and if the attempt is frequently repeated, the wall of partition between right and wrong, which was at first so formidable to conscience, is at length broken through; they soon learn to go greater and greater lengths, and thus in this school are bred arrant thieves. To the people of the East, in those times of ancient simplicity, it appeared very cruel to debar a slave or a hireling from tasting of the food which he had under his hand. When Job wishes to describe a perfect monster of insensibility and hardheartedness, he says, 'The hungry carry his sheaves; immured in workhouses, they prepare his oil; they tread his wine-presses, and yet they thirst.' (Job 24. 10,11.) I seldom appeal to Jewish testimonies, or, to speak more accurately, to the Talmud and Rabbins, because they are too recent for illustration of the Mosaic statutes; but here I cannot altogether overlook the following Jewish doctrine, laid down in the *Baba Mezia*, folio 83, 'The workman may lawfully eat of what he works among; in the vintage he may eat of grapes; when gathering figs, he may partake of them; and in harvest he may eat of the ears of corn. Of gourds and dates he may eat the value of a denarius.' The mention of this specific sum, which was, perhaps, rather too great an allowance, seems to have proceeded from the circumstance of the Jews reckoning a denarius the price of a day's labour, because it was introduced so recently before the destruction of Jerusalem. I quote the passage, however, not for proof, but merely as a relic of ancient manners among the Jews. This kindness, then, the Hebrews and Arabs extended unto oxen, to which, by reason of their great utility in agriculture, they conceived that they were bound to manifest a certain degree of gratitude. And therefore when Moses, in terms of this benevolent custom, ordained that the ox was not to be muzzled while threshing, it would seem that it was not merely his intention to provide for the welfare of that animal, but to enjoin with the greater force and effect, that a similar right should be allowed to human labourers, whether hirelings or slaves. He specified the ox as the lowest example, and what held good in reference to him, was to be considered as so much the more obligatory in reference to man. That he wished to be understood in this way we have the less reason to doubt, from this consideration, that, in the sequel, we shall meet with other statutes, in which he carries his attention to the calls of hunger so far as to allow the eating of fruits and grapes in other people's gardens and vineyards without restraint. It would appear, therefore, that not only servants, but also day-labourers, might eat of the fruits they gathered, and drink of the *must* which they pressed. The wages of the latter seem to have been given them over and above their meat, and in consideration of this privilege to have been so much the less; for with a labourer who found his own victuals, and yet had the right of eating and drinking of whatever came under his hands, a master would have stood on a very disadvantageous footing. In fact, if they did not afford food to day-labourers, it would be impossible to understand how the value of a servant could be compared with the hire of a labourer, (Deut. 15. 18,) and found double; for that a master maintained his servants is unquestionable, but if they likewise gave the labourer his victuals, the value of a servant and the wages of a labourer might be compared."

Sir John Gardner Wilkinson remarks, that "Herodotus describes the Egyptian mode of treading out the grain by oxen, in which he is fully borne out by the sculptures of the tombs; and these inform us that they occasionally, though rarely, employed asses for the same purpose. This was also the custom of the Jews, and, like the Egyptians, they suffered the ox to tread out the corn unmuzzled, according to the express order of their lawgiver. In later times, however, it appears that the Jews used threshing instruments."

Roberts likewise informs us that "the custom of threshing corn by the trampling of bullocks still prevails in the East. The floor is made in the open air, of cow's dung and clay. In its centre a post is driven into the ground, and the corn is placed in order around it; and the bullocks being fastened to the post, begin to move in the circle, enjoying themselves as they work by eating the corn."

MYRA. This was one of the six cities of Lycia, situated near the sea; here St. Paul embarked in a ship of Alexandria bound for Rome. The city was at this time the metropolis of the province; and from the fourth century to the invasion of this part of Asia by the Saracens, was noted as the see of a Christian bishop. The town, which stood upon a high hill, about twenty furlongs from the shore, is at present a heap of ruins, among which are some fragments of masterly sculpture. It is regarded by the present race of Greeks as a place of peculiar sanctity: "Here," they say, "St. Paul preached; here is the shrine of St. John; and, above all, here are deposited the ashes of St. Nicolo," their patron saint; to the honour of possessing whose body, however, both Venice and Bari also lay claim. The Bishop of Myra was the metropolitan of thirty-six suffragan sees.

MYRRH, מוֹר *mor*, (Exod. 30. 23; Psalm 45. 9; Prov. 7. 17; Cant. 3. 6;) *σμυρνα*, (Matt. 2. 11; John 19. 39.) This is a substance which distils from a small thorny tree growing in Arabia, resembling the acacia. It soon hardens into a bitter aromatic gum, which was highly prized by the ancients, being used in incense and perfumes. It appears to have been used to give a pleasant fragrance to vestments, and to have been carried by females in little caskets in their bosoms. (Cant. 1. 13.) These *olfactoriola*, or smelling-boxes, as the Vulgate terms them, are still in use among the Persian women, some of these boxes being as large as the hand; the ordinary ones are of gold, the others are covered with jewels.

A modern writer informs us that "it has been recently ascertained that the myrrh is procured from a species of Balsamodendron, which is very much allied to the Balsamodendron kataf, and its resin is now called Balsamodendron myrrha. It is a native of Arabia, where it forms stunted groves, which are intermingled with species of acacia, moringa, &c. The leaves are in threes, oval, blunt, and slightly toothed near the point." If this account be correct, the kindred origin of the myrrh, balm, and "spicery," which formed the lading of the caravan of Ishmaelites to whom Joseph was sold by his brethren, (Gen. 37. 25,) forms a subject of curiosity and interest. All three belong to the natural order Terebinthiaceæ of Jussieu and Decandolle, and two of them appertain to one genus, Balsamodendron.

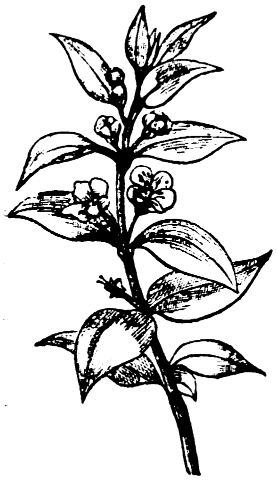
Myrrh has always been reckoned one of the most precious products of the East, and accordingly the Magi who came to worship Our Saviour presented myrrh among other things. (Matt. 2. 11.) Mention is made in Mark 15. 23, "of wine mingled with myrrh," offered to Our Saviour at his crucifixion. Jewish writers tell us that a little frankincense in a cup of wine, agreeably to Proverbs 31. 6, was given to criminals when going to execution, with the design of alleviating the anguish by producing intoxication, and thereby rendering the pains of crucifixion less sensible to the sufferer. The Chaldee Targums appear to allude to this in Psalm 75. 8; Isaiah 51. 17,22; Jerem. 25. 15,17,28, under the name of the "cup of trembling" or "malediction." This medicated drink was refused by Our Lord. This sort of mixture was different from the vinegar which was subsequently offered by the Roman soldiers, (Luke 23. 36;) the latter was a beverage composed of vinegar and water, and was a common drink for the soldiers in the Roman army. Myrrh is also mentioned in John 19. 39, among the articles brought by Nicodemus to embalm the body of Jesus. That this gum was among the principal ingredients for embalming the dead we have the authority of Herodotus and other Greek writers.

In reference to the passage in Canticles 5. 5, "I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh, upon the handles of the lock," Professor Paxton observes, "When the spouse rose from her bed to open to her beloved, her hand dropped myrrh (balsam), and her fingers sweet-smelling myrrh, on the handles of the lock. In this remark she seems to allude rather to a liquid than a powder; for the word rendered 'dropped,' signifies to distil as the heavens, or clouds, or rain, or as the mountains are said to distil new wine from the vines planted there. The same term is figuratively applied to words or discourse, which are said to distil as the dew, and drop as the rain; but still the allusion is to some liquid. As a noun it is the name of stacte or myrrh, distilling from the tree of its own accord without incision. Again, the word rendered 'sweet-smelling' signifies passing off, distilling, or trickling down; and therefore in its present connexion, more naturally refers to a fluid than to a dry powder."

The לט *lot*, mentioned in Genesis 37. 25 and 43. 11, rendered in our version "myrrh," is, according to many modern authorities, ladanum, Greek λῆδον, Lat. *ledum*, *ladanum*, an odoriferous gum, which is found on the leaves of the cistus rose (*Cistus ladanifera*).

Gesenius says, "Abulfadli and the more modern travellers inform us that this gum usually sticks to the beards of the goats, which feed upon that shrub, and is afterwards obtained by that means by the Arabs, who cut off their beards, and cleanse the gum from the clotted hair." The ancient versions render it differently: Sept. *στακτῃ*; Vulgate, *stacte;* Syriac and Chaldee, pistachio nuts; Arabic, chestnuts.

MYRTLE, הדס *hadas*. (Nehem. 8. 15; Isai. 41. 19; 55. 13; Zech. 1. 8,10.) The feminine form הדסה *hadasseh*, is the Hebrew name of Esther, ch. 2. 7. The note of the Chaldee Targum on this passage says, "They call her Hadassah, because she was just, and those that are just are compared to the myrtle."



The Myrtle.

The myrtle (*Myrtus communis,*) is a tree very common in Judea. The foliage is generally of a polished green; and the leaves are punctured with a multitude of translucent spots, which are seen when they are interposed between the eye and the light. The flowers are of a snowy white in some, while in others they grow in clusters, and glow with the richest tints of crimson. The stamens are numerous, and form circular rows of palisades about the pistil or central column, bestowing an elegant appearance upon the blossom. Many of the species yield an edible fruit, as the Pisidium, and the Eugenia, the Guava, and the Cayenne cherry. The transparent dots upon the leaves afford an easy and beautiful characteristic of the Myrtaceæ, while the whole of the numerous genera and species are connected together by the most intelligible features of neatness and grace.

The myrtle is mentioned in the Scriptures among lofty trees, not as comparing with them in size, but as contributing with them to the beauty and richness of the scenery. Thus Isaiah 41. 19, intending to describe a scene of varied excellence, says, "I will plant in the wilderness the cedar, and the shittah-tree, and the myrtle, and the oil-tree." That is, I will adorn the dreary and barren waste with trees famed for their stature, and the grandeur of their appearance, the beauty of their form, and the fragrance of their odour. Savary describing a scene at the end of the forest of Platanea says, "Myrtles, intermixed with laurel roses, grow in the valleys to the height of ten feet. Their snow-white flowers, bordered with a purple edging, appear to peculiar advantage under the verdant foliage. Each myrtle is loaded with them, and they emit perfumes more exquisite than those of the rose itself. They enchant every one." Hasselquist says, that near to Jerusalem he found the myrtle and the terebinth tree growing on the hills.

The myrtle-tree was an emblem of peace, and accordingly it is among myrtle-trees that the angel who was commissioned to deliver promises of the restoration of Jerusalem is placed in the vision of Zechariah. Josephus mentions that, at the feast of tabernacles, the Jews carried branches of myrtle in their hands, and they had a proverb, "The myrtle standing among nettles is still called a myrtle;" meaning that a good man living amongst the wicked is still a good man. The myrtle is also frequently mentioned by the classical writers as being held in high estimation.

MYSIA, *Μυσια*. (Acts 16. 7,8.) There was a Mysia in Europe, on the east of Dalmatia, and north of Macedonia; but the Mysia mentioned in Scripture is a small province in Asia Minor, bounded on the north by Bithynia, on the east by Phrygia, on the west by Troas, and on the south by the river Hermus. It probably had its name from the great quantity of beech-trees which grow there. Cicero, in his Oration for Flaccus, represents the people as base and despicable to a proverb. Mysia was visited by St. Paul in his circuit through Asia Minor, but he was not permitted to remain there, being directed to pass over into Macedonia. In this country stood the ancient city of Troy, as also that of Pergamos, one of the seven churches of Asia. Under the Romans it was made a province of the empire, and called Hellespontus.

I. NAAMAH, נעמה (Gen. 4. 22;) the daughter of Lamech and Zillah, and sister of Tubal Cain.

II. The name of a city in the tribe of Judah, the situation of which is uncertain. (Josh. 15. 41.)

NAAMAN, נעמן (2Kings 5. 1,) was a general in the army of Benhadad, king of Syria, who being afflicted with a leprosy, was healed by washing seven times in the river Jordan, according to the command of the Prophet Elisha. Naaman offered rich presents to the prophet, who declined them, but his servant Gehazi, by a false pretence, obtained valuable gifts, for which he was smitten with leprosy.

There are some points in the history of Naaman that appear to require illustration.

When about to depart, Naaman begged and obtained permission to carry home two mules' burden of the earth of Canaan, assigning as a reason that he would serve no God henceforth but Jehovah. It seems probable that his intention was to build an altar in Syria, formed of that holy ground, as he conceived it to be, to which God had assigned the blessing of his peculiar presence, that he might daily testify his gratitude for the great mercy which he had received, that he might declare openly his renunciation of idolatry, and that he might keep a sort of communication, by similitude of worship, with the people who inhabited the land where Elisha dwelt who had so miraculously cured him. This is in accordance with the precept in Exodus 20. 24, "An altar of earth shalt thou make unto me;" and it is generally supposed that the temporary altars were usually of earth, especially on the high places. To such an altar apparently, Elijah, after repairing it, added twelve stones, in allusion to the twelve tribes of Israel, on occasion of his contest with the priests of Baal. (1Kings 18.31.)

There is another use, however, for the earth of reputed holy places. Amongst the Jews in England, and elsewhere of modern times, he is considered the happiest of men who, in the evening of his days, can go to Jerusalem and die and be buried there; he is happy in the next degree who dies and is buried in some country near the sacred land; the happiness diminishing with distance: but he is not unhappy in any country, however distant, with whose remains the smallest quantity of Jerusalem earth may be associated in the grave. In countries not remote from Palestine, a pillow of it may sometimes be laid under the head; but the general practice is only for a very small quantity, as much as will lie upon a shilling, to be placed on each eye. A modern Jewish writer says, that "During the late war, when the sea was infested by French privateers, which prevented the supplies of Jerusalem earth from coming in regular time, Jerusalem earth was often so scarce that only half the usual quantity was employed. The earth is sent in barrels by the Rabbins at Jerusalem; and, to prevent deception on the road, they deposit in each barrel certain articles carefully distributed, which are mentioned in the invoice; so that on the arrival of the barrel, the identity of its contents is established by a careful comparison of the character and situation of the various articles there found with the indications of the invoice. Thus it may state in the invoice that four inches from the top there is a knife, a foot below a piece of cloth, and so on."

For which of these purposes Naaman desired two mules' load of earth may not be easy to determine.

Naaman next addressed the prophet thus: "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing." And Elisha said to him, "Go in peace." Many commentators are of opinion that Naaman only asks leave to continue these external services to his master Benhadad, which he had been used to render him when he entered the temple of Rimmon; and that Elisha suffered him to accompany the king into the temple, provided he paid no worship to the idol. Others, translating the Hebrew in the past tense, suppose that Naaman mentions only his former sin, and asks pardon for it.

"So Gehazi followed after Naaman; and when Naaman saw him running after him, he lighted down from his chariot to meet him, and said, Is all well? And he said, All is well." (2Kings 5. 21,22.)

The alighting of those that ride is considered in the East as an expression of deep respect. Dr. Pococke informs us that the Mohammedans are accustomed in Egypt to descend from their asses when they come near certain tombs there, and that Christians and Jews are obliged to submit to this ceremony; and Hasselquist, the naturalist, states that Christians in the same country were obliged to alight from their asses when they met with the commanders of the soldiery.

Elisha said to Gehazi, for the deception he had practised upon Naaman, "The leprosy, therefore, of Naaman, shall cleave unto thee and unto thy seed for ever; and he went out from his presence a leper as white as snow." Roberts says, in India, "There are many children born white, though their parents are quite black. These are not lepers but Albinos; and are the same as the white negroes of Africa. To see a man of that kind almost naked, and walking among the natives, has an unpleasant effect on the mind. Their skin has generally a slight tinge of red, their hair is light, their eyes are weak; and when they walk in the sun, they hang down their heads. The natives do not consider this a disease, but as produced by the sins of a former birth. It is believed to be a great misfortune to have a child of that description, and there is reason to suppose that many of them are destroyed. The parents of such an infant believe ruin will come to their family; and the poor object, if spared, has generally a miserable existence. His name in Tamul, is Pandan; and this is an epithet assigned to those also who are not white, for the purpose of making them angry. Should a man who is going to transact important business meet one of them on the road, he will not enter into the transaction till another day. Should a person who is giving a feast have a relation of that description, he will invite him, but the guests will not look upon him with pleasure. Women have a great aversion to them, and yet they sometimes marry them; and if they have children, they seldom take after the father. I have only heard of ten white Hindoo females, which leads me to suspect that such infants are generally destroyed at the birth; as, were they allowed to grow up, no one would marry them." See ABANA; DISEASES; LEPROSY.

NAAMATHITE, נעמתי *Naamathiy.* (Job 2. 11.) Zophar, the Naamathite, one of Job's three friends, was probably from Naamah, a town mentioned in Joshua 15. 41, in a list of the cities of Judah.

NABAL, נבל (1Sam. 25. 3;) the name of a rich but churlish man of the tribe of Judah and race of Caleb, who dwelt in the south of Judah, and had a very numerous flock on Carmel, which were protected from harm by David and his followers. The protection which David afforded is generally so highly valued in the East, that a suitable present to the protecting party is understood as a matter of course; and in most instances the proprietor of the flocks is happy to bestow it cheerfully and liberally. David's demand of a supply of food for himself and his troops was therefore only fair and reasonable, but it was roughly refused by Nabal, which so provoked David that he intended to put him to death, but was turned from his purpose by the address of Abigail, the wife of Nabal.

One of Nabal's servants says to his mistress, of David and his men, "They were a wall unto us, both by night and day, all the while we were with them keeping the sheep." "The same figure is also used in India," says Roberts, "in reference to those who have been a defence to others: 'Ah, my friend, you have been a mathil, that is, a wall, unto me.' 'Alas my wall is fallen,' means the friend is dead or become weak. 'What care I for that jackal? I have a good wall before me.'"

NABATHEANS, נביות *Nebaioth,* (Gen. 25. 13; 28. 9; Isai. 6. 7;) Gr. *Ναβαταιοι,* (1Macc. 5, 24,25,) was the name of an Arabian people of the race of Ishmael, who became incorporated with the Edomites. Their country was called Nabathea, and extended from the Euphrates to the land of Edom on the Red Sea. During the several wars maintained by the Jews against the Syrians under the Maccabæan princes, the Nabatheans were the only neighbouring people who showed them any friendship.

NABOTH, נבות (1Kings 21. 1,) was an Israelite of the city of Jezreel, who lived under Ahab, and had a fine vineyard near the king's palace. Ahab coveted the possession; but Naboth refused to sell it. Through the arts of Jezebel, Naboth was falsely condemned and stoned for a supposed crime, which brought upon Ahab and Jezebel the severest maledictions, which shortly after were carried into full effect. (1Kings 21. 18-24; 22. 37; 2Kings 9. 30-37.)

Michaëlis observes, "I do not find any statute that prohibited an Israelite from exchanging his inheritance; nor was there, indeed, in such exchange, unless when it transferred a person to a different tribe, anything contrary to the intention of the law, which was to prevent his latest posterity from ever being altogether deprived of their land. Perhaps, therefore, it was a piece of mere crossness in Naboth to refuse, in such uncourtly terms, not only to sell, but even to exchange, his vineyard with King Ahab. (1Kings 21. 7.) At the same time it is impossible to vindicate the despotic measure to which the barbarous wife of this too obsequious monarch had recourse in order to obtain it; for certainly Naboth was not obliged to exchange his vineyard unless he chose."

Roberts says, "People in England will scarcely be able to appreciate the value which the Orientals place on a garden. The food of many of them consists of vegetables, roots, and fruits; their medicines also being indigenous, are most of them produced in their gardens. Here they have their fine fruit-trees, and the constant shade; and here they have their wells and places for bathing. See the proprietor, in his undress, walking around his little domain; his fence or wall is so high, no one can overlook him; he strolls about to smoke his shroot, to pick up the fruit, and cull the flowers; he cares not for the world; his soul is satisfied with the scenes around him. Ahab wished to have Naboth's garden; but how could he part with 'the inheritance' of his 'fathers?' There was scarcely a tree which had not some pleasing associations connected with it: one was planted by the hand of a beloved ancestor, another in memory of some great event; the water he drank, and the fruit he ate, were from the same sources as those which refreshed his fathers. How then, could he, in disobedience to God's command, and in violation of all those tender feelings, give up his garden to Ahab? To part with such a place is to the people of the East like parting with life itself."

In reference to the conduct of Jezebel, (v. 8,) "So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in the city dwelling with Naboth," Roberts remarks, "At this day, in the East, not a female in ten thousand is acquainted with the art of writing; and I think it probable that Ahab's affectionate queen did not write the letters with her own hand, but that she caused it to be done by others. It is not unlikely that the state of female education in modern times is precisely the same as that of antiquity; for I do not recollect any female in the Scriptures, excepting Jezebel, who is mentioned as being concerned in the writing of letters." The very ancient custom of sealing despatches with a seal or signet, is still retained in the East.

As Naboth, according to verse 10, was executed as a blasphemer and a traitor, his property did not go to his relations, but, as had been intended, to the king. In Persia and Turkey, at the present day, the property of great men who are executed, upon whatever charge, falls to the public treasury, or the governors of the province seize upon it.

NABUCHODONOSOR. See Assyria; Nebuchadnezzar.

NACHON, the name of a threshing-floor, probably so called from the name of its proprietor, where Uzzah was struck with death for irreverently touching the ark. (2Sam. 6. 6.) This place was either in Jerusalem or very near it, and near the house of Obed-edom, in that city.

I. NADAB, נדב was the son of Aaron and the brother of Abihu, who, offering incense with strange or common fire, instead of that which had been miraculously kindled upon the altar of burnt offering, was consumed, together with his brother. (Levit. 10. 1,2.) See Abihu.

II. The son of Jeroboam I., king of Israel, was a wicked prince, who followed the evil example of his father. After reigning two years, he was assassinated by Baasha. (1Kings 15. 25-27.)

NAHASH, נחש (1Sam. 1. 11,) was a king of the Ammonites, who, besieging Jabesh Gilead, was defeated and killed by Saul. The mutilating barbarity proposed to the inhabitants of Jabesh Gilead by Nahash, "that I may thrust out all your right eyes," is a practice that was formerly very common in the East. Mr. Hanway, in his *Journey in Persia*, gives several instances of it: "As we approached Astrabad, we met several armed horsemen carrying home the peasants, whose eyes had been put out, the blood yet running down their faces."

II. Another king of the Ammonites, also named Nahash, is mentioned, in 2Samuel 10. 2, as having shown kindness to David.

III. Nahash, the father of Abigail and Zeruiah, the mothers of Amasa and Joab, is thought to be the same as Jesse, the father of David. (Comp. 2Sam. 17. 25 and 1Chron. 2. 13,15,16.)

NAHOR, נחור (Gen. 11. 26,) the son of Terah, and brother of Abraham, married Milcah, the daughter of Haran, by whom he had several sons. Nahor fixed his habitation at Haran, which is therefore called the city of Nahor. (Gen. 11. 29; 22. 20; 24. 10.)

NAHUM, נחום the seventh of the minor prophets, is supposed to have been a native of Elkosh or Elkosha, a village in Galilee, but to have belonged to the tribe of Simeon. There is much uncertainty concerning the precise time when he lived; some making him contemporary with Jotham, others with Manasseh, and others with Josiah. The more probable opinion is that which places him between the Assyrian and Babylonian captivities, about the year 715 before the Christian æra; and as the design of this prophet is to denounce ruin upon Nineveh and the Assyrians, for their cruel tyranny over the Israelites, and as the captivity of the ten tribes took place in the ninth year of Hoshea, king of Israel, (2Kings 17. 6, compared with 2Kings 18. 9-11,) it is most likely that Nahum prophesied against the Assyrians for the comfort of the people of God towards the close of Hezekiah's reign, and not long after the subversion of the kingdom of Israel by Shalmaneser. The prophecy is one entire poem, which, opening with a sublime description of the justice and power of God tempered by long suffering and goodness, (1. 1-8,) foretels the destruction of Sennacherib's forces, and the subversion of the Assyrian empire, (v. 9-12,) together with the deliverance of Hezekiah and the death of Sennacherib. (v. 13-15.) The destruction of Nineveh is then predicted, and described with singular minuteness. (ch. 2. 3.) This prophecy, Archbishop Newcome observes, was highly interesting to the Jews, as the Assyrians had often ravaged their country, and had recently destroyed the kingdom of Israel.

"Of all the minor prophets," says Bishop Lowth, "none seems to equal Nahum in sublimity, ardour, and boldness. His language is pure; and the exordium of his prophecy, which forms a regular and perfect poem, is not merely magnificent, it is truly majestic. The preparation for the destruction of Nineveh, and the description of its downfal and desolation, are expressed in the most vivid colours, and with images that are truly pathetic and sublime."

NAIL. The word יתד *yathid*, used in Judges 4. 21,22, in describing the mode of Sisera's death, signifies a tent pin: "Then Jael, Heber's wife, took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground; (for he was fast asleep, and weary:) so he died."

Shaw, describing the tents of the Bedouin Arabs, says, "These tents are kept firm and steady, by bracing or stretching down their eaves with cords tied down to hooked wooden pins well-pointed, which they drive into the ground with a mallet; one of these pins answering to the nail, as the mallet does to the hammer, which Jael used in fastening to the ground the temples of Siserà."

The interior of Oriental houses is furnished with a set of spikes, nails, or large pegs fixed in the walls of the house, upon which they hang up the moveables and utensils in common use that belong to the room. These nails are not driven into the walls with a hammer, but are fixed there when the house is building; for if the walls are of brick, they are too hard, or if they consist of clay too soft, to admit the force of the hammer. The spikes, which are so contrived as to strengthen the walls, by binding the parts together, as well as to serve for convenience, are large, with square heads like dice, and bent at the ends so as to make them cramp-irons. They commonly place them at the windows and doors, in order to hang upon them when they choose, veils and curtains, although they place them in other parts of the room, to hang up other things of various kinds. These nails were in use among the Jews, and their importance may be inferred from the promise of the Lord to Eliakim, "I will fasten him as a nail in a sure place," (Isai. 22. 23;) and it is evident from the words of the prophet, that it was common in his time to suspend upon them the utensils belonging to the apartment: "Will men take a pin of it to hang any vessel thereon?" (Ezek. 15. 3.) The word for a nail of this sort is the same which denotes the stake or large pin of iron which fastened down to the ground the cords of their tents. These nails, therefore, were of necessary and common use, and of no small importance, in all their apartments. See House.

Other allusions occur in Scripture to these instruments, of which one or two may suffice: "Grace hath been showed from the Lord our God," says Ezra, "to leave us a remnant to escape, and to give us a nail in his holy place," (Ezra 9. 8,) or, as explained in the margin, "a constant and sure abode." The dignity and propriety of the metaphor will appear from the use which the prophet Zechariah makes of it: "Out of him cometh forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together." (Zech. 10. 4.) The whole form of government, both in church and state, which the chosen people of God enjoyed, was the contrivance of his wisdom and the gift of his bounty; the foundations upon which it rested, the bonds which kept the several parts together, its means of defence, were all the fruits of distinguishing goodness; even the oppressors of his people were a rod of correction in the hand of Jehovah, to convince them of sin and restore them to his service.

Roberts says, in India, "When a man in power has given a situation to another, it is said of the favoured individual, 'He is fastened as a nail.' 'Yes, his situation is fixed, he will not be moved.' 'What! has Tamban lost his glory? I thought he had been fastened as a nail.'

"'The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.' (Eccl. 12. 11.) In India people remarks, 'The words of that judge are quite certain; they are like the driven nails.' 'I have heard all he has to say, and the effect on my mind is like a nail driven home.' 'What a speaker! all his words are nails; who will draw them out again?'"

NAIN, *Ναιν*, was a small city or town of Galilee, not far from Nazareth, at the gates of which Our Saviour raised to life a widow's only son. (Luke 7. 11-15.) Eusebius places it about two miles to the south of Mount Tabor; and the Jewish writers speak of a town of this name in the tribe of Issachar, and describe it as so called from its pleasantness. It is now a decayed village, containing between one and two hundred inhabitants. From its situation on the declivity of a mountain, "the scene of that miracle must have been rendered more striking as the funeral procession passed slowly out of the gate down the steep, on the bold breast of which," Mr. Carne says, "the remains of the place now stand."

NAKED, NAKEDNESS, ערום *arom*, (Gen. 2. 25.) Besides the ordinary and literal meaning, these terms sometimes signify, put to shame, stripped of resources, void of succour, disarmed. Thus in Jeremiah 49. 10, "I have made Esau bare," &c., signifies the destruction of the Edomites, God having exposed them defenceless to their invaders. The "nakedness of a land," (Gen. 42. 9,) signifies the weak and ruined parts of it where the country lies most open and exposed to danger. "Naked," is also put for discovered, known, manifest. So in Job 26, 6, "Hell is naked before him;" the unseen state of the dead is open to the eyes of God. St. Paul says in the same sense, "Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do." (Heb. 4. 13.) Nakedness also signifies sin or folly. Thus in Genesis 3. 7, it is taken for sin in general; in Exodus 32. 25; 2Chronicles 28. 19; Ezekiel 16. 36, is put for idolatry; and elsewhere in the Scriptures for all kinds of vice, but idolatry in particular, and therefore to be in the highest degree naked, is to be guilty of idolatry.

There is an admonition in Revelation 16. 15, expressed in these terms: "Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked," that is, Let all who would faithfully persevere, watch over themselves, to maintain their purity and integrity, lest when Christ comes they be exposed to disgrace, and have no covering for their sin and folly.

Nakedness is sometimes put for being partly undressed, that is, stripped of the upper garment, wearing only an under garment. Thus Saul continued naked among the prophets; that is, having only his under garment on. Isaiah received orders from the Lord to go naked; that is, clothed as a slave; half clad: in this sense also it is said Peter was naked, (John 21. 7;) and St. Paul says that he was "in cold and nakedness;" that is, in poverty and want of suitable raiment. (2Cor. 11. 27.)

NAME, שם *shem*, *ονομα*. A name among the Hebrews was given to the male child at the time of its circumcision, but it is probable previous to the introduction of that rite, that the name was given immediately after its birth, as it had in many instances reference to the circumstances of his birth, or some peculiarities in the history of the family to which the child belonged. (Gen. 16. 11; 25. 25,26; Exod. 2. 10; 18. 3,4.) Sometimes the name had a prophetic meaning, (Isai. 7. 14; 8. 3; Hosea 1. 4,6,9; Matt. 1. 21; Luke 1. 13,60,63;) sometimes the name was a compound one, part being the name of the Deity, as Samuel, Adonijah, Josedech; among idolatrous nations part was the name of an idol, as Ethbaal, Belshazzar, Nebuchadnezzar, &c.

The Jews appear to have had ordinarily but one name, but sometimes a second was added from their country, as Simon the Canaanite, and Judas Iscariot, (Matt. 10. 4,) but more frequently from their assuming a new and different name upon particular occurrences in life. (2Chron. 36. 4; 2Kings 24. 17; John 1. 42.) The Lord, when announcing to the patriarch the renewal of his covenant with him, changed his name from Abram to Abraham, (Gen. 17. 5,) and kings and princes also often changed the names of those who held offices under them, particularly when they were taken into their employ, and when subsequently they were elevated to some new station with additional honours. (Gen. 41. 45; 2Kings 23. 34; 24. 17; Dan. 1. 6,7; Mark 3. 17; John 1. 42.) Hence a name, a new name, occurs figuratively, as a token or proof of distinction and honour, in Philippians 2. 9; Hebrews 1. 4; Revelation 2. 17.

The inhabitants of the East very frequently change their names, and sometimes do it for very slight reasons. This accounts for the fact of so many persons having two names in Scripture. (Judges 6. 32; Ruth 1. 20. 21; 1Sam. 14. 49.) It was customary with the Jews during the period comprised in the Evangelical history, when travelling into foreign countries, or familiarly conversing with the Greeks and Romans, to assume a Greek or Latin name of great affinity, and sometimes of the very same signification, with that of their own country, by which name they were usually called among the Gentiles. So Thomas was called Didymus, (John 11. 16); the one a Syriac and the other a Greek word, but both signifying "a twin." (Acts 1. 23; 12. 12; Col. 4. 11.)

Sometimes proper names are translated into other languages, losing their original form while they preserve their signification. This appears to have been the case with the proper names which occur in the first eleven chapters of Genesis, and which were translated into Hebrew from a more ancient source.

To be called by the name of any one, signifies to belong to, to be the property of, or to be in subjection to, that person whose name is called upon the other. (Gen. 48. 16.) Thus, to be called by the name of God, is to be accounted his servant, to be appropriated to Him, and separated from the heathen world. (Deut. 28. 10; 2Chron. 7. 14; Acts 15. 17.) Names of men are sometimes taken for the men themselves, as in Acts 1. 15. In the denunciation, "Woe to them ..... which are named chief of the nations," (Amos 6. 1,) the Hebrew word implies an allusion to the custom of marking a name or character by punctures: and thence applies to the idolatrous Israelites, who called themselves, not after their religious ancestors, but after the chief of the Gentile nations with whom they intermarried contrary to the law.

The word "name" denotes simply an object of worship or invocation. Hence it signifies the object of worship to Israel, (Levit. 24. 11,) and so in Exodus 20. 24, when God says, "I record my name," the meaning is, I choose a place where I require to be worshipped, wherein I will show my glory and power, and hear the prayers of those that call upon me. Thus the declaration of the Almighty in Exodus 3. 15, "This is my name for ever, and this is my memorial unto all generations," respects his worship. It is that name by which He is to be remembered, and distinguished from all false objects. Therefore when God forbids Israel in Exodus 23. 13, even to make mention of the names of other gods, He forbids to worship them, or to commemorate any of their actions. For God calls Himself (Exod. 34. 14) a jealous God; in the Septuagint, *ζηλωτον ονομα*, a jealous name, or object of worship. It was on this account that Moses inquired after the name of God, when He appeared to him. (Exod. 3. 13,) and in Judges 13. 17, Manoah says to the Angel, "What is thy name, that when thy sayings come to pass, we may do thee honour?" an expression probably originating in this, that when God appeared by vision, dream, or miracle to the patriarchs, they noted the place, and commemorated the event by some solemn acts of devotion, and the imposition of a name, as in Genesis 12. 7,8; 28. 18,19. And so in regard to false deities; wherever they were supposed to have performed any thing memorable, or wherever they were understood to preside and to favour their votaries, there a monument was raised, and their names invoked with suitable solemnities. Hence among Jewish as well as heathen writers, to name, is the same as to invoke in divine worship. God often complains that the false prophets prophesied in his name, (Jerem. 14. 14,15; 27. 15;) and Our Lord says, (Matt. 7. 22,) that in the day of judgment many shall say, "Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works?" He also says, (Mark 9. 41,) that whosoever shall give a cup of cold water in his name, shall not lose his reward; and he that receives a prophet or a just man in the name (character) of a prophet or a just man, shall receive a recompense in proportion. (Matt. 10. 41.) In all these instances the name is put for the person, for his commission, his services, his authority, or his character.

Of the Messiah it is said, in Revelation 19. 16, "And he hath in his vesture and his thigh a name written, King of Kings and Lord of Lords." In illustration of this it may be remarked, that it appears to have been a custom among several ancient nations, to adorn the images of their deities, princes, victors at their public games, and other eminent persons, with inscriptions expressive of their names, characters, titles, or some circumstance which might contribute to their honour.

"To raise up the name of the dead," (Ruth 4. 5,10,) is said of the brother of a man who died without children, when his brother married the widow of the deceased, and revived his name in Israel, and the children were deemed to be children of the deceased. (See Levirate.) In a contrary sense to this, to blot out the name of any one, is to exterminate his memory; to extirpate his race, his children, works, and in general whatever may continue his name on the earth. (Psalm 9. 5; Prov. 10. 7; Isai. 4. 1.)

The Orientals, in some instances, in order to distinguish themselves from others of the same name, add to their own name the name of their father, grandfather, and even great grandfather; and names are frequently given to preserve the remembrance of particular circumstances, and often as contrasts to the character and condition of those on whom they were imposed. Sir William Ouseley, in his *Travels in Persia*, relates, "Among the people of the house, who attended us here, was a Hhabshi, or Abyssinian slave, an old man, of hideous deformity, entitled Almas, or the diamond. And I observed that at Shiraz, Fassa, and other towns, the African slaves were distinguished by flowery names or epithets, in proportion to their natural ugliness. Thus I have known Yasmin, the jessamine; Sumbal, the hyacinth; Jauher, the jewel; and Makbul, the pleasing or agreeable."

"The names assumed by Christians," says Mr. Riddle, "which occur in the New Testament, and were current among themselves at the date of the Apostolical Epistles, are the following: *Saints*, or the holy people; believers, or the faithful; the chosen, or elect; the disciples, the brethren, the people of God. Epiphanius and Eusebius mention the name *Jesseans*, as one of the first distinctive appellations with which the Church was acquainted; but it does not exactly appear by whom, or in what sense, this title was applied.

"Another general name, descriptive of men's professed relation to the Head of the spiritual body, which was introduced at a very early period, soon gained a preference over all others, and was universally adopted. The disciples were called by that title which has prevailed ever since—Christians. See CHRISTIANS.

"The name *Catholici*, or Catholics, denoting an adherence to the universal faith, was introduced after the rise and spread of sects which maintained peculiar opinions, and separated themselves from the general body. It is obvious that this name would be claimed by all persons who supposed that their faith was that of the earliest ages of the Church, and such as ought to be, at all times, universal.

"*Ecclesiastici*, or members of the Church, is another name adopted on the same ground, and is of frequent occurrence in the writings of Eusebius, Origen, Epiphanius, and Cyril of Jerusalem. This name was at first applied to Christians in general, though afterwards restricted to the clerical body.

"*Dogmatici*, or professors of the true Christian doctrine. This was also a term of general application, not confined to Christian teachers. In opposition to the Gnostics, commonly so called, the early Christians sometimes styled themselves the true Gnostics, as being in possession of real knowledge, derived from the pure source, and not corrupted by human additions. The Greek word *ιχθυς*, *ichthys*, composed of the initials of the Greek words for Jesus Christ, the Son of God, the Saviour, *Ιησους Χριστος Θεου ὑιος Σωτηρ*, and signifying in that language a fish, was a symbolical term, in conventional use chiefly during the periods of persecution. Hence, and with allusion to the water of baptism, the early Christians sometimes called themselves *Pisciculi*, or fishes.

"The Jews and heathen, in their dislike of Christianity, took every opportunity of representing its professors as deserving of hatred or contempt. And hence various terms of reproach and ridicule were commonly applied to Christians in the earliest period of the Church. The Romans at first regarded the followers of Christ as merely a Jewish sect, like the Pharisees, Sadducees, or Essenes, and hence they contented themselves with calling them by the common appellation of *Jews*.

"Christians were also entitled *Nazarenes* by the Jews, and from them by the Gentiles also. (Luke 4. 34; Acts 24. 5.) There seems to have been a sect entitled Nazarenes, *Ναζαραιοι*, who observed circumcision, and other Mosaic rites, while they professed the Christian religion; and Epiphanius supposes that these men were especially referred to in an imprecation which the Jews repeated in their synagogues, three times a day: 'Send thy curse, O God, upon the Nazarenes.' But Jerome affirms that this imprecation was directed against Christians in general. Another name of reproach was *Galilæans*. This may have originated from the use of the word in Acts 2. 7; but ecclesiastical writers derive the common application of the term from the practice or express command of Julian the Apostate. Theodoret says that Julian's last words were, 'Thou hast conquered, O Galilæan.'

"The Romans sometimes scoffed at the Christians under the title of *Grecian Impostors;* a term derived from the practice of some Christians, who used to wear the Grecian pallium, instead of the Roman toga.

"There were many other reproachful names which were peculiar to individual writers, or were applied only in particular countries or on particular occasions."

"In the fourth century it appears that baptized adults sometimes retained the names which they had previously borne, as in the cases of Constantine, Ambrose, Augustin, Gregory, and others. But we find also cases in which new names were given to adults at baptism. Thus we read that the bishop Stephanus, in baptizing two young persons, named Adrias and Paulina, gave to the former the new name of Leo, and called the latter Maria. When the same bishop baptized Nemesius and his daughter, the former retained his old name, but the latter was called by a new name, Lucilla. When the Emperor Theodosius was about to marry Athenais, daughter of Leontius the sophist, the intended bride was baptized by the bishop Atticus, and received on that occasion the name Eudokia, by which she is known in history. When Peter Balsamus was asked his name by the bishop Severus, he replied, 'My surname is Balsamus, but my spiritual name, which I received at my baptism, is Peter.'

"As long as the custom of previous catechetical instruction and preparation continued, the name appears to have been fixed some time before the administration of baptism. And to this may perhaps be referred the custom, often mentioned by ecclesiastical writers, of entering the names of candidates in the baptismal register. According to Dionysius, an entry was made of the name of the sponsor, as well as that of the person to be baptized. The name was usually fixed and given by the party baptized, if an adult, or by the parents or sponsors in case of infant baptism. The officiating minister possessed the power of a veto if he disapproved of the name imposed, as appears from several canons. The Church required that the name given in baptism should express some character of the Christian religion, or should relate to some Christian virtue or duty; grounding this requisition upon the practice of Our Saviour and his Apostles, and with reference to James 2. 7, compared with 1 Peter 4. 14-16, Chrysostom says that the names of newly-admitted members of the Church ought to refer not to their ancestors, however celebrated, but to those holy persons who are the patterns of godliness and virtue. On this principle, the names most commonly given in baptism were those of apostles, saints, and martyrs; and of these names Peter, Paul, and John were especial favourites. Other names, also, expressive of Christian graces in the abstract, were frequently adopted, such as Eusebius, Eusebia, Pius, Fidus, Fidelis, Charitas, Gratianus, Innocentius. Some names bore reference to the stated seasons of baptism, as Natalis, Epiphanius, Paschasius, Paschalis. It has been supposed that the names of animals, such as Leo, Asellus, Pecorius, Ursula, Columba, Columbanus, were adopted in token of Christian humility. And perhaps the names of heathen gods, or those referring to them, such as Mercurius, Janus, Venerius, Apollinaris, Minervalis, Palladius, Saturninus, may have been given with a Christian signification, as implying the duty of the baptized to renounce and oppose the principles of idolatry and superstition. But this practice was forbidden by the Council of Nicæa." *Manual of Christian Antiquities.*

NAPHTALI, נפתלי (Gen. 30. 8.) Sept. *Νεφθαλειμ*, was the sixth son of Jacob, by Bilhah, Rachel's handmaid. Naphtali had but four sons, and yet at the coming out of Egypt his tribe consisted of fifty-three thousand four hundred men able to bear arms. Moses, in the blessing he gave to the tribes, says, "O Naphtali, satisfied with favour, and full with the blessing of the Lord; possess thou the west and the south," (Deut. 33. 23;) the Vulgate reads it, "the sea and the south." The tribe occupied that district in the northern part of the land of Canaan which lay between Mount Lebanon to the north and the sea of Gennesareth to the south, and between Asher to the west and the river Jordan to the east; it was a beautiful woodland country, which extended to Mount Lebanon, and produced fruits of every sort. The chief places were Abel or Abel-Beth-Maacah, Hamoth-dor, Harosheth of the Gentiles, Kedesh, and Kiriathaim.

Instigated by Asa, Benhadad the Elder ravaged the land of Naphtali, (1Kings 15. 20;) and the Naphtalites were most of them carried away captive by Tiglath Pileser, king of Assyria. (2Kings 15. 29.) Our Saviour and his disciples, during his public ministry, resided much and preached frequently in the land of Naphtali. (Matt. 4. 13,15.)

NAPHTUHIM, נפתחים (Gen. 10. 13; 1Chron. 1. 11;) Sept. *Νεφθουειμ*, the descendants of a son of Mitzraim, "for the accurate determination of whose position," Gesenius says, "we are entirely in want of any certain data. It bears a resemblance to *Νεφθυς*, which, according to Plutarch, was the extreme boundary of the country, and was washed by the sea. Hence it has been taken for the country to the east of Pelusium, about the lake Serbonis." Bochart places the Naphtuhim in Libya; and by others they are supposed to have peopled that part of Ethiopia between Syene and Meroe.

NAPKIN, *σουδαριον*, *sudarium*, (Luke 19. 20,) a handkerchief, napkin; literally, a sweat cloth.

NARCISSUS, was a freed-man, and a favourite of the Emperor Claudius, who possessed, according to Suetonius, great influence at court. In his family were some Christians, whom St. Paul salutes in Romans 16. 11. It does not appear that Narcissus embraced the Christian faith, though the Greeks have made him Bishop of Athens and a martyr, and have even placed him in the number of the seventy disciples.

NATHAN, נתן a prophet in the reign of David, whom he convinced and reproved by a beautiful and pathetic parable of the heinousness of his guilt in the affair of Bathsheba and Uriah. (2Sam. ch. 12.) He is supposed to have been the preceptor of Solomon, at whose court his sons held distinguished offices, and of whose reign, as well as that of David, Nathan wrote memoirs, which have long since perished. (1Kings 4. 5; 1Chron. 29. 29; 2Chron. 9. 29.) In the Book of Zechariah (12. 12,) the "house of Nathan" represents the descendants or family of the prophet.

NATHANAEL, was one of the disciples of Christ; he is supposed to be the same person as the Apostle Bartholomew. (John 1. 46-50; 21. 2.) See BARTHOLOMEW.

NATION, signifies all the inhabitants of a particular country, (Deut. 4. 34;) a country or kingdom, (Exod. 34. 10; Rev. 7. 9;) countrymen, natives of the same stock, (Acts 26. 4;) the father, head, and original of a people. (Gen. 25. 23.)

The term "nations" in the prophetic writings is often used as a general name for the heathen or Gentiles. (Isai. 55. 5.)

NATIVITY OF CHRIST. See CHRISTMAS; MESSIAH.

NATURE. This word has a variety of significations in the Scriptures, as, (1.) Birth, origin, or nativity: "Jews by nature." (Gal. 2. 15.) (2.) The constitution and order of God in the natural world. (Rom. 1. 26; 11. 21,24.) (3.) The native dispositions, qualities, properties, &c., of any person or thing. "We were by nature," that is, according to our natural disposition, when not enlightened and renewed by the influences of the Gospel, "children of wrath." (Ephes. 2. 3.) (4.) A native feeling of decorum, by which a person is withheld from needlessly receding from the customs of his country: "Doth not even nature itself," does not your own native sense of decorum, "teach you that if a man have long hair, it is a shame unto him?" (1Cor. 11. 14,) that is, among the Greeks, to whom alone the Apostle was writing; and consequently he does not refer to the customs of the Hebrews.

NAVE, גב *gab*, (1Kings 7. 33,) the arch of the wheel. The word occurs in describing the ten bases of brass in Solomon's Temple.

NAVY, אני *ani*, (1Kings 9. 26,27.) This word signifies a ship, or collectively ships, a fleet. See SHIP.

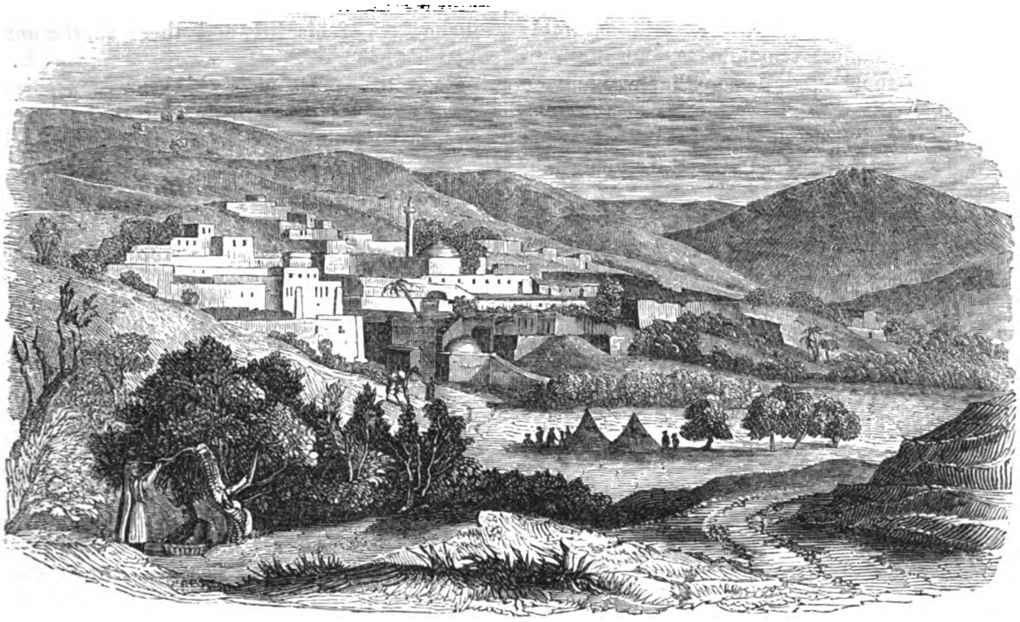
NAZARENE. The name Nazarene was given to Jesus Christ and his disciples, and is commonly used in a sense of derision and contempt in such authors as have written against Christianity. The Fathers frequently mention the Gospel of the Nazarenes, which was either in Hebrew or Syriac, for the use of the first converts, and differed in nothing from that of St. Matthew, but was afterwards corrupted by the Ebionites. Some of the Nazarenes, who had preserved their first Gospel in its pristine purity, were still in being in the time of Jerome, who does not reproach them with any great errors. They were very zealous observers of the law of Moses, but held the traditions of the Pharisees in very great contempt.

Some have considered the Nazarenes and the Ebionites to have been identical, but this cannot be proved to be the fact; and nothing can be more fallacious than the Socinian argument which is founded on the mere assumption of this identity, and according to which, the Nazarenes, being orthodox judaizing Christians, held that Jesus was a mere man.

NAZARETH, *Ναζαρεθ*, (Matt. 21. 11; Luke 1. 26,) a small city of Lower Galilee, seventy miles north by east from Jerusalem, where the angel Gabriel announced to the Virgin the approaching birth of the Saviour; there Our Lord resided during his early years, whence he was called a Nazarene. (Luke 4. 16.) He did not many miracles there, because his countrymen had no faith in him, and were offended at the meanness of his origin. (Matt. 13. 54-58.) He therefore, as the Evangelist informs us, left Nazareth, "and came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Naphtali." (Matt. 4. 13.)

Nazareth is not mentioned in the Old Testament, nor does it appear ever to have been the scene of any remarkable transactions, except those connected with the sojourn of Our Lord upon earth, until the time of the Crusades, when, being a strong position, it was often the scene of hostilities. In 1271 it was captured by Prince Edward, (afterwards Edward I. of England,) who put the whole of the Moslem garrison to death.

Nazareth, now called Nassera, is thus described by Mr. Buckingham: "The town is situated in a deep valley, not on the top of a hill, as has been erroneously stated, but rather on the side of a hill, nearer its base than its summit, facing to the south-east, and having above it the rocky eminence which we had passed over in approaching it. The fixed inhabitants are estimated at about two thousand, five hundred of whom are Catholic Christians, about three hundred Maronites, and two hundred Mahommedans; the rest being schismatic Greeks. These are all Arabs of the country, and not-



Nazareth.

withstanding the small circle in which their opposing faiths meet, it is said, to their honour, that they live together in mutual forbearance and tranquillity. The private dwellings of the town, to the number of about two hundred and fifty, are built of stone, which is a material always at hand; they are flat-roofed, being in general only of one story, but are sufficiently spacious and commodious for the accommodation of a numerous poor family. The streets are steep, from the inclination of the hill on which they stand; narrow, from custom; and dirty, from the looseness of the soil.

"Of the public buildings, the mosque is the most conspicuous from without, and is indeed a neat edifice; it has six arches on one of its sides, for we could see no more of it, as it is inclosed within a wall of good masonry, and furnished with a plain whitened thin arch, surrounded by a gallery, and surmounted by the crescent; the whole rising from the centre of the town, as if to announce the triumph of its dominion to those approaching it from afar. The Greeks have their church on the south-east edge of the town, at the foot of the hill; the Maronites theirs in front of the Franciscan convent."

This convent belongs to the missionaries of the Terra Santa; its church, called that of the Annunciation, is an ill-proportioned and gaudily-ornamented building; the columns and interior walls are hung round with silk damask, and there are two tolerably good organs. Beneath the high altar is the descent to a subterranean cave, "held sacred," says Mr. Buckingham, "from a belief of its being the scene of the angel's announcing to Mary her favour with God. On entering it, we passed over a white marble pavement, ornamented in the centre with a device in mosaic, and descended by a flight of marble steps into a grotto, beneath the body of the church. In the first compartment of this subterraneous sanctuary, we were told had stood the mass which constitutes the famous chapel of Loretto, in Italy; and the friars assured us, with all possible solemnity, that the angels appointed to the task took out this mass from the rock, and flew with it, first to Dalmatia and afterwards to Loretto, where it now stands; and that in measuring the mass itself, and the place from which it had been taken, they had found them to correspond in every respect, neither the one by the voyage, nor the other by age, having lost or altered any part of its size or shape. Proceeding further in, we were shown a second grotto, or a continuation of the first, with two red granite pillars, of about two feet in diameter, at its entrance, and were told that one marked the spot where the angel stood when he appeared to Mary. (Luke 1. 28.) The pillar on the right is still perfect, but that on the left has a piece of its shaft broken out, leaving a space of about a foot and a half between the upper and under fragment; the latter of those continuing still to be supported by being fairly imbedded in the rock above, offers to the eyes of believing visitors, according to the expression of the friars, a standing miracle of the care which Christ takes of his Church, as they insist on its being supported by the hand of God alone. The grotto here, though small, and about eight feet in height, remains still in its original roughness, the roof being slightly arched. In the outer compartment, from whence the chapel of Loretto is said to have been taken, the roof, as well as the sides, have been re-shaped and plastered, and ornamented, so that the original dimensions no longer remain. Within, however, all is left in its first rude state, to perpetuate to future ages, the interesting fact which it is thought to record. Passing onward from hence, and ascending through narrow passages, over steps cut out of the rock, and turning a little to the right, we came to a chamber which the friars called La Cucina della Santa Madonna; here they showed us the chimney of the hearth on which Mary warmed the food for Jesus while yet a helpless infant. This was one apartment of the house, as they observed, in which the Son of God lived so many years in subjection to man; as it is believed by all that He was brought up from childhood to manhood in Nazareth. The fact of Joseph and Mary having resided in this house, and used the very room in which we stood, as their kitchen, has nothing at all of improbability in it; and as excavated dwellings in the side of a steep hill like this would be more secure, and even more comfortable, than fabricated ones, it is quite as probable that this might have really been the residence of the holy family as of any other."

Mr. Robinson states, "Just outside the town we came to a copious fountain, shaded by trees, called after the 'Blessed Virgin.' At that moment a number of young women were passing to and fro, taking in their supply of water for the day's consumption, which they carried in large earthen pitchers on their heads, as of old.

Attracted by the name of the spring, we reined up our horses to observe the passing scene, which told so forcibly of the manners of the most remote ages, and the probable occupation of the sacred person that was chosen out of this humble village to be the mother of the Messiah. The convent at Nazareth is situated at the lower part of the village, at its eastern end. It is a substantial stone building, surrounded by high walls. Within the inclosure is a church, cells for the friars, and extensive accommodations for pilgrims and travellers. The church is built on the spot where, according to tradition, the habitation of Joseph and Mary stood previous to its miraculous removal to Loretto. Here, as at Jerusalem, divers localities are pointed out to the pilgrim, as connected with the early life of our Saviour and his parents: namely: where Joseph, the spouse of the Virgin, and the guardian of the infant Jesus, exercised the profession of a carpenter; it stands at no great distance from the convent, and is marked out by a small neat chapel. The synagogue where Christ explained the text of Isaiah concerning himself, by which He gave such offence to his countrymen. Also a chamber, inclosing a large mass of rock, nine feet by six, and four high, called '*Mensa Christi*,' where Christ ate his last supper with his disciples previous to their departure with him from Nazareth to Jerusalem. They even attempt to show the place where the people endeavoured to cast Jesus headlong down the precipice, (Luke 4. 29;) but it is too far removed from the presumed site of the ancient town to merit much confidence in its identity. Nevertheless, the spot is highly eligible for such a wicked purpose, the rocks beneath it being heaped upon one another in huge masses, and in chaotic confusion. We felt more grieved than pleased at the exhibition of these places. These unceasing calls upon our credulity, already weakened by a pilgrimage to the Holy City, induced us to retire to an elevated spot without the village, where we could indulge in recollections, if not of a more pleasurable, at least of a more authenticated nature."

Mr. Carne says, "Of far higher interest than traditions and relics, is the scenery around Nazareth; it is of the kind in which one would imagine the Saviour of mankind delighted to wander, and to withdraw himself when meditating on his high mission; deep and secluded dells, covered with a wild verdure; silent and solemn paths, where overhanging rocks shut out all intrusion."

Lord Lindsay says, "The vale of Nazareth has no pretensions to the beauty ascribed to it by travellers; its hills are barren and uncultivated, and the grove of fig-trees we passed through descending to the village was very scanty." On the other hand, Dr. Richardson, speaking of the same vale, says, "It seems as if fifteen mountains met to form an inclosure for this delightful spot; they rise around it like the edge of a shell to guard it from intrusion. It is a rich and beautiful field in the midst of barren mountains. It abounds in fig-trees, small gardens, and hedges of the prickly pear, and the dense grass affords an abundant pasture."

NAZARITE, נזיר *nazir*, (Numb. 6. 13;) Sept. *ευξαμενος* or *ηγιασμενος*. The vow of a Nazarite is more fully expressed by נזיר אלהים *nizir Elohim*, "one consecrated unto God." In some instances parents bound their child even before its birth, as was the case with Samson, and Samuel, and John the Baptist. (Judges 13. 2-5; 12. 23; Luke 1. 13,15.) We read in 1Samuel 1. 11, that Hannah "vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thy handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."

Nazaritism, Michaëlis thinks, was not instituted by Moses, but was of more ancient, probably of Egyptian origin; the Hebrew legislator giving certain injunctions for the better regulation and performance of these vows. The statutes respecting the Nazareate are related in the sixth chapter of the Book of Numbers. Michaëlis says, "A Nazarite during the continuance of his vow durst drink no wine nor strong drink; nor eat of the fruit of the vine, either grapes or raisins; nor come near any dead body; or otherwise wittingly defile himself; he was also obliged to let his hair grow. At the termination of the period of his vow, he had to make certain offerings prescribed by Moses, and what other offerings he had vowed besides; as also to cut off his hair, and burn it on the altar, and there first drink wine again at the offering feast. These ordinances, however, rather belong to the ceremonial law, than to the Mosaical jurisprudence. It is only necessary to attend to this further circumstance, that vows of Nazaritism were not an original institution of Moses. What typical views he may have had in the ceremonies he prescribed forms no part of my present subject, in which I merely consider the Mosaic laws on the principles of jurisprudence. But that before the Mosaic law was given there had been Nazarites among the Israelites is manifest from the following circumstance: the ordinance of Moses concerning the Nazarites, which stands in the sixth chapter of the Book of Numbers, was given in the second year after the departure from Egypt; but in an earlier law concerning the Sabbatical year, which was made in the first year, Moses adopts a figurative expression from Nazaritism, calling the vines which in that year were not to be pruned, Nazarites. (Levit. 25. 5.) The thing itself must therefore have been already in use, and that for a long period; because such figurative expressions, particularly in agriculture, gardening, and rural economy, do not succeed to the proper signification even of the most familiar and best known terms, till after a lapse of many years. The vow of Nazaritism was not necessarily, nor usually, of perpetual endurance; and hence Moses ordained what offerings should be made at its termination or discontinuance. In later times, it is true we have, in the case of Samson, an example of a person devoted by his parents to be a Nazarite for life; but even here Nazaritism was not understood in its whole extent, as prescribed in the Mosaic law; for Samson plainly deviated from it, when he attacked and defeated the Philistines, from whose dead bodies a strict Nazarite must have fled, to avoid defilement. Of such perpetual Nazaritism, however, Moses does not at all treat in his laws; and of course does not say whether, like other vows, it could have been redeemed, had it proved a hardship to a son to abstain from wine all his life. According to the analogy of the other laws of Moses on this subject, it should have been redeemable."

Josephus says that in his day, there were many, particularly those who had been oppressed by sickness or by adverse fortunes, who vowed to abstain from wine, to go with the head shaven, and to spend the time in prayer for thirty days previous to their offering sacrifices. (Comp. Acts 18. 18.) The Nazarite, on the contrary, vowed to let the hair grow, to abstain not only from wine, and all inebriating drink, but from vinegar likewise, to eat no clusters, and to beware of any contamination from corpses, bones, and sepulchres. If the Nazarite was unexpectedly contaminated, he was to be purified according to the ceremonial prescribed, but was likewise required to shave off his hair, to offer, on the seventh day, two turtle-doves or two young pigeons, the one for a sin, the other for a burnt-offering, a sheep for a sin-offering, a ram for a thank-offering, a basket of unleavened cakes, some of which were kneaded with oil, and some covered with oil: also a libation of wine. His hair was shaven off before the gate of the sanctuary, and cast into the fire where the thank-offering was burning. He offered as a wave-offering to God, the shoulders of the thank-offering and two cakes, one of each kind, which were both given to the priest. He at length indulged himself once more in drinking wine at the feast, which was prepared from the thank-offering. As in some instances the Nazarites had not sufficient property to enable them to meet the whole expense of the offerings, other persons who possessed more, became sharers in it, and in this way were made parties to the vow. We see an instance of this in Acts 21. 23,24. The Talmud gives various particulars respecting the Nazarite vow, particularly in the Mishna Nasir 3. 6.

Mr. Morier, in his *Travels in Persia*, says, "It frequently happens after the birth of a son that if the parent be in distress or the child sick, or that there be any other cause of grief, the mother makes a vow, that no razor shall come upon the child's head for a certain portion of time, and sometimes for all his life. (1Sam. 1. 11.) If the child recovers, and the cause of grief be removed, and if the vow be but for a time, so that the mother's vow be fulfilled, then she shaves his head, at the end of the time prescribed, makes a small enterment, collects money and other things from her relations and friends, which are sent as nezers, (offerings,) to the mosque at Kerbeleh, and are there consecrated."

I. NEAPOLIS, *Νεαπολις*, (Acts 16. 11,) a city and port of Macedonia, a few miles south-east of Philippi, on the confines of Thrace; at it St. Paul disembarked when he visited Macedonia from Asia. Pliny assigns the district of Edonis, as well as Neapolis and Philippi to Thrace rather than to Macedonia. From the time that St. Paul visited this place Christianity has, to a greater or less extent, existed in it. In the sixth and seventh centuries it was a bishop's see, but it is now represented by a small sea-port called Cavalla.

II. NEAPOLIS, a name given to Samaria. See SAMARIA.

NEBAIOTH, נבָיוֹת the son of Ishmael, (Gen. 25. 13,) from whom the Nabathean tribe of Arabs is supposed to have been descended. See NABATHÆANS.

I. NEBO, a mountain beyond the river Jordan, where Moses died. (Deut. 32. 49.) Nebo was part of the mountains of Abarim, lying near Jordan, over against Jericho. From Deuteronomy 34. 1, where it is said that "Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho," it appears that Nebo and Pisgah were the same mountain. Or, if any distinction is to be made between them, it is probable either that the top of the mountain was more particularly called Pisgah, or a part of it, where steps were cut to go up to it. Eusebius observes that Aquila, by whom the Bible was translated into Greek, constantly renders the Hebrew word Pisgah by a Greek word, which signifies to cut out; and that the Septuagint in some places render it in the same way; whence some conjecture that there were in one part of Mount Nebo, steps cut out, that one might ascend it with less difficulty, and that this part was called Pisgah. See ABARIM.

II. A city belonging to the tribe of Reuben. (Numb. 32. 38.) Being in the vicinity of the country of Moab, the Moabites became masters of it; and it was in their possession in the time of Jeremiah. (48. 1.) The site of this ancient city can no longer be traced: "Nebo is spoiled."

III. A city in the tribe of Judah, (Ezra 2. 29,) which in Nehemiah 7. 33 is, by way of distinction, called "the other Nebo."

IV. A Babylonish idol, mentioned in Isaiah 46. 1, which Calmet supposes to be the same as Bel, or Baal. Among the Zabians, the planet Mercury was so named. The word Nebo, or rather Nabo, often occurs in forming the names of different Babylonian princes, as Nebuchadnezzar, Nabonassur, Nabopolassar.

NEBUCHADNEZZAR, נבוכדנצר Sept. *Ναβουχοδονοσορ*, (2Kings 24. 1,) king of Babylon, who destroyed Jerusalem, and carried the Jews into captivity.

It was in the first year of the reign of Nabopolassar, king of Babylon, and the first of the siege of Nineveh, that Nebuchadnezzar, in the above passage called "king" by anticipation, or as being associated with his father in the kingdom, was sent by him west of the Euphrates to chastise the nations who had revolted during the disorders of Assyria, and bring them back to their obedience. In this he succeeded; and it was during the three years in which Jehoiakim remained "his servant" that Nineveh was taken by the confederate Medes and Babylonians; during this period also Nabopolassar died, and was succeeded by his victorious son; so that the year of Jehoiakim's revolt was the first year of Nebuchadnezzar's reign.

Nebuchadnezzar II., or the Great, called by Ptolemy Nabochalassar, and by the Greeks, Nabuchodonosor, ascended the throne 606 B.C., in the fourth year of the reign of Jehoiakim. His reign was one career of victory, and the kingdom of Judah was subverted by him. (See JUDAH.) In the second year after, 586 B.C., he laid siege to Tyre; the siege continued thirteen years, when he gained possession of the city and destroyed it, but not till it had been deserted by its inhabitants, who, with their treasures and the most valuable of their property, made their escape by sea. They afterwards returned, and built a new city, to which also they gave the name of Tyre. During this long siege the neighbouring places must have suffered severely, and it is at this time that the prophecies seem to have been accomplished which Jeremiah and Ezekiel had pronounced against the Zidonians, Philistines, Moabites, and Edomites. (Jerem. 25. 47-49; Ezek. 25.) After this, Nebuchadnezzar marched against Egypt, which now, on account of the internal disturbances occasioned by the rival claims of Apries and Amasis, was still weaker than at the time when she dared not hazard a battle with the Chaldæans for the relief of Jerusalem. Without much difficulty the Babylonian monarch made himself master of the whole country, and transferred many Egyptians, as he had before Jews, Phœnicians, and Syrians, to the territory beyond the Euphrates. Megasthenes, as quoted by Josephus, says that he then laid waste a great part of Africa, penetrated to Spain, and in the greatness of his exploits, excelled Hercules himself. Strabo says that "Sesostris, king of Egypt, and Tearcon (Taracos, Tirhaka,) king of the Ethiopians, went in their expeditions as far as Europe; but Nebuchadnezzar, who is venerated by the Chaldæans even more than Hercules is by the Greeks, went not only to the pillars of Hercules (for so far, according to him [Megasthenes] had Tearcon penetrated,) but he marched through Spain to Thrace and Pontus." The same events are referred to by Eusebius.

As Nebuchadnezzar, in this expedition, had enriched himself with the spoils of his enemies, on his return he employed his wealth in the ornamenting of the temples, and otherwise adding to the splendour of the city of Babylon, in which he resided. He built the splendid temple of Belus, a new royal castle, a city on the other side of the Euphrates, and surrounded the whole with very high and thick walls. He caused the Nahar Malcha to be dug from the Euphrates to the Tigris, the Pallacopas to be turned into a very large lake formed by the labour of men, and various canals to be constructed to draw off the water, so that the city might not be overflowed by the inundations of the Euphrates. The artificial lake into which the Pallacopas flowed is said to have been twelve hundred and eighty stadia, or about one hundred and twenty-eight English miles, in circumference. These works were afterwards attributed to the fabled Semiramis; and it has also been said that they were completed by Nitocris, the mother of Belshazzar, the last of the Chaldee monarchs.

The remarkable dreams, and the punishment of the pride of Nebuchadnezzar, form very important parts of the Book of Daniel, in which they are related.

Seventeen years after the destruction of Jerusalem, and the second year after the devastation of Egypt, when all enemies were subdued, and when his rule extended over many nations, Nebuchadnezzar had a dream, which left a profound impression upon his mind. He accordingly sent for all the magi and astrologers, requiring that they should not only interpret, but recover the dream he had lost. This they avowed themselves unable to do; whereupon the disappointed king commanded them to be executed. Daniel and his friends were included in this doom; but Daniel repaired to the royal presence, and promised that if further time were allowed, he would undertake that the dream, and an interpretation also, should be found. To this the king agreed, and the pious youths had recourse to fasting and prayer in the hope that God would enable them to satisfy the king's demand. The matter was made known to Daniel in a vision, and he was then enabled to remind the king that he had seen in his dream a compound image, and to inform him that this image represented "the things that should come to pass thereafter." In this compound image, the head of pure gold denoted Nebuchadnezzar himself, and the succeeding kings of the Babylonian dynasty; the breast and arms of silver indicated the succeeding but inferior empire of the Medes and Persians; the belly and thighs of brass the next following empire of the Macedonians and the Greeks, whose arms were brass; the legs of iron, and the toes partly iron and partly clay, refer to the Roman empire, which should be strong as iron, but the kingdoms into which it would ultimately subdivide composed of heterogeneous materials, which should be partly strong and partly weak; and, lastly, the stone smiting the image and filling the whole earth, denoted the kingdom of Christ, which was to be set up upon the ruins of these temporal kingdoms and empires. "Thou art this head of gold," said the prophet to the king; but he did not indicate the names and sources of the succeeding and then non-existent empires with equal distinctness. But we now know them, not only from the order in which they succeed, but from the subsequent visions of Daniel himself, in which these empires are distinctly named. Nebuchadnezzar was not slow in rewarding the distinguished qualities which the prophet exhibited. He appointed him ruler over the whole province of Babylon, and, at the same time, chief governor over all the wise men of Babylon. (Dan. 2. 48.) At his request, also, his three friends were appointed to conduct under him the affairs of his provincial government, while he himself took a high place, if not the first place, in the civil councils of the king.

Nebuchadnezzar, however, proceeded to erect a great image, of which not the head only, but the whole figure was of gold, to denote the continuance of his empire in opposition to his dream; and it was dedicated to the tutelary god Bel, or Belus, whose power he now considered superior to that of the God of the Hebrews; whereby in the boldest manner he revoked his former concession. All men were commanded to worship this image on pain of death; in consequence of which the three friends of Daniel were seized and cast into an intensely heated furnace. By a special and manifest interposition they were delivered without a hair of their heads being injured, by which the king was constrained to acknowledge that the God of the Hebrews, who could after this sort deliver his people, was unquestionably superior to all others. (Dan. 3. 28-30.)

Nebuchadnezzar, in another dream, was forewarned of the consequences of his excessive pride; this dream also Daniel unflinchingly interpreted. Twelve months after, while contemplating his extensive dominion and the splendour to which he had raised the great city of Babylon, the king's heart swelled with pride, and he exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" While these words were in his mouth, there fell a voice from heaven, saying, "O King Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times (years) shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." The thing was accomplished that very hour; and in this state he remained until "his hairs were grown like eagles' feathers, and his nails like birds' claws;" the meaning of which seems to be that his proud mind was in that instant shattered, and fell into a kind of monomania. See Diseases.

On his recovery, he issued the following edict:—"At the end of days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever and ever, whose dominion is an everlasting dominion, and His kingdom from generation to generation: and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand or say unto Him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me, and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride He is able to abase." (Dan. 4. 34-37.)

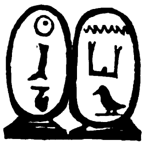
The disease of Nebuchadnezzar must have been something remarkable, or it would hardly have been so particularly noticed in profane history as we find it to be. Eusebius relates, from Abydenus, a tradition of the Chaldæans, that Nebuchadnezzar, after the enlarging and beautifying of Babylon, pronounced on the roof of his palace a prophecy respecting the conquest of the city by the Medes and Persians, and then disappeared. This tradition is evidently a story made up from his prophetic dreams, and his insanity during which he withdrew from human society and resided among wild beasts, and thus "disappeared."

Nebuchadnezzar is supposed not to have long survived his restoration to society, but to have died, after a reign of forty-three years, 563 B.C. This is the statement of Berosus, as quoted by Josephus.

NECHO, נכו Sept. *Νεχαω*, (Herodotus, *Νεκως*,) (2Chron. 35. 20,22,) a king of Egypt, the son of Psammeticus, and the sixth king of the twenty-sixth dynasty, that of the Saïtes, was the contemporary of Josiah, king of Judah. In the Targum or Chaldee paraphrase, and the Syriac and Arabic versions, Necho is called "the lame Pharaoh." Necho, fearing lest the growing power of the Babylonians should endanger the territories acquired by the victorious arms of his predecessors, determined to check their progress, and to attack the enemy on his own frontier. With this view he collected a powerful army, and entering Palestine, followed the route along the sea-coast of Judæa, previously taken by the Egyptians under various kings, who had penetrated into Asia, intending to besiege the town of Carchemish on the Euphrates. (2Chron. 35. 20.) But Josiah, king of Judah, offended at the passage of the Egyptian army through his territories, resolved to impede, if he was unable to prevent, their march. Necho, learning the approach of Josiah, and apprised of his intentions, sent messengers, assuring him he had no hostile intentions against Judæa, but against an enemy with whom he was at war, and warning him lest his imprudence should be fatal to him. This conciliatory message, however, proved of no avail, and Josiah having posted himself in the plain of Megiddo, prepared to oppose the Egyptians. Megiddo was a city in the tribe of Manasseh, between forty and fifty miles to the north of Jerusalem, and within three hours of the coast, and is called by Herodotus, Magdolus. In this valley the feeble forces of the Jewish king attacked the Egyptians; but they were routed with great slaughter, and Josiah being wounded in the neck with an arrow, ordered his attendants to take him from the field. Escaping from the heavy showers of arrows with which their broken ranks were overwhelmed, they removed him from the chariot in which he had been wounded, and placing him in a second one that he had, they conveyed him to Jerusalem, where he died. Intent upon his original project, Necho did not stop to revenge himself upon the Jews for the affront they had offered him, but continued his march to the Euphrates. Three months had scarcely elapsed when, returning victorious from the capture of Carchemish, and the defeat of the Babylonians, he learned that though Josiah had left an elder son, Jehoahaz had caused himself to be proclaimed king on the death of his father, without intimating his intention, or soliciting him to sanction his election; and considering this neglect as a token of hostile feeling, he was highly incensed, and having ordered Jehoahaz to meet him at Riblah, in the land of Hamath, (2Kings 23. 33,) where he deposed him, and condemned the land to pay a tribute of a hundred talents of silver, and a talent of gold, he carried him a prisoner to Jerusalem. On arriving there, Necho made Eliakim, the eldest son of Josiah, king, in the room of his father, and changed his name to Jehoiakim; and taking the silver and gold which had been levied on the Jewish people, returned to Egypt, with the captive Jehoahaz, who there terminated his short and unfortunate career. Necho himself survived several years, and was then succeeded by his son Psammethis. Necho is celebrated in profane history for his project of digging a canal to join the Nile to the Red Sea, and by the voyage of discovery which his vessels, manned by Phœnician sailors, made round Africa.

Herodotus tells us, "Now Necos was the son of Psammeticus, and reigned over Egypt; it was he who began the canals, &c., and he employed himself in warlike pursuits, building galleys, both on the Mediterranean and on the Red Sea, the traces of his dockyards still existing; and these he used when he had occasion for them. And Necos joined battle with the Syrians in Magdolus, and conquered them, and after the battle he took Cadytis, a large city of Syria. And having reigned in the whole sixteen years, he died, and left the throne to his son Psammis." The historian, who was better acquainted with Egypt than with Judæa, has here put Magdolus, a city of Lower Egypt, for Megiddo, a city of Judæa, and has further confounded the Hebrews with the Syrians. Cadytis is again mentioned by Herodotus as "belonging to the Syrians of Palestine," and "as a city not less than Sardes;" so that there is no doubt that he intended Jerusalem.

Belzoni thus describes his researches in the tomb of Psammethis or Psammis, the son of Pharaoh Necho. "In one of the numerous apartments of this venerable monument of ancient art, there is a sculptured group, describing the march of a military and triumphal procession, with three different sets of prisoners, who are evidently Jews, Ethiopians, and Persians. The procession begins with four red men with white kirtles, followed by a hawk-headed divinity; these are Egyptians apparently released from captivity, and returning home under the protection of the national deity. Then follow four white men, in striped and fringed kirtles, with black beards, and with a simple white fillet round their black hair; these are obviously Jews, and might be taken for the portraits of those who, at this day, walk the streets of London. After them come three white men with smaller beards and curled whiskers, with double spreading plumes on their heads, tattooed, and wearing robes or mantles spotted like the skins of wild beasts; these are Persians or Chaldæans. Lastly come four negroes with large circular earrings, and white petticoats supported by a belt over the shoulder; these are Ethiopians." Among the hieroglyphics contained in Belzoni's drawings, the late Dr. Young succeeded in discovering the names of Psammis and of Nichao, the Necho of the Scriptures.



Hieroglyphic name of Necho.

NECK, ערף *oreph*. (Levit. 5. 8.) In 2Samuel 22. 41, we read, "Thou hast also given me the necks of mine enemies, that I might destroy them that hate me." In the numerous battle-scenes depicted on the monuments of Egypt, we see the Egyptian monarchs frequently represented treading on the necks of their enemies; and a similar practice obtained among the Hebrews. (Josh. 10. 24.)

Roberts says, that in India, "The neck is often used for the whole body, and in threatenings, it is the part mentioned. A proprietor of slaves is said to have their necks. To a person going among wicked or cruel people it is said, 'Go not there, your neck will be given to them.' 'Depend upon it, government will have it out of the necks of those smugglers.' 'Have you paid Chirmar the money?'—'No, nor will I pay him.' 'Why?'—'Because he has had it out of my neck.' When two men have been fighting, the conqueror may be seen to seize the vanquished by the neck, and thrust him to the ground.

"Putting the feet on the neck in the East, is a favourite way of triumphing over a fallen foe. In the history of the battles of the gods or giants particular mention is made of the closing scene, how the conquerors went and trampled on their enemies. When people are disputing, should one be a little pressed, and the other begin to triumph, the former will say, 'I will tread upon thy neck, and after that beat thee.' A low caste man insulting one who is high, is sure to hear some one say to the offended individual, 'Put your feet on his neck.'"

To harden the neck, (Prov. 29, 1,) appears to be a metaphor drawn from the practice of a bullock unaccustomed to the yoke.

NECROMANCER, דרש אל־המתים *dorish el hammithim*, (Deut. 18. 11,) one who interrogates the dead. Such persons presumed that the dead had the power of revealing secrets, and of foretelling the future, and they therefore sought such information from them. This they did in various ways; as calling up the dead by diabolical arts; resorting to places where the shades of the departed were supposed to frequent; or sleeping in cemeteries after certain ceremonies to obtain the response through such dreams as might then occur. The injunction of the Mosaic law is very express against these practices, and the punishment to be inflicted on the guilty parties was stoning to death. (Levit. 20. 27.) See Divination; Inchantments; Magic.

NEEDLE, *ραφις*. (Matt. 19. 24.) The proverbial expression used by Our Lord, "It is easier for a camel to go through the eye of a needle," we have already considered under the word Camel.

The use of the needle as a female accomplishment may be traced up to the earliest times. It was an art in which the ladies of Egypt particularly excelled, and the Hebrew females also no doubt acquired it during their residence in that country, as we read of the embroidery for the curtains of the tabernacle; and in the song of Deborah and Barak, (Judges 5. 30,) mention is made of "a prey of divers colours of needle-work, of divers colours of needle-work on both sides." See Embroidery.

In the Egyptian room of the British Museum may be seen some needles for sewing made of bronze, three inches to three inches and a quarter in length, probably used by some female hand three thousand years ago. There are likewise some knitting-needles made of wood, nine inches to nine inches and a half in length; and also some skeins of thread, a portion of which is dyed of a reddish colour.

NEEDLEWORK. See Embroidery.

NEESE, זורר *zorir*. (2Kings 4. 35.) In the narrative of the raising of the Shunamite's son by the prophet Elisha, it is said, "The boy sneezed seven times."

The same word is, in the original, used by Job, who, speaking of Leviathan, says, "By his neesings a light doth shine, and his eyes are like the eyelids of the morning." Professor Paxton remarks upon this, "It seems to be generally admitted that the crocodile turns his face to the sun when he goes to sleep on the banks of the river; and in this position becomes so heated, that the breath driven forcibly through his nostrils, issues with so much impetuosity, that it resembles a stream of light. The language of the inspired writer is highly figurative and hyperbolical, painting in vivid colours the heat and force with which the breath of the crocodile rushes from his expanded nostrils." See Leviathan.

NEGINOTH, נגינות This word occurs in the superscriptions of Psalms 4, 6, 54, 67, 76, and has occasioned much discussion. The Septuagint and Vulgate render it by "song," *ὕμνος ψαλμος*; Vulgate, *carmen*, *canticum*. It appears, however, to denote stringed instruments of music to be played upon by the fingers; and Calmet proposes to translate the titles of those Psalms where this word is to be found, thus: "A Psalm of David, to the master of music who presides over the stringed instruments."

Where the word occurs as a noun other than in the titles of the Psalms, the context determines that it applies to songs, as in Job 30. 9; Lament. 3. 14.

NEHEMIAH, נחמיה Sept. *Νεεμιας*, the son of Hachaliah, was born at Babylon during the captivity, but his family and tribe are not known. Raised to the distinguished office of cupbearer to Artaxerxes Longimanus, whose favour he enjoyed, Nehemiah forgot not his desolated country. It appears he presented wine to his royal master in the presence of the queen, and consequently in the harem, which proves that he was in high favour with the king; it is also evident that he was a person of rank and authority at the court, for he travelled with a great retinue, maintained a large body of servants, and kept open table at Jerusalem without receiving the usual compensation from the Jews as governor of the province. Having obtained a royal commission, he went to Jerusalem for a limited time to repair its walls and gates, and to correct many abuses which had crept into the administration of public affairs. He subsequently returned to Babylon; whence, by permission of Artaxerxes, he proceeded a second time to Jerusalem, where he died, B.C. 420, having governed the Jews for about thirty years.

In Nehemiah we have the character of an able governor, truly zealous for the good of his country, and for the honour of his religion; who quitted a noble and gainful post at a great court, generously spent the riches he had there acquired for the benefit of his countrymen, and encountered difficulties with a courage and spirit which alone could, with the Divine blessing, procure the safety, and reform the manners of such an unhappy and thoughtless nation.

NEHEMIAH, BOOK OF. This book is in some versions termed the Second Book of Esdra, or Esdras, from an opinion which anciently obtained, and was adopted by Athanasius, Epiphanius, Chrysostom, and other fathers of the Church, that Ezra was its author. In modern Hebrew Bibles it has the name of Nehemiah prefixed to it, which is also retained in our English Bibles. There is no historical book in the Old Testament of which the authorship is so distinctly announced. It begins with "The words of Nehemiah," and throughout we have Nehemiah speaking in the first person. The style is also different from that of the preceding book, being considerably more plain and easy. It is chiefly occupied with an account of its author's first administration of twelve years; after which he returned to the Persian court. But his subsequent arrival at Jerusalem with a new commission, and further reforms executed by him, are noticed at the end; so that the book altogether may be considered to contain the history of twenty-four years, that is, to B.C. 420. The insertion of the names of Jaddua and Darius the Persian, in the register in ch. 12. 1-26, which is supposed to contradict the received opinion, may be accounted for by supposing the whole register to have been added either by some subsequent author, or perhaps by the authority of the Great Synagogue; for it seems to be unconnected with the narrative of Nehemiah, and, if genuine, must ascribe to him a longevity which appears scarcely credible.

NEHILOTH, נחלות This word occurs in the superscription of the fifth Psalm, and is supposed to be the name of a wind instrument, probably, as Calmet asserts, of the flute kind, being derived from חלל *hhalil*, "to bore through," whence חליל *hhalil*, "a pipe." The Septuagint and Vulgate derive it from נחל *nachal*, "to inherit," and render, with some variation, "For that which (*or* she who) obtained (*or* obtains) the inheritance." The Arabic has simply "Concerning the inheritance." The Targum, however, renders the title both of this and the preceding Psalm, "To sing upon the dances, a song of David;" while Aben Ezra understands this word, as he does Neginoth, to denote some old and well-known melody to which this Psalm was to be played. Jarchi refers it to an army or multitude; but the general opinion is, that it refers to some kind of wind instrument, but whether flutes or bagpipes, cannot now be determined. See Musical Instruments.

NEHUSHTAN, נחשתן (2Kings 18. 4,) a name given by Hezekiah to the brazen serpent that Moses had set up in the wilderness, (Numb. 21. 8,) and which had been preserved by the Israelites to that time. The superstitious people having made an idol of this serpent, Hezekiah caused it to be burnt. In this case, they, no doubt with a recollection of its Divine origin, regarded it as symbolizing the Divine healing power, and as such resorted to it and burned incense before it when afflicted with certain diseases.

Serpent worship, under various forms, was one of the most prevalent idolatries of the ancient world, and in Egypt we find that it prevailed to a considerable extent. Plutarch states, that "the asp is worshipped on account of a certain resemblance between it and the operations of the Divine power; and being in no fear of old age, and moving with great facility, though it does not seem to enjoy the proper organs for motion, it is looked upon as a proper symbol of the stars."

Sir John Gardner Wilkinson tells us, "It was one of those creatures which were sacred throughout the country; though it enjoyed greater honours in places where the deities of whom it was the type presided, and if we may believe Pausanias, particularly at 'Omphis in Egypt.' Phylarchus relates that great honours were paid to the asp by the Egyptians; and from the care they took of it, that it was rendered so tame as to live with their children without doing them any harm. It came from its place of retreat, when called by the snapping of the fingers; and after dinner some paste mixed with honey and wine being placed upon the table, it was called to take its repast. The same signal was used, when any one walked in the dark at night to warn the reptile of his approach.

"This serpent was called Thermuthis, and with it the statues of Isis were crowned as with a diadem. 'Asp-formed crowns' are frequently represented on the heads of goddesses and queens, in the Egyptian sculptures. The statues of the mother and wife of Amunoph, (the vocal Memnon,) in the plain of Thebes, have a crown of this kind; and the Rosetta stone mentions 'asp-formed crowns,' though this last might refer to the front of the cap usually worn by the king. Instances sometimes occur of a fillet of asps bound round the royal crown, and I have once seen the same encircling the head-dress of Osiris.

"Ælian relates many strange stories of the asp and the respect paid to it by the Egyptians; but we may suppose that in his sixteen species of asps, other snakes were included. He also speaks of a dragon which was sacred in the Egyptian Melite (Metelis?); and another kind of snake called parias, or paruas, dedicated to Æsculapius. The serpent of Melite had priests and ministers, a table and a bowl. It was kept in a tower, and fed by the priests with cakes made of flour and honey, which they placed there in the bowl. Having done this they retired. The next day on returning to the apartment, the food was found to be eaten; and the same quantity was again put into the bowl; for it was not lawful for any one to see the sacred reptile. According to Juvenal, the priests of Isis in his time contrived that the silver idols of snakes, kept in her temple, should move their heads to a supplicating votary; and extravagant notions connected with serpents are not wanting in the paintings of the tombs of the kings at Thebes, and are traced in the religions of all nations of antiquity. The Egyptian asp is a species of cobra de capello, and is still very common in Egypt, where it is called nashir, a word signifying 'spreading,' from its dilating its breast when angry. It is the same which the hawee, or snake-players, the Psylli of modern days, use in their juggling tricks.

"It is doubtful if the snake with its tail in its mouth was really adopted by the Egyptians as the emblem of eternity. It occurs on papyri encircling the figure of Harpocrates; but there is no evidence of its having that meaning, and I do not remember to have seen it on any monuments of an early Egyptian epoch.

"The snake in former times, played a conspicuous part in the mysteries of religion; many of the subjects on the tombs of the kings at Thebes in particular, show the importance it was thought to enjoy in a future state; and Ælian seems to speak of a 'subterranean chapel and closet at each corner of the Egyptian temples, in which the thermuthis asp was kept,' as if it were the universal custom throughout the country to keep a sacred serpent. That the asp was universally honoured appears to be highly probable; but other serpents did not enjoy the same distinction, and one was looked upon by the Egyptians as a type of the evil being, under the name of Aphophis, 'the giant.' It was represented to have been killed by Horus; and in this fable may be traced that of Apollo and Pytho, as well as the war of the giants against the gods in Greek mythology. By the serpent the Jews also typified the enemy of mankind; and such is the aversion entertained for snakes by the Moslems, that they hold in abhorrence everything which bears a resemblance to them; and a superstitious fancy induces them to break in two every hair that accidentally falls from their beards, lest it should turn to one of these hateful reptiles. Some venerated it with unbounded honours; it was an emblem of the world, which Eusebius says was sometimes described by a circle intersected by a serpent passing horizontally through it; some gods were accompanied by it as a type of wisdom; and several religions considered it emblematic both of a good and bad deity. The Hindoo serpent Caliya, slain by Vishnoo, in his incarnation of Crishna, (which corresponded to the Python and Aphophis of the Greek and Egyptian mythologies) was the enemy of the gods, though still looked upon with a religious feeling; the Mexicans and Scandinavians considered the snake the type of an evil deity; and the tempter of mankind was represented under the same form. Gods and heroes obtained credit for ridding the world of these hateful creatures; and humble individuals were sometimes made to partake of this honour. Ælian speaks of snakes expelled by Helen from the isle of Pharos, on planting a herb, called after her Helenium, which she had received from Polydamna, the wife of Thonis; and a similar kind office is attributed to some Christian saints. A remnant of superstitious feeling in favour of the serpent still exists in Egypt, in the respect paid to the snake of Shekh Hereedee; which is supposed to perform cures for the credulous and devout, when propitiated through the pockets of its keepers." See SERPENT WORSHIP.

NEIGHBOUR, רע *ria.* (Deut. 5. 20.) This word generally signifies a person near, and one connected with us by the bonds of humanity, and whom charity requires that we should consider as a friend and relation. At the time of Our Saviour, the Pharisees had restrained the meaning of the word neighbour to those of their own nation, or to their own friends, holding that to hate their enemy was not forbidden by the law. (Matt. 5. 43.) But Our Saviour informed them that the whole world were neighbours; that they ought not to do to another what they would not have done to themselves; and that this charity extended even to enemies. The beautiful parable of the Good Samaritan is set forth to illustrate this principle. (Luke 10. 29-37.)

NEREUS, *Νηρευς*, the name of a Christian at Rome mentioned by St. Paul. (Rom. 16. 15.) Nothing is certainly known respecting him.

NERGAL, נרגל (2Kings 17. 30,) an idol of the Cutheans, whence the proper name נרגל שראצר *Nergal Sharezer.* (Jerem. 39. 3,13.) The Rabbins consider it as a transposition of תרנגול *tarnigol*, a cock, and pretend that this idol had the form of a cock. The nearest approximation to it is the Aramaic ניריג *Nereg*, the planet Mars, but nothing certain is known respecting this idol.

NERO. The emperor Nero is not named in Scripture; but he is indicated by his title of emperor, and by his surname Cæsar, and in his reign commenced that war between the Jews and the Romans in which the former were almost exterminated. To him St. Paul appealed after his imprisonment by Felix, and his examination by Festus, who was swayed by the Jews. St. Paul was therefore carried to Rome, where he arrived A.D. 61. Here he continued two years, preaching the Gospel with boldness, till he became celebrated even in the emperor's court, in which were many Christians; for he salutes the Philippians in the name of the brethren who were of the household of Cæsar, that is, of the court of Nero. (Phil. 1. 12,13; 4. 22.) We have no particular information how he cleared himself from the accusations of the Jews, whether by answering before Nero, or that his enemies abandoned their prosecution, which latter seems more probable. (Acts 28. 21.) It appears, however, that he was liberated in the year 63.

Nero, the successor of Claudius, and the fifth emperor of Rome, the most wicked and depraved of men, began his persecution of the Christian Church A.D. 64, on pretence of the burning of Rome, of which some have thought himself to be the author. He endeavoured to throw all the odium of it on the Christians: those were seized first that were known publicly as such, and by their means many others were discovered. They were condemned to death and were exposed to every variety of torture. Some were sewed up in the skins of beasts, and then exposed to dogs to be torn in pieces; some were nailed to crosses; others perished by fire. The latter were sewed up in pitched coverings, which being set on fire, served as torches to the people, and were lighted up in the night. Nero gave permission to use his own gardens, as the scene of all these cruelties. From this time edicts were published against the Christians and many martyrs suffered, especially in Italy. St. Peter and St. Paul are thought to have suffered martyrdom, consequent on this persecution, A.D. 65. See PERSECUTION.

The revolt of the Jews from the Romans occurred about A.D. 65 and 66, in the twelfth and thirteenth years of the reign of Nero. The city of Jerusalem making an insurrection A.D. 66, in consequence of the arbitrary measures of Florus, he there slew three thousand six hundred persons, and thus began the war. A little while afterwards those of Jerusalem killed the Roman garrison. Cestius on this came to Jerusalem to suppress the sedition; but he was forced to retire after having besieged it about six weeks, and was routed in his retreat. About the end of A.D. 66, Nero gave Vespasian the command of his troops against the Jews. This general carried on the war in Galilee and Judæa during A.D. 67 and 68, the thirteenth and fourteenth of Nero, but that cruel man killing himself in the fourteenth year of his reign, Jerusalem was not besieged till after his death, A.D. 70, the first of Vespasian.

NEST, קן *kin*, (Numb. 24. 21; Deut. 22. 6,) a bird's nest.

In the Mosaic code it is enjoined upon the Hebrews, that "If a bird's nest chance to be before thee in the way, in any tree or on the ground, whether they be young ones or eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young, but thou shalt in any wise let the dam go, and take the young to thee, that it may be well with thee, and that thou mayest prolong thy days." (Deut. 22. 6,7.) The deserts which the Israelites now trod, and much of the mountainous country of Judæa, abounded with quails and plovers, and other birds of a similar kind, whose eggs and whose young ones were then, as now, sought after as food, and esteemed peculiar delicacies. They were necessary to the subsistence of the inhabitants of the desert, in which other supplies would sometimes fail. The object of this law was to prevent any unnecessary cruelty from mingling with the proceeding. Let not another affliction be added to that of her bereavement. Do not deprive her of her liberty and her life. She will soon forget the loss you are causing, and employ herself in the rearing another brood; therefore, "Thou shalt not take the dam with her young." "Were there," says Dr. Primatt, "no other text throughout the Bible from which to prove the duty of mercy to brute animals but this only, this one is enough to rest it upon. The goodness and condescension of the great Creator, in this seemingly trifling instance of a bird's nest, are so remarkably displayed, and our attention to the law, and our compassion to the distressed bird, are enforced with the promise of a blessing of so extraordinary a kind for so small a service, that to reflect on it at all, one would think sufficient to soften the hardest heart."

Michaëlis says, "It is the command of Moses, that if a person find a bird's nest in the way, whether on a tree or on the ground, though he may take the eggs, or the young, he shall not take the mother, but always allow her to escape. It is clear that he here speaks, not of those birds which nestle upon people's property; in other words, that he does not, for instance, prohibit an Israelite from totally destroying a sparrow's, or a swallow's nest, that might happen to be troublesome to him, or to extirpate to the utmost of his power the birds that infested his field or vineyard. He merely enjoins what one was to do on finding such nests on the way, that is, without one's property: thus guarding against either the utter extinction, or too great diminution of any species of bird indigenous to the country. And this, in some countries, is still, with respect to partridges, an established rule; which, without a special law, is observed by every real sportsman, and the breach of which subjects him to the reproaches of his brethren. Nor would any further illustration be necessary, if Moses spoke only of edible birds, and as if merely concerned for their preservation. But this is not the case. His expression is so general, that we must needs understand it of all birds whatever, even those that are most destructive, besides what are properly birds of prey. And here many readers may think it strange that Moses should be represented as providing for the preservation of noxious birds; yet, in fact, nothing can be more conformable to legislative wisdom, especially on the introduction of colonies into a new country. To extirpate, or even to persecute to too great an extent, any species of birds in such a country, from an idea, often too hastily entertained, of its being hostile to the interests of the inhabitants, is a measure of very doubtful policy. It ought, in general, to be considered as a part of Nature's bounty, bestowed for some important purpose; but what that is, we certainly discover too late, when it has been extirpated, and the evil consequences of that measure are begun to be felt. In this matter, the legislator should take a lesson from the naturalist. Linnæus, whom all will allow to be a perfect master in the science of natural history, has made the above remark in his dissertation entitled *Historia Naturalis cui Bono?* and gives two remarkable examples to confirm it: the one in the case of the little crow of Virginia, (*Gracula quiscula,*) extirpated at a great expense, on account of its supposed destructive effects, and which the inhabitants would soon gladly have re-introduced at double the expense; the other in that of the Egyptian vulture, or racham (*Vultur percnopterus*). In the city of Cairo, every place is so full of dead carcasses, that the stench of them would not fail to produce putrid diseases; and where the caravans travel, dead asses and camels are always lying. The racham, which molests no living thing, consumes these carcasses, and clears the country of them, and it even follows the track of the caravan to Mecca, for the same purpose; and so grateful are the people for the service it thus does the country, that devout and opulent Mohammedans are wont to establish foundations for its support, by providing for the expense of a certain number of beasts to be daily killed, and given every morning and evening to the immense flocks of rachams that resort to the place where criminals are executed, and rid the city, as it would seem, of their carcasses in like manner. These eleemosynary institutions, and the sacred regard shown to these birds by the Mohammedans, are likewise testified by Dr. Shaw, in his *Travels*. These examples serve pretty strongly to show, that in respect at least to birds, we ought to place so much confidence in the wisdom and kindness of nature, as not rashly to extirpate any species which she has established in a country, as a great and perhaps indispensable blessing. Limit its numbers we certainly may, if they incommode us; but still so as that the race shall not become extinct. Of quadrupeds and insects I say nothing, because with regard to them we have not such experience to guide us. No inconvenience has arisen in England, nor even in that populous part of Germany between the Weser and the Oder, from the loss of the wolves; although I cannot understand, but must leave it to naturalists to find out, how it should happen, that in any country, beasts of prey can be extirpated with less inconvenience than birds; wild cats, for instance, and to bring that parallel closer, than owls, both of which live upon mice?

"There are yet three peculiar circumstances to be noted, which would naturally make the Hebrew legislator singularly attentive to the preservation of birds.

"(1.) He was conducting a colony of people into a country with which they were unacquainted, and where they might very probably attempt to extirpate any species of bird that seemed troublesome, without adverting to its real importance; just as the Virginian colonists did, in the case of their crow.

"(2.) Palestine is situated in a climate producing poisonous snakes and scorpions, and between deserts and mountains, from which it would be overrun with those snakes, if the birds that lived on them were extirpated.

"(3.) From the same deserts, too, it would be overwhelmed with immense multitudes of locusts and mice, if it were destitute of those birds that resort thither to feed on them; not to mention the formidable swarms of flies in the East, and particularly in Palestine."

Of birds, that which most attracts the attention of a stranger in the West Indies is the large carrion crow, called by the negroes the "John Crow," found in the island of Jamaica. It is a large, heavy, sluggish bird, about the size of a British turkey, the head exactly resembling that of the latter. It is black in colour, and in the interior of the country is seen floating at an immense height above every hamlet. Its sense of smell is so keen, that it will discern the effluvia from the body of the smallest dead animal at several miles' distance; and has been known to scent the dead bodies in wrecks when the vessels themselves were out of sight of land. They are found so beneficial to the health of this island, in thus consuming all putrid animal substances, that a fine of a doubloon (*5l.* currency) is exacted for killing one of them. A similar law prevails in the southern part of the United States for the same reason; but the bird there is the turkey buzzard, and it is commonly known as "the five-pound bird."

The Psalmist says, "Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God." Rosenmüller observes upon this passage, "By the altars of Jehovah we are to understand the Temple. The words probably refer to the custom of several nations of antiquity, that birds which build their nests on the temples, or within the limits of them, were not suffered to be driven away, much less killed, but found a secure and uninterrupted dwelling. Hence, according to a tradition preserved by Herodotus, when a man named Aristodikus disturbed the birds' nests of the temple of Kumæ, and took the young from them, a voice is said to have spoken from the interior of the temple, 'Most villanous of men, how darest thou do such a thing? to drive away such as seek refuge in my temple?' and the Athenians were so enraged at Atarbes, who had killed a sparrow which built on the temple of Æsculapius, that they killed him. Among the Arabs, who are more closely related to the Hebrews, birds which have built their nests on the temple of Mecca, were inviolable from the earliest times. In the very ancient poem of a Dschorhamidish prince, published by A. Schultens, in which he laments that his tribe had been deprived of the protection of the sanctuary of Mecca, it is said,—

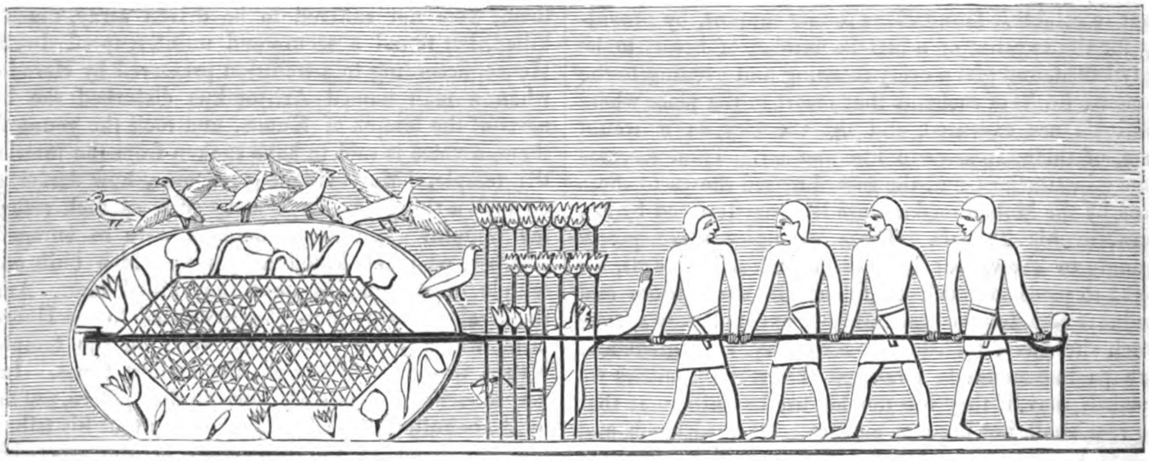
> We lament the house, whose dove
> Was never suffered to be hurt;
> She remained there secure; in it also
> The sparrow built its nest.

Another ancient Arabian poet, Nabega, the Dhobianit, swears 'by the sanctuary which affords shelter to the birds which seek it there.' Niebuhr says, 'Among the Mohammedans, not only is the Kaaba a refuge for pigeons, but also on the mosques over the graves of Ali and Hossein, on the Dsjamea, or chief mosque at Helle, and in other cities, they are equally undisturbed.'"

The nests of different birds are wonderfully different. One is a basket-maker, and he interweaves a variety of twigs, some of them flexible, and others which it would be thought that he could hardly bend to his purpose, until he has formed a basket; sometimes coarse enough, at other times excelled only in beauty, in delicacy, in closeness, and in strength, by the savages of Southern Africa. These are the missel-thrush, the bullfinch, the jay, the rook, and many others. Some are weavers, and few of the fabrics of the loom excel their productions in the complicated variety and delicacy of the web. The beak beats the shuttle. The chaffinch, the greenfinch, the water-wagtail, and the hedge-sparrow, are weavers. Others are tailors. Mr. Wilson, the ornithologist, had the curiosity to examine the nest of the orchard starling. One of the stalks of dried grass—the thread that the bird had used—had been passed no less than thirty-four times through the material. One bird—the tailor-bird *par excellence*—picks up a dead leaf, and, with the dried fibres of grass for his thread, sews it to the side of a living one, and then lines the bag with feathers or with down. Another, more ingenious, weaves his own thread. He gathers some fibres from a cotton-tree, and spins it into a thread with his bill and his toes. We have no native British bird who follows the tailor's trade. Some are masons, others are carpenters. There are those who build on platforms, or who perforate the sand, or even the stone-banks. Some form their nests of the most adhesive cement; others give to their roofs the form of a dome; others content themselves with no nests at all; and—the worst set of the whole—there are some who expel the rightful proprietors from their home, and then set them at complete defiance. One of the most singularly composed nests is that of the Hindoostan baya, or bottle-nested sparrow. It is formed of long grass, woven together in the shape of a bottle, with the neck hanging downwards, and suspended by the other end to the extremity of a flexible branch, the more effectually to secure the eggs and young birds from serpents, monkeys, squirrels, and birds of prey. The nests contain different apartments appropriated to different purposes. In one the hen performs the office of incubation; another, consisting of a little thatched roof, and having a perch, is occupied by the male, who, with his chirping note, cheers the female during her maternal duties. It is added that the Hindoos are very fond of these birds on account of their docility and sagacity. When young, they teach them to fetch and carry; and at the time when the young women resort to the public fountains, their lovers instruct the baya to pluck the teca, or golden ornament from the forehead of their favourites, and bring it to their masters. Dr. Fryer says of the same bird, "She builds her nest like a steeple-hive, with winding meanders in it. Before it hangs a penthouse, to defend it from the rain. It is tied with so slender a thread to the bough of the tree, that the squirrel dares not venture to attack it. Yet it is strong enough to bear the hanging habitation of the ingenious contriver, free from all the assaults of its antagonists, and all the accidents of gusts and storms."

"I observed," says a distinguished naturalist, "a pair of goldfinches beginning to make their nest in my garden. They had formed the groundwork with moss and grass as usual; but on my scattering small parcels of wool in different parts of the garden, they in a great measure left off the use of their own stuff and employed the wool. Afterwards I gave them cotton, on which they rejected the wool and proceeded with the cotton. The third day I supplied them with fine down, on which they forsook both the others, and finished the work with the last article. This they rendered firm and compact by pressing the materials with their breasts, and turning themselves round and round upon them in every direction. They then formed a plain border round the nest, which they afterwards turned; and upon this they piled up tufts of cotton, which they felted into the wall by beating and pressing upon it, as with the other parts; arranging every projecting corner with their beaks, so as to interlace it into the tissue. 'What nice hand, with every implement and means of art,' could make a bird's nest?"

In the British Museum there is an extensive collection of birds' nests; no two of them are exactly alike, and many of them differ very materially.

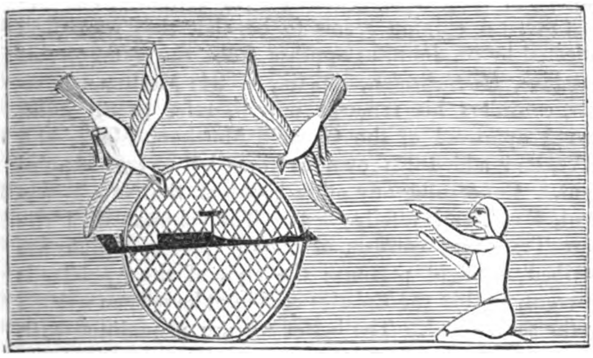


Nets. No. 1. From the Egyptian Monuments.

NET, מזור *mazor*. (Prov. 1. 17.) Solomon says, "Surely in vain the net is spread in the sight of any bird."

Nets were used by the ancients to catch birds, fish, or wild beasts, and having in the articles Fishing, Fowling, and Hunting, given some illustrations of these practices from the Scriptures and the monuments of Egypt, we here limit ourselves to observing that our wood-cut No. 1., exhibits the large net used in Egypt for catching water-fowl. The lotus beds were of considerable extent, and appear to have been kept constantly flooded to the depth of about six or seven inches. These reedy shades therefore formed very dense coverts, and were used by the fowlers for setting their trap-nets, which from the extreme abundance of aquatic birds in Egypt were made so large, that the exertions of several persons were necessary to close them. One of the fowlers appears to have been usually concealed among the lily stems in order to watch the time when a sufficiency of birds would be collected in the net. There are no perceptible traces of the use of bait in this kind of net; and it is probable that the simple clearance of the water from its reeds and lilies would be sufficient to entice the aquatic birds of Egypt, as it still is the river-fowl on the streams of Western Africa and India.

Our second wood-cut exhibits a different kind of trap-net which was requisite for birds frequenting the districts bordering on the desert, such as the partridge, the quail, and the bustard. This was usually a net stretched over a frame, which closed with a spring when the bait was touched; the mechanism of the contrivance appears to be equally simple and ingenious.

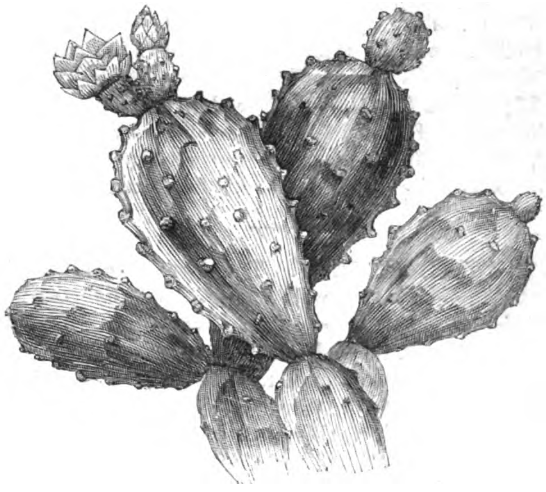


Nets, No. 2. From the Egyptian Monuments.

The Prophet Ezekiel says, "Thus saith the Lord God, I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my tent." (32. 3.) Roberts observes, that in India, "When a person has been caught by the stratagem of another, it is said, 'He is caught in his net.' 'He is like a deer caught in the net.' Has a man escaped: 'The fellow has broken the net.' 'Catch him in your net! will you catch the lightning?'"

NETHINIM, נתינים Sept. *Ναθιναιοι*, were servants dedicated to the service of the Tabernacle and Temple to perform the most laborious offices, as carrying of wood and of water. As the Levites were subordinate to the priests, so they, the Levites, had others under them called Nethinim. They were not originally of Hebrew descent, but are supposed to have been chiefly the posterity of the Gibeonites, who for their fraudulent stratagem whereby they imposed upon Joshua and the Hebrew princes, (Josh. 9.3-27,) were condemned to this employment, which was a sort of honourable servitude. We read in Ezra, that the Nethinim were devoted by David and the other princes to the service of the Temple, (Ezra 8. 20,) and they are called the children of Solomon's servants, (Ezra 2. 58,) being probably a mixture of the race of the Gibeonites, and some of the remains of the Canaanites, whom Solomon constrained to various servitudes. (1Kings 9. 20,21.) The Nethinim were carried into captivity with the tribe of Judah, and great numbers were placed not far from the Caspian Sea, whence Ezra brought two hundred and twenty of them into Judæa. (ch. 8. 17.) Those who followed Zerubbabel made up three hundred and ninety-two. (Nehem. 3. 26.) This number was but small in regard to their offices; so that we find afterwards a solemnity called by Josephus *xylophoria*, in which the people carried wood to the Temple, with great ceremony, to keep up the fire of the altar of burnt sacrifices. They had a particular place in Jerusalem, where they dwelt, called Ophel, in order to be near to the service of the Temple.

NETTLES. This name is assigned, in our version, to two different words in the original. The first is חרול *hharul.* (Job 30. 7; Prov. 24. 31; and Zeph. 2. 9.) Celsius says it is the thorn-bush, and from the passage in Job it is evident the nettle could not be intended, for a plant is referred to large enough for people to take shelter under. It may very probably refer to the *Cactus ficus Indicus*, or prickly pear. This plant in Syria grows to the size of a large shrub, the stem of which is as thick as a man's body. A few of these planted together constitute an impervious hedge, universally adopted in the plain of the coast, in which, and in Galilee, it chiefly grows. The leaf is studded with thorns, and is of an oval shape, about ten inches long, six wide, and three-fourths of an inch thick; the stem and branches are formed by the amalgamation of a certain number of these succulent leaves that grow together the year after their first appearance, when each is laden with fifteen or twenty yellow blossoms, which are rapidly matured into a sweet and refreshing fruit of the size and shape of a hen's egg.



Cactus Opuntia.

The second word is קימוש *kemosh.* (Prov. 24. 31; Isai. 34. 13; Hosea 9. 6.) This is by the Vulgate rendered *urtica*, and may probably mean the nettle. Hasselquist, when at Jerusalem in April, noticed the Roman nettle, (*Urtica pilulifera,*) but Palestine abounds in thorny plants, several of which are slightly noticed by Dr. Edward Daniel Clarke.

NEW MOON, FEAST OF, ראשי חדשים *rashi hhadashim; νεομηνιαι.* (Numb. 10. 10; 28. 11-15.) In order to exclude any opportunity for the exercise of the superstitious practices of the Gentiles who sacrificed to the moon, Moses commands that, on the new moons, in addition to the daily sacrifices, two bullocks should be offered to God, a ram, and seven sheep of a year old, together with a meal offering, and a libation. These were to constitute the burnt-offering, and a goat the sin-offering. The return of the new moons was announced by the sounding of the silver trumpets, הצצרות *ha-tsotseroth*, and in this way provision was made for keeping up a knowledge of the end and commencement of each month. The kings, it appears, after the introduction of the monarchical form of government, were in the habit of offering up sacrifices at the return of the new moons, (1Sam. 20. 5; 24-27,) and those persons whose piety led them to seek for religious instruction, visited, on those occasions, the prophets. (2Kings 4. 23.) Labour was not interdicted on the day of the new moon. As the new moon, however, of the seventh month, or Tisri

(October), was the commencement of the civil year, it was observed as a festival. Hence it is called the day of "trumpet-blowing," יום תרוּעה *yom taruah*, and also "the memorial of blowing of trumpets." (Levit. 23. 24; Numb. 29. 1-6.) Beside the sacrifices common to other new moons, a bullock was then offered, a ram, seven lambs of a year old, a meal-offering of flour and oil, and a libation of wine for the burnt-offering. (Numb. 29. 2-9.)

It does not appear that the days of the new moon were ascertained by astronomical calculation, as the Rabbins assert, but the days so called were the days on which the new moon first made its appearance, as is maintained by the Caraites. This is evident from the fact that Moses did not regulate his chronology on astronomical principles, but by the aspect of the earth, the return of the seasons, &c. The Talmudists likewise speak of the signs of the appearance of the new moon, and it is clear that neither Philo nor Josephus knew anything of the distinction between the astronomical and the apparent new moon. Still the author of the Book of Kings appears to have made use of the astronomical calculation, as he speaks of the twenty-seventh day of the twelfth month in Babylon, while Jeremiah, who was in Palestine, calls the same day the twenty-fifth. (2Kings 25. 27; Jerem. 52. 31.) The modern Jews, in reference to the escape of David from the meditated vengeance of Saul, (1Sam. 20. 27,) observe the return of the new moon for two days in succession. See Month; Moon.

NEW TESTAMENT. The sacred books of the New Testament, which were written after the ascension of Christ into heaven, are called *ἡ καινη Διαθηκη*, the New Covenant, a title adopted at a very early age. Our Saviour, in the institution of the Holy Supper, as related by the Evangelist Matthew, took the cup and gave thanks, and gave it to his disciples, saying, "Drink ye all of it; for this is my blood of the New Testament [or covenant], which is shed for many," for the remission of sins. (Matt. 26. 27,28.) The prophet Jeremiah foretels, in distinct terms, the forming of this new covenant: "Behold, the days are come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." (Jerem. 31. 31.) The Apostle Paul has likewise sanctioned this name in his Second Epistle to the Corinthians, (3. 14,) when speaking of the Jews, "For until this day remaineth the same veil untaken away in the reading of the Old Testament," *παλαια Διαθηκη*, the old covenant, in opposition to *ἡ καινη Διαθηκη*, the New Testament or covenant; and in the Epistle to the Hebrews, (9. 15,) "For this cause he is the mediator of the New Testament [or covenant]." The first instance in which the term *καινη Διαθηκη* occurs in the sense of writings of the new covenant is in the treatise by Origen, *Περι Αρχων*, lib. 4, c. 1. The primitive Church gave this name to the writings of all the Apostles, and the first Christian writers used it in the sense of a testament, as the Latin version gives it of the passage in Matthew, *Hic enim est sanguis meus Novi Testamente*, which version is of great antiquity, and of acknowledged importance as an authority.

The sacred writers make use of no title to denote the collective books of the New Testament; *πασα γραφη*, "all Scripture," mentioned by St. Paul in the Second Epistle to Timothy 3. 16, could not mean the writings of the Apostles, as Timothy had not learned these from a child; it must, therefore, refer to the same as in verse 15, *τα ἱερα γραμματα*, "the Holy Scriptures," which means the writings of the Old Testament Scriptures only. The whole collection of their writings was not then formed; they were handed about singly amongst the early Christians, and it was natural to defer the collection of them into one volume until after the decease of those holy men, from whom the Church had, whilst they lived, still reason to expect more inspired writings.

Neither the names of the persons concerned in making this collection, nor the exact time when it was undertaken, can now be ascertained with certainty, but the most general opinion seems to be, that they were first collected by St. John, as appears from the testimony of Eusebius, *Hist. Eccles.*, lib. iii., c. 24; Mosheim, however, considers his remarks only to refer to St. John having approved of the Gospels, Matthew, Mark, and Luke, and added his own to them by way of supplement. Concerning any other books of the New Testament, Eusebius is totally silent. The volume called the New Testament consists of several pieces, which are ascribed to eight persons; the style of the Apostles is different, so that the Epistles could not have been written by the same hand. The better we are acquainted with Jewish and heathen antiquities, with the history of the Romans, and the ancient geography of Palestine, the face of which has been totally changed by repeated conquests, the more clearly we shall be able to discern their agreement with the New Testament, even in some circumstances so minute that probably they would have escaped the most artful and most circumspect imposture. The books of the New Testament are quoted or alluded to by a series of the most ancient Fathers, and even those who were contemporary with the Apostles, such as Barnabas, Clemens Romanus, Hermes, Ignatius and Polycarp; they are also quoted by the adversaries of the Christian faith. This sort of evidence, Dr. Paley remarks, is of all others the most unquestionable, the least liable to any practices of fraud, and is not diminished by the lapse of ages.

Tertullian, a presbyter of the church of Carthage, who was born in the year 160, affirms that, when he wrote, the Christian Scriptures were open to the inspection of all the world, and, in his time, there was already a Latin version of some part of the New Testament, if not of the whole of it; for, in one instance, he expressly appeals from the language of such version to the authority of the authentic copies in Greek: "Sciamus planè non sic esse in Græco authentico." The five apostolical Fathers above-mentioned supply an important link in the unbroken chain of evidence which was intended for the conviction of the latest ages.

Barnabas was the fellow-labourer of St. Paul: "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas and Simeon, that was called Niger," &c. (Acts 13. 1.) "Or I only and Barnabas, have we not power to forbear working?" (1Cor. 9. 6.) Barnabas is the author of an epistle that was held in the greatest esteem by the ancients, and is still extant. This epistle contains the exact words of several texts in the New Testament, and many phrases and reasonings used by the Apostle Paul, whom he resembles, as his fellow-labourer, without copying him.

Clemens Romanus, bishop of Rome, and fellow-labourer of the Apostle Paul, as mentioned in the 4th chapter of the Epistle to the Philippians,—"I entreat thee, also, true yoke-fellow, help these women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life,"—wrote an epistle which has not been preserved to us entire, in the name of the Church at Rome, to the Church at Corinth, in order to compose certain differences that prevailed there. In this epistle there are several passages which exhibit the words of Christ as they stand in the Gospel, without mentioning them as quotations, agreeably to the usage which then generally prevailed. He also quotes most of the Epistles. It is supposed that Clement was ordained Bishop of Rome, A.D. 91, and that he died in the third year of the reign of Trajan, A.D. 100.

Hermes also was contemporary with St. Paul, by whom he is mentioned in the Epistle to the Romans, ch. 16. 14: "Salute Asyncritus, Phlegon, Hermes," &c. Hermes wrote a book towards the close of the first century, entitled *The Pastor*, or *Shepherd*, which was highly esteemed by the early Fathers. It was originally written in Greek, though now extant in a Latin version only, and contains numerous allusions to the New Testament.

Ignatius was bishop of Antioch, A.D. 70; and suffered martyrdom, A.D. 107. If he was not (as some have supposed,) one of the little children whom Jesus took up in his arms and blessed, it is at least certain that he conversed familiarly with the Apostles, and was perfectly acquainted with their doctrine. He has left several epistles that are still extant, in which he distinctly quotes the Gospels of Matthew and John, and cites or alludes to the Acts, and most of the Epistles.

Polycarp was an immediate disciple of the Apostle John, by whom he was appointed Bishop of Smyrna, and had conversed with many who had seen Jesus Christ. He is supposed to have been the angel of the church of Smyrna, to whom the epistle in the Apocalypse is addressed. He suffered martyrdom, A.D. 166. Of his various writings only one epistle remains; in this nearly forty allusions are made to the different books of the New Testament.

The adversaries and heretics of the first three centuries also furnish testimony still more important than even that of the orthodox Fathers. Cerinthus, who was contemporary with the Apostle John, maintains the necessity of circumcision, and the observances of the Mosaic law; and because St. Paul delivered a contrary doctrine in his Epistles, Cerinthus and his followers denied that he was a Divine Apostle. St. Paul's Epistles are, therefore, the very same that we now have, were extant in the first century, and were acknowledged to be his by the Cerinthians; and as this sect received and approved the Gospel of St. Matthew because it did not contradict their tenets, it is consequently evident that his Gospel likewise was extant in the first century.

In the same age the Ebionites rejected all the Epistles of St. Paul, and called him an apostate because he departed from the Levitical law; and they adopted the Gospel of St. Matthew, which, however, they corrupted by various alterations and additions. This must also prove that the Gospel of St. Matthew was then published, and that St. Paul's Epistles were known.

Among the heretics who erased and altered passages of Scripture, to make it agree with their doctrine, was Marcion, who flourished in the beginning of the second century. He affirmed that the Gospel of St. Matthew, the Epistle to the Hebrews, with those of Peter and James, as well as the Old Testament in general, were writings not for Christians but for Jews. He published a new edition of the Gospel of St. Luke, and the first ten Epistles of St. Paul, in which Epiphanius charges him with altering every passage that contradicted his own opinions. In consequence of Marcion's rejecting some books entirely, and mutilating others, the early Christians were led to examine into the evidence of these sacred writings, and to collate copies of them, and, on this account, to speak very frequently, in their works, as well of whole books as of particular passages; and thus we who live in a later age are enabled to authenticate their books, and to arrive at the genuine reading of many texts, in a better manner than we otherwise could have done.

From a very early period of Christianity, writers can be produced who considered the New Testament as the work of the Apostles and the Evangelists. Chrysostom remarks, with great force and justice, that Celsus and Porphyry, two enemies of the Christian religion, are powerful witnesses for the antiquity of the New Testament, since they could not have argued against the tenets of the Gospel, if it had not existed in that early period.

Celsus flourished towards the close of the second century. He not only mentions by name, but also quotes passages from the books of the New Testament. In no one instance did he question the Gospels as books of history. He, however, accuses the Christians of altering the Gospels, which refers to the alterations made by the Marcionites, Valentinians, and other heretics.

Porphyry was born A.D. 233, and was of Tyrian origin. Unfortunately for the present age, the mistaken zeal of Constantine and other Christian emperors in causing his writings against Christianity to be destroyed, has deprived us of the means of knowing the full extent of his objections against the Christian faith. Enabled by his birth to study the Greek as well as the Syriac, he was, of all the adversaries of the Christian religion, the best qualified for inquiring into the authenticity of the sacred writings. He possessed every advantage which natural abilities or political situation could afford, to discover whether the New Testament was the genuine work of the Apostles and Evangelists, or whether it was imposed upon the world after the decease of its pretended authors; but no trace of this suspicion is to be found, and it must be allowed that it never occurred to Porphyry to suppose that it was spurious.

Julian the Apostate flourished A.D. 350—364, surnamed thus, from his renunciation of Christianity after he mounted the imperial throne. He resorted to the most artful political means for undermining Christianity, but from various extracts of his work against the Christians, transcribed by Jerome and Cyril, it is evident that he did not deny the truth of the Gospel history, as a history, though he denied the deity of Jesus Christ. He quotes from the Four Gospels, and the Acts of the Apostles; he states the early date of these records; he calls them by the names which they now bear; he nowhere attempts to question their genuineness or authenticity, nor does he give the slightest intimation that he suspected the whole or any part of them to be forgeries.

Towards the end of the second, or in the third century of the Christian era, certain pieces were published, written by heretics and false teachers, in order to support their errors; they succeeded only among sects whose interest it was to defend them as genuine and authentic; or if they sometimes imposed on the simplicity of Christian believers, these soon recovered from the imposition. These pretended sacred books had nothing Apostolic in their character: their origin was obscure, and their publication modern; the doctrines they professed to support were different from those of the Apostles; indeed, a design to support some doctrine or practice which arose subsequently to the Apostolic age is apparent throughout.

There is, therefore, sufficient proof, that during the first three centuries of the Christian era, the authenticity of the tracts composing the New Testament was universally admitted. These writings, then, if they are as ancient as they claim to be, certainly carry with them an undeniable and indelible mark of their Divine original, for the Epistles refer to certain miraculous gifts which are said to have been imparted by the imposition of hands, and to have been conferred by God, in confirmation of the oral and written doctrines of the Apostles.

St. Paul's First Epistle to the Thessalonians is addressed to a church which was hardly formed, to which he had not preached the Gospel more than three Sabbath days. (Acts 17. 2.) He had been obliged to quit this church abruptly on account of an impending persecution, (v. 10,) and being apprehensive lest the persecution should cause some to waver in the faith, he lays before them, in the first three chapters, arguments to prove the truth of his Gospel. The first of these arguments is that which confirmed his doctrine at Thessalonica, (1. 5,) "For our Gospel," says he, "came not to you in word only, but also in power, and in the Holy Ghost." Power, is an expression used elsewhere in the New Testament, to signify miraculous acts. Admit him only to be a rational man, and we cannot suppose him to write thus to an infant church, if no member thereof had ever seen a miracle of his, or received a miraculous gift of the Holy Ghost by the imposition of his hands. If these miracles be true, then the doctrine and the book in confirmation of which they were wrought are Divine; and the more certainly so, as there is no room for deception. A juggler may persuade some persons that he performs miracles, but he can never persuade a body of men of sound intellect that he has communicated to them the gift of working miracles and speaking foreign languages, unless they can work the miracles and speak the languages.

The works of the Apostles which have been transmitted to us were all written by them in Greek, except the Gospel of St. Matthew and the Epistle to the Hebrews. These were first published in the Hebrew dialect in use at Jerusalem; but the Hebrew text being lost, the Greek translation has the authority of the original. The Greek language was at that time known to almost half the world, throughout the Roman empire, and in that part of Asia which had been formerly conquered by the Greeks. It was, therefore, the proper language for those books which were to be read, as far as possible, by the whole race of mankind. It was then a kind of universal language, just as the French is at present: it was understood and spoken by Greeks, by Romans, and by Jews. The Greek in which the New Testament is written is not pure and elegant Greek, such as was written by Plato, Aristotle, and other eminent Grecian authors, but Greek intermixed with many peculiarities, exclusively belonging to the East Aramæan, that is, the Hebrew or Chaldee, and the West Aramæan, or Syriac tongues, which were at that time spoken in common life by the Jews of Palestine.

With respect to the Jews, from whom the first converts to Christianity were taken, the Greek was more suitable than the Latin; because it was already known to them by the Greek version of the Old Testament. Hence St. Paul wrote his Epistle to the Romans, and St. Mark his Gospel, which was designed more immediately for the use of the Italians, not in Latin, but in Greek; and this language having been already consecrated by the version just mentioned of the Old Testament, that is, the words and phrases of it having by use obtained that determinate and peculiar signification which they were to bear in theology, the Greek was therefore better adapted to express Divine truths clearly and precisely than any other Western language. Since we find the Greek of the New Testament perpetually intermixed with Oriental idioms, it is evident from this circumstance that the writers were Jews by birth, some of them unlearned men in humble stations, who never sought to avoid the dialect they had once acquired. One of them, it is true, was a man of great erudition, and born at Tarsus; but he was educated at Jerusalem, and his erudition was that of a Jewish not a Grecian school; and all those Jews who spoke Greek corrupted it; from which arose that dialect called the Hellenistic.

The first Christian Churches, for whom more immediately the Apostolical writings were drawn up, consisted of Jews. St. Paul himself preached the Gospel only in those places where Jews resided, and made use of them to pave the way for him to the Gentiles. As, therefore, the Apostles wrote to people whose native language was the Jewish-Greek, it was natural for them to write in that language. They could not, indeed, without a frequent miracle, avoid a mixture of Hebrew and Greek in their style; such a miracle would have been not only useless, but pernicious; for any one who was not firmly persuaded of the Divine inspiration of these books, would raise a doubt of their authenticity from the circumstance that they were not written in the style that might be expected from their pretended authors. As the Greek version of the Old Testament abounded in Hebraisms, it was necessary for them either to give up writing in the Scripture style, or to be less concerned about a barbarism than the fastidiousness of the Grecian schools would allow.

As a large proportion of the phrases and constructions of the New Testament is pure Greek,—that is to say, of the same degree of purity as the Greek which was spoken in Macedonia, and that in which Polybius and Appian wrote their histories,—the language of the Apostles and Evangelists will derive considerable illustration from consulting the works of classic writers, and especially from diligently collating the Septuagint version of the Old Testament; the collections, also, of Raphelius, Palairet, Bos, Ernesti, and other writers, whose works will be more particularly mentioned in the Bibliographical List in the APPENDIX, will afford the Biblical student every essential assistance in explaining the pure Greek expressions of the New Testament according to the usage of classic authors. It must not be overlooked, however, that there occur in the New Testament words that express both doctrines and practices which were utterly unknown to the Greeks; and also words bearing widely different interpretations from those which are ordinarily found in Greek writers.

"In Macedonia," Professor Stuart observes, "the Attic dialect received many and peculiar modifications. Moreover, the successors of Alexander in Egypt cultivated literature with greater ardour than any other of the Grecian princes. Hence Alexandria became the place where this peculiar dialect (sometimes called Macedonian, and sometimes Alexandrine,) particularly developed itself. A great number of the later Greek works proceeded from this source, and they exhibit the dialect in question.

"The Jews who left Palestine and settled in Alexandria during the reign of the Ptolemies learned this dialect; and when the Old Testament was translated by them into Greek, for the use of their synagogues, the translators exhibited a specimen of the Alexandrine Greek, modified by their own dialect, that is, by the Hebrew. For substance, this same dialect, thus modified, appears in the New Testament, and in the early Christian Fathers, yet not without many variations. Rost, the grammarian, calls this ecclesiastical Greek; it has usually been called the Hellenistic language; but might more appropriately and significantly be called Hebrew Greek, which appellation would designate the cause and manner of its modifications." . . . .

"The peculiarities of the New Testament diction may be classed under two heads, the lexical and grammatical.

"(1.) The lexical relates to the choice of words; the forms of them; the frequency with which they were employed; the use and different meanings assigned to them; and the new formation of them.

"(2.) The grammatical peculiarities are limited mostly to the forms of nouns and verbs. Some of these in the Hebrew Greek are new, or not classically used in certain words, or are foreign to the Attic book-language. The use of the dual is superseded. In a syntactical respect, the Hellenistic dialect has little that is peculiar. There are a few examples of verbs constructed with cases different from those that are usual in classic Greek; conjunctions that elsewhere are joined with the optative and subjunctive modes, are here sometimes connected with the indicative; the optative is seldom employed in oblique speech.

"Any nation which continues the use of its own language, and also learns to speak a foreign one, will intermix that foreign one with many idioms of its own. Such was the case, as has already been hinted, with the Jews at Alexandria and in Palestine. The general tone of style in the writings of these Hebrews, naturally inclined to the Hebrew. Many turns of expression would be merely Hebrew, translated by the corresponding Greek words; which were perfectly intelligible to a Jew, but scarcely at all so to a native Greek. In a lexical respect, also, the native language of a Jew would have much influence. He would naturally extend the meaning of a Greek word, that in a single respect corresponded well to one meaning of a Hebrew word, so as to make its significations correspond in all respects with those of the Hebrew one. In some cases the difficulty of fully expressing the Hebrew in Greek words already extant, would lead him to coin new ones, which might better correspond with his own vernacular language. In a word, the manner of thinking and feeling, which was peculiar to the Hebrew, would still remain when he spake or wrote Greek. His style, then, would consist of Hebrew thoughts clothed in Greek costume. But as the native language of Greece was not, and from the nature of the case could not be, so formed as to convey all the conceptions and feelings of Hebrews, no way could be devised of conveying them in Greek, except by some modifications of this language, that is, either by assigning a new sense to words already extant, or by coining new ones. The Hellenists, therefore, have done no more in general, than the nature of the case compelled them to do, in order to express their ideas in Greek. What they have thus done, constitutes the Hebraism of the Hellenistic dialect." See Bible; Epistles; Inspiration; Gospel; Scripture.

NIBHAZ, נבחז (2Kings 17. 31,) the name of an idol of the Avites, which the Hebrew commentators derive from נבח *nabach*, "to bark," and they assert that this idol was made in the form of a dog. See Anubis.

Sir John Gardner Wilkinson says that "the jackal-headed god Anubis was one of the principal deities of Amenti. He was son of Osiris by Isis. The office of Anubis was to superintend the passage of the souls from this life to a future state, in which he answered to the Mercury of the Greeks in his capacity of Psychopompos, or 'usher of the souls.' He presided over tombs, and at the final judgment he weighed the good actions of the deceased in the scales of truth, and was thence styled 'director of the weight.' He is frequently introduced in the sculptures, standing over a bier on which a corpse is deposited. He seems to superintend the departure of the soul from its earthly envelope, which is indicated by a small bird, with a human head and hands, holding the sign of life and a sail, the symbol of transmigration, or of its flight from the body. This bird is probably the baieth of Horapollo, which signifies 'life and soul;' and from it may have been derived in later times the complicated figures of the Abraxas." See Gnostics.

I. NICANOR, a general of the army of Antiochus Epiphanes. See Maccabees.

II. A king of Syria. See Maccabees.

III. One of the seven deacons chosen by the primitive church at Jerusalem, and ordained by the Apostles. (Acts 6. 5.)

NICENE CREED. See Creed.

NICODEMUS, *Νικοδημος*, a Pharisee, and member of the Jewish Sanhedrin, who came to Jesus by night. (John 3. 1,4,9.) At first he concealed his belief in the Divine character of Jesus, but afterwards avowed himself a believer, when he came with Joseph of Arimathea to pay the last duties to the body of Our Lord. (John 19. 39-42.)

NICOLAS, a proselyte of Antioch, who was chosen one of the seven deacons of the primitive church. (Acts 6. 5.) He was among the most zealous and holy of the first Christians. His memory, however, has been tarnished in the Church by a blemish as being the supposed founder of a sect called the Nicolaitans, which polluted the churches of Asia, particularly that of Pergamos, and whom the Evangelist reproves. The Fathers, however, are greatly divided as to this; some charging him with founding the sect, and some affirming that his sole offence was first putting away his wife, and then taking her again; while others think that Nicolas the Deacon was in no manner connected with the Nicolaitans.

NICOLAITANS, a sect mentioned in Revelation 2. 6,15, who held that the Divine nature of Christ descended upon him at his baptism, and redescended at his crucifixion. Another Nicolas than the one mentioned in Acts 6. 5 has been conjectured to have been the founder of this sect. A better opinion, however, seems to be, that the appellation given in the Revelation is not a proper name, but symbolical; and that it refers to the same persons who are mentioned in Revelation 2. 14 as holding the doctrine of Balaam, since the Greek name *Νικολαος* corresponds to the Hebrew בלעם *Balaam*, the two words being formed from בלע *to swallow, destroy*, and *Νικαω*, *to conquer*, and עם *am*, or *λαος*, *the people*. The allusion would therefore be to false and seducing teachers like Balaam. The Nicolaitans are conjectured to be alluded to in 2Peter 2, and in Jude 7-19. This sect, it appears, was guilty of such flagitious acts as to exceed in turpitude any other. They held that pleasure was the end and true blessedness of man, and they indulged their appetites by eating, without scruple, of all meats offered to idols. They imagined a number of deities, to whom they gave extraordinary sounding names, calculated to strike their hearers with awe, such as Barbelo, Juldabaoth, Caulauchauch, and Meitram, and every variety of the sect had a different tribe of deities; these names are met with on many of the amulets which have been since dug up. The Nicolaitans were afterwards distinguished by other appellations. They were called Philionites, Stratonici, and Levitici, according to the variety and shades of opinions which prevailed among them; but they were all recognised by those who were not of their sects by the contemptuous term of *βορβοριται*, or muddy, a reproach derived from the turpitude of their practices in celebrating their unhallowed rites.

NICOPOLIS, a city mentioned by St. Paul in Titus 3. 12. Some writers have supposed it to be the Nicopolis of Thrace, on the confines of Macedonia, near the river Nessus; but the subscription of the Epistle to Titus fixes it to Nicopolis of Macedonia, founded by Augustus in commemoration of his victory over Antony, at Actium, B.C. 31. This city stood on the shore of the Ambracian gulf; it was built on the spot that the conqueror's camp had occupied, was made a Roman colony, and adorned with many splendid edifices, but it is now a mere heap of ruins.

NIDDUI. See ANATHEMA; EXCOMMUNICATION.

NIGER, *Νιγερ*, was the surname of Simeon, a teacher at Antioch. (Acts 13. 1.) Some believe he was that Simon the Cyrenian, who carried the cross of Our Lord to Mount Calvary; but this opinion is founded merely on a similarity of names. Epiphanius, however, speaks of one Niger, among the seventy disciples of Our Saviour, and this may be presumed to be the Niger of the Acts.

NIGHT, ליל *lail*. The Hebrews began their artificial day in the evening, and ended it the next evening; so that the night preceded the day, whence it is said, "And the evening and the morning were the first day." (Gen. 1. 5.)

Before the captivity, the night was divided into three watches. The first, which continued till midnight, was denominated ראש אשמֹרוֹת *rosh ashmuroth;* (Lam. 2. 19;) the second was denominated אשמרת התיכוֹנה *ashmoreth hatechonah*, and continued from midnight till the crowing of the cock; (Judges 7. 19;) the third, called אשמרת הבקר *ashmoreth haboker*, the morning watch, extended from the second watch to the rising of the sun. These divisions and names appear to have originated in the watches of the Levites in the Tabernacle and Temple. (Exod. 14. 24; 1Sam. 11. 11.) During the time of Our Saviour, the night was divided into four watches, a fourth watch having been introduced among the Jews from the Romans, who derived it from the Greeks. The second and third watches are mentioned in Luke 12. 38; the fourth in Matthew 14. 25; and the four are all distinctly mentioned in Mark 13. 35: "Watch, therefore, for ye know not when the master of the house cometh; at even, (*οψε*, or the late watch,) or at midnight, (*μερονυκτιον*,) or at the cock-crowing, (*αλεκτοροφωνιας*,) or in the morning (*πρωι*, the early watch)." Here, the first watch was at even, and continued from six till nine; the second commenced at nine, and ended at twelve, or midnight; the third watch, called by the Romans *gallicinium*, lasted from twelve to three; and the morning watch closed at six. A double cock-crowing, however, is noticed by St. Mark, (14. 30,) where the other Evangelists mention only one. (Matt. 26. 34; Luke 22. 34; John 13. 38.) But this may be easily reconciled; the Jewish doctors divided the cock-crowing into the first, second, and third; the heathen nations in general observed only two. As the cock crew the second time after Peter's third denial, it was this second or principal cock-crowing (for the Jews seem in many respects to have accommodated themselves to the Roman computation of time,) to which the Evangelists Matthew, Luke, and John refer; or, perhaps, the second cock-crowing of the Jews might coincide with the second of the Romans.

Night is a term used with much variety of imagery in the Scriptures: some of the more remarkable passages we proceed to notice.

"They that sleep, sleep in the night; and they that be drunken, are drunken in the night," (1Thess. 5. 7,) is the observation of the Apostle Paul in enforcing the Christian virtues of vigilance and sobriety, in opposition to the pernicious usages of the world. The whole term of human life is frequently called in Scripture a day. (Job 14. 6.) But in another place, it is called night: "The night is far spent, the day is at hand." (Rom. 13. 12.) Or, as the same Apostle says, "Ye were sometimes darkness, but now are ye light in the Lord." (Ephes. 5. 8.) Night being the time of darkness, the image and shadow of death, in which the beasts of prey go forth to devour, symbolically signifies a time of adversity and affliction: "Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me." (Psalm 17. 3.) "Watchman, what of the night?" (Isai. 21. 12,) is an inquiry how long the captivity of Judah was to last.

"And it shall come to pass on that day, that the light shall not be clear nor dark. But it shall be one day, which shall be known to the Lord, not day nor night: but it shall come to pass, that at evening time it shall be light," (Zech. 14. 6,7,) meaning that there shall be no vicissitude of day and night, but a constant light; and this signifies, symbolically, that there shall be no vicissitude of peace and war, but a constant state of quiet and happiness. The night is sometimes put for a time of ignorance and helplessness. "Therefore night shall be unto you, that ye shall not have a vision." (Micah 3. 6.) Night is also put for death: "The night cometh wherein no man can work." (John 9. 4.)

Children of the day and children of the night, in a moral and figurative sense, denote good men and wicked men. The disciples of the Son of God are children of light: they belong to the light, they walk in the light of truth; while the children of the night walk in the darkness of ignorance and infidelity, and perform only works of darkness: "Ye are all the children of the light, and the children of the day; we are not of the night nor of darkness." (1Thess. 5. 5.)

Some other passages relating to the night receive illustration from the present usages of the East, as narrated by Roberts. Thus "in Jacob's complaint to Laban, he says, 'Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.' (Gen. 31. 40.) In India, does a master reprove his servant for being idle, he will ask, 'What can I do? the heat eats me up by day, and the cold eats me up by night, how can I gain strength? I am like the trees of the field: the sun is on my head by day, and the dew by night.'

"In Ruth 3. 2 it is said, 'Behold he winnoweth barley to-night in the threshing floor.' Much of the agricultural labour is performed in the night. The sun is so hot, and so pernicious, that the farmers endeavour as much as possible to avoid its power. Hence numbers plough and irrigate their fields long after the sun has gone down, or before it rises in the morning. The wind is also generally stronger in the night, which might induce Boaz to prefer that season.

"The Psalmist says, 'I will bless the Lord who hath given me counsel; my reins also instruct me in the night seasons.' (16. 7.) Night is the time when the Hindoos are principally engaged in the worship of their gods; because they believe praise is more acceptable to them then, than at any other period. It is believed also, that the senses have more power in the night; that then is the time for thought and instruction; hence they profess to derive much of their wisdom at that season. The Psalmist says, 'Thou hast visited me in the night;' and the heathen priests always pretend to have their communications with the gods 'when deep sleep falleth on man.' See them at their bloody sacrifices: they are nearly always held at the same time, and what with the sickly glare of lamps, the din of drums, the shrill sound of trumpets, the anxious features of the votaries, the ferocious scowl of the sacrificer, the bloody knife, and the bleeding victim, all wind up the mind to a high pitch of horror, and excite our contempt for the deities and demons to whom night is the time of offering and praise."

In the hot countries of the East people frequently travel in the night, and arrive at midnight at the place of their destination, which serves to illustrate the exhortations of Our Lord to ceaseless diligence, in Mark 13. 35; Luke 11. 5,6.

NIGHT-HAWK, תחמס *tachmas*, (Levit. 11. 16,) one of the unclean birds according to the Mosaic institution, was probably a species of owl. See Hawk.

Among the ancient Egyptians, Sir John Gardner Wilkinson informs us, "The hawk was particularly known as the type of the sun, and worshipped at Heliopolis as the sacred bird, and representative of the deity of the place. It was also peculiarly revered at the island of Philæ, where this sacred bird was kept in a cage and fed with a care worthy the representative of the deity of whom it was the emblem. It was said to be consecrated to Osiris, who was buried at Philæ; and in the sculptures of the temples there the hawk frequently occurs, sometimes seated amidst lotus plants. But this refers to Horus, the son of Osiris, not to that god himself, as the hieroglyphics show, whenever the name occurs over it.

"A hawk with a human head was the emblem of the human soul, the baieth of Horapollo. The goddess Athor was sometimes figured under this form, with the globe and horns of her usual head-dress. Hawks were also represented with the head of a ram. Several species of hawks are natives of Egypt, and it is difficult to decide which was really the sacred bird. But it appears the same kind was chosen as the emblem of all the different gods, the only one introduced besides the sacred hawk being the small sparrow-hawk, or *Falco tenunculoïdes*, which occurs in certain mysterious subjects connected with the dead in the tombs of the kings. The sacred hawk had a particular mark under the eye, which, by their conventional mode of representing it, is much more strongly expressed in the sculptures than in nature; and I have met with one species in Egypt, which possesses this peculiarity in so remarkable a degree, as to leave no doubt respecting the actual bird called sacred in the country. I have therefore ventured to give it the name of *Falco aroeris*. Numerous hawk mummies have been found at Thebes and other places. And such was the care taken by the Egyptians to preserve this useful and sacred bird, that even those which died in foreign countries, where their armies happened to be, were embalmed and brought to Egypt to be buried in consecrated tombs."

NILE. There are frequent allusions to this celebrated river of Egypt in the sacred writings, but in scarcely any of them does it bear any other appellation than that of "the river," היאר *ha yor*. (Exod. 7. 15,18.) *Νειλος* is the name given to it by Greek writers, and *Nilus* by the Latin, whence the English, Nile.

The Nile is formed by the junction of two other rivers, one flowing through the country of Abyssinia, and the other through that which lies west of Abyssinia; but which of these rivers proceeds from a source the more remote from its mouth, or which has the superior claim to be regarded as the source of the Nile, is a question which as yet remains undetermined. From the greater similarity, however, between its waters and those of the Nile, and the greater influence exerted by it on its rise, the Abyssinian river is generally supposed to be the source.

The Nile is the noblest river in the old world; for the immense distance of thirteen hundred and fifty nautical miles, that is to say, from Ilak in Nubia, where the Nile is joined by the river Tacazze, it rolls on to its mouths in the Mediterranean in solitary grandeur, without receiving a single tributary stream during its course: "an unexampled instance," says Humboldt, "in the hydrographic history of the globe." It is to this noble river that Egypt owes its fertility and even its existence. The soil of Egypt was no doubt originally formed by the earth brought down by the river from Abyssinia and the interior of Africa, and deposited during the annual inundation; and that it has been progressively elevated in the course of ages from the same cause is demonstrated by many distinct facts; thus towns and buildings which are known from history to have been originally built on mounds, to secure them from the effects of the inundations, now lie so low on the plain as to be inundated every year; and it also appears that a greater rise seems now necessary to prevent a dearth, than was required in the age of Herodotus.

This river is especially remarkable for an annual inundation which is occasioned by the periodical rains that fall within the tropics. This phenomenon has been described, with various degrees of accuracy, by numberless writers from Homer and Herodotus down to the travellers of the present day, but the statement of Bruce is perhaps the best suited for the general reader. "The air is so much rarefied by the sun, during the time he remains almost stationary over the tropic of Capricorn, that the winds, loaded with vapours, rush in upon the land from the Atlantic Ocean on the west, the Indian Ocean on the east, and the cold Southern Ocean beyond the Cape. Thus, a great quantity of vapour is gathered as it were into a focus; and as the same causes continue to operate during the progress of the sun northward, a vast train of clouds proceeds from south to north, which are sometimes extended much further than at other times. In April, all the rivers in the south of Abyssinia begin to swell; in the beginning of June they are all full, and continue so while the sun remains stationary in the tropic of Cancer. This excessive rain, which would sweep off the whole soil of Egypt into the sea, were it to continue without intermission, begins to abate as the sun turns southward; and on his arrival at the zenith of each place, on his passage towards that quarter, they cease entirely. Immediately after the sun has passed the line, he begins the rainy season to the southward. The rise of the Nile at Cairo does not commence till June, the green colour produced either by the influx of corrupt or stagnant water, or by the action of the hot south winds on the sluggish stream, appearing about the 12th of that month. The red appearance, occasioned by the arrival of the Abyssinian waters, takes place early in July, from which the rise of the river may properly be dated, as it then begins to increase rapidly. By the middle of August, it reaches half its greatest height, and it attains its maximum towards the end of September. From the 24th of that month, the waters are supposed to decline, but maintain nearly the same level till the middle of October. By the 10th of November, they have sunk about half, and from that period continue to subside very slowly till they reach their minimum in April. The regularity with which these phenomena occur will appear the more remarkable when taken in connexion with all the circumstances which distinguish this wonderful stream." A writer in the *Quarterly Review*, (vol. xxx. Art. *Modern Egypt*,) remarks, "The winds from the middle of June to the inundation, are at first variable, but latterly fix themselves to the north, where they become regular, rising and falling with the sun. These winds, in passing over the Mediterranean, are supposed to convey large masses of aqueous vapours to the mountains of Ethiopia and Abyssinia, amongst which the Nile traverses on its way to Egypt. Here these vapours being condensed, are precipitated in torrents of rain, at and after the summer solstice; producing that gradual, constant, and periodical increase of the Nile, to which the people on its banks are indebted for sustenance. It has been suggested, however, that the vapours of the Mediterranean are as nothing compared with those brought over from the Atlantic and Indian oceans by the north and south-west winds."

The swell of the river varies in different parts of its channel. In Upper Egypt it is from thirty to thirty-five feet; at Cairo it is about twenty-three feet, whilst in the northern part of the Delta it does not exceed four feet, which is owing to the artificial channels and the breadth of the inundation; yet the four feet of increase is as necessary to the fertility of the Delta, as the twenty-three or the thirty feet elsewhere. Very little rain ever falls in Egypt, and in Upper Egypt it is scarcely known. In Lower Egypt a very slight and almost momentary shower is all that is occasionally experienced even during the cool part of the year. Therefore the irrigation which the land receives through the direct overflow of the Nile, and by means of the canals which convey its waters where the inundation does not directly extend, is quite essential to that fertility for which Egypt has in all times been proverbial. The inhabitants of Egypt have, with great labour, cut a vast number of canals and trenches through the whole extent of the land. These canals are not opened till the river has attained a certain height, nor yet all at the same time, as the distribution of the water would then be unequal. The sluices are closed when the water begins to subside, and are gradually opened again in the autumn, allowing the waters to pass on to contribute to the irrigation of the Delta.

We have in all the details of this inundation of the river of Egypt a striking exemplification of the providence of God. The fertility of the country depends on the waters reaching a certain medium; for if they do not rise to a certain minimum, famine is the result, and if they exceed a certain maximum, consequences scarcely less calamitous result; whole villages are then liable to be swept away, with all the corn, cattle, and inhabitants. The waters, however, usually reach this medium, which is higher or lower in different parts of the country, according as these parts are visited with less or more copious supplies of rain; the rise is so regular that it may be calculated upon within a very few days of its actually taking place; and yet the cause of it exists at least two thousand miles from some of the parts where it is experienced! No wonder that the Egyptians, looking no farther than to the river itself for the source of all their natural blessings, should deify and worship it.

We have been favoured by Sir John Gardner Wilkinson with a paper on the Nile, read before the Royal Geographical Society, which contains some valuable particulars:—

"The nature and character of the Nile, and the peculiar laws which govern the land of Egypt, are questions which, in all times, have been looked upon with considerable interest. Numerous conjectures were formed by ancient writers respecting the probable cause of the inundation. Some attributed it to the continued force of the Etesian, or annual winds, which, blowing from the northward during that season of the year, were supposed to check the course of the stream, and to occasion it to overflow, an opinion readily refuted by Herodotus; others explained it by the melting of the snow in the lofty mountain ranges of Ethiopia; and some were disposed to believe that periodical rains falling there accounted for this phenomenon.

"Though the reasoning of Herodotus on the subject is not very philosophical, it is evident that he attributes the rise of the Nile to the rains which fall near its source —an opinion common, as Strabo informs us, to many; and one that Homer, from his calling the river διιπετης, or 'fallen from heaven,' appears to have adopted. Modern discoveries have shown the truth of this conjecture; and, as far as regards the course and sources of the Blue river, or eastern branch, and its tributary streams, our knowledge is tolerably accurate. The White river, its sources, and the extent of its course from its head until it joins the Blue river at Khartum, in lat. 15° 38′, are still a desideratum; and the only part of the stream hitherto examined is a distance of thirty days' march above the junction. It is, however, to be hoped that a native of Ethiopia, lately sent from England for the purpose, will clear up this important question, and add to our geographical knowledge by ascertaining the course and sources of the White river. That this last is the main stream is universally allowed by every one who has visited it, from Bruce to the present day; but the Blue river possesses a remarkable character, which connects it more closely with the inundation, and claims for it the merit of being the parent of the beneficial qualities of that river which spreads fertility throughout its course from Abyssinia to Egypt.

"The White river brings no such alluvial deposit; the sandy soil of its banks is unsuited to many of the productions which flourish in the other branch; and though its additional stream, rising about the same time as the Blue river, tends to raise their combined waters over the lands they fertilize in their course northward, the Egyptian peasant has merely this debt of gratitude to acknowledge; and the prayers of a heathen husbandman might be offered to the supposed god of the Abyssinian branch, without his being bound in duty to propitiate the presiding deity of its western companion. The Blue river has the same general character as that observable throughout the course of the Nile; its banks in Ethiopia and Egypt are formed of the same rich alluvial deposit brought from the mountains of Abyssinia; and the principal difference is in the greater thickness of the stratum left in the southern part of its course, in consequence of the heavier particles subsiding more quickly than those lighter ones which are carried onwards in its course to Egypt.

"To give some idea of the manner in which the alluvial deposit takes place, and the changes it causes in the levels of the land, and in the bed of the river itself throughout its course, I must first observe that the bed of the Nile and the land of Egypt (to which country I shall now confine my remarks,) undergo a gradual increase of elevation, varying in different places according to circumstances, and always lessening in proportion as the river approaches the sea. This increase of elevation in perpendicular height is much smaller in Lower than in Upper Egypt; and in the Delta it diminishes still more; so that, according to an approximate calculation, the land about Elephantine, or the first cataract, in lat. 24° 5′, has been raised nine feet in one thousand seven hundred years; at Thebes, in lat. 25° 43′, about seven feet; and at Heliopolis and Cairo, in lat. 30°, about five feet ten inches. At Rosetta, and the mouths of the Nile, in lat. 31° 30′, the diminution in the perpendicular thickness of the deposit is lessened in a much greater decreasing ratio than in the straitened valley of Central and Upper Egypt, owing to the great extent, east and west, over which the inundation spreads; and there the elevation of the land, in the same period of one thousand seven hundred years, has been comparatively imperceptible. In like manner, the proportion between the increase at Elephantine and Thebes differs from that between Thebes and Heliopolis, because the breadth of the valley is greater below Thebes, and because the farther southward the more is the deposit. In one case, 1½° of latitude gives a difference of about two feet; in the other, (from Thebes to Heliopolis,) 4½° give a difference of only one foot two inches.

"The opinion of Herodotus and others, that the constant elevation of the land by the alluvial deposit would eventually prevent the inundation covering the lands, has been repeated even to a late time; and some have thought that all the predictions of famine made by the historian were on the eve of their fulfilment. The Nile, they say, formerly rose so high above the land, that Herodotus saw the villages during the inundation like the islands in the Ægean Sea; this ceases to be the case at present; and after some years it will no longer inundate the country at all. But this opinion is maintained by its authors merely from their not having visited Egypt during a great rise of the river; while from my own experience and that of others, I can attest that the same happens at the present day as in ancient times, whenever the inundation is of a certain height; for it is well known that in every age the Nile varied in its rise; and the deficiencies of one or two seasons were counterbalanced by a plentiful supply of water in another. Writers who held this argument, and foretold such dreadful calamities to the unsuspecting inhabitants of Egypt, forgot to observe that the bed of the Nile always keeps pace with the elevation of the soil, and the proportion of water annually brought down by the river has always been, and ever will be, the same; the only difference being, that it now overflows a greater extent of land east and west than in former times, and that the superficies of cultivable land in the broad plains of central Egypt and the Thebaïd continues to increase.

"In that part of Egypt lying to the south of the Delta, the banks of the Nile are much more elevated than the land of the interior at a distance from the river, and they are seldom quite covered with water even during the highest inundations. Little, however, projects above the level of the stream, and, in some places, the peasant is obliged to keep out the water by temporary embankments. This may be accounted for partly by the continued cultivation of the banks, which being more conveniently situated for artificial irrigation, have a constant succession of crops; for it is known that tillage has the effect of raising land, from the accumulation of decayed vegetable substances, the addition of dressing, and other causes; and the greater depression of the plain in the interior is probably, in some degree, owing to the numerous channels in that direction, and to the effect of the currents which pass over it as the water covers the land. It must, however, be confessed that these causes are not sufficient to account for the great difference existing between the height of the bank and the land near the edge of the desert, which often varies as much as twelve and fifteen feet, as may be seen from the respective heights of the dikes at those two points. These elevated roads, the sole mode of communication by land from one village to another during the inundation, commence on a level with the bank of the river, and as they extend to the interior, rise to so great a height above the fields as to leave room for the construction of arches for the passage of the water; though, generally speaking, bridges are only built in those parts where ancient or modern canals have lowered the levels sufficiently to admit of them.

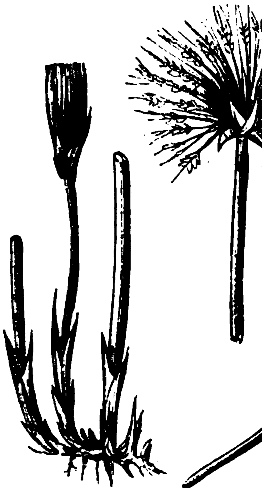
"I have already observed that the deposit gradually raising the bed of the river, and the proportionate elevation of the water of the inundation, tend to increase the extent of the arable land of Egypt, and that there is now a larger tract of cultivable soil east and west from the river than at any previous period. That this has actually taken place I have satisfactorily ascertained by excavations, and by observing the quantity of alluvial deposit accumulated round the base of ancient monuments, and by a comparison of the height to which the water now rises, and formerly rose, in the Nilometer of Elephantine.

"In the plain of Thebes are some colossal statues of Amunoph the Third, of which two still occupy their original site, and one of these has long been known under the name of the 'Vocal Memnon.' They stood on either side of the *dromos* leading to a temple built by that Pharaoh, and at intervals, between them and the temple, were other colossi, statues, and tablets, long since thrown down or mutilated, and nearly covered by the alluvial deposits of the inundation. The temple is now surrounded by alluvial soil, and the water and mud of the inundation extend to the distance of six hundred feet behind it. But when erected, about the year 1420 B.C., not only the body of the temple, but the dromos, or paved road leading to it, as well as the base of the colossi, were above the reach of the inundation, and the statues, which are still erect in their original position, were exposed to view, though now buried to their waist in the alluvial deposit.

"I have made the same observations respecting the extent of the land in other parts of Egypt, all confirming what I have stated, as might be reasonably expected, since the same causes necessarily produce the same effects; and I now proceed to show the origin of those erroneous notions which proclaim that the drifting sands have curtailed the limits of the arable land of Egypt, and that the desert, constantly encroaching on the soil, threatens to overwhelm the valley of the Nile, and already counteracts the beneficial effects of the inundation. In some parts of Egypt, as at Bahnasá, in lat. 38° 33′, at Kerdási, a little to the north of the Pyramids, at Werdán, still farther north, and a few other places, the sand of the Libyan desert has been drifted into the valley, and has encumbered the land with hillocks, spreading itself over the fields near the edge of the desert; and sometimes burying trees and buildings to the depth of several feet. This has been particularly the case about Bahnasá; and Denon, who visited it, and witnessed the effect of the sand in that quarter, spread the alarm of its invasion, which has been magnified into the annihilation of the arable land of Egypt. But this evil is only partial; and, as M. Regnier observes, in his *Memoir upon the Agriculture of Egypt*, published in the great French work, 'though many have spoken of the encroachments of the sand upon the cultivable soil, it appears to be much less considerable than is supposed; for otherwise many places indicated by ancient writers to have been on the borders of the desert, would now be distant from the irrigated land; and the canal of Joseph, after so many ages of bad government, would have been long since filled up.' In some places, he adds, this has happened, as at Werdán, in the province of Gizeh, where the sand has advanced to the distance of a league; but the position of the place, at the outlet of a gorge in the Libyan mountains, is perhaps partly the cause of this, an opinion which perfectly coincides with my own observation. In many places where valleys open upon the plain, the sand is found to accumulate and sometimes to form drifts upon the land, which, when no precautions are taken, by planting the bushy tamarisk, increase so far as to prevent the overflow of the Nile from covering a portion of the previously irrigated soil; but these incursions of sand are only partial, and in particular spots, bearing a very small proportion to the whole valley of Egypt."

Of the animals connected with the Nile, the crocodile and the hippopotamus are mentioned in Scripture, though the latter is not now often seen below the cataracts. The kine in Pharaoh's dream were probably buffaloes, which pasture among the high grass that clothes the islands of the Nile. "The husbandman," says Savary, "seated on the withers of the foremost, descends the banks of the river, smacks his whip, and leads the way; the whole herd follow, and lowing swim to pasture, blowing the water from their large nostrils. During the summer heats, they live in the Nile, lying among the waters up to the neck, and feeding on the tender herb that grows on its banks." "As the buffaloes," says Mr. Jowett, "rose out of the water, on the bank, I was struck with their large bony size. Their emerging brought to mind the passage Genesis 41. 1, 2, 'Behold, he stood by the river; and, behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow.' It was the very scene and the very country." The river also abounds in fish, after which the Israelites longed in their journey through the desert, (Numb. 11. 5;) and as it was a main article of subsistence, we see the force of the calamity predicted by Isaiah, (19. 8-10,) "The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish." In this prophecy is also mentioned another source of advantage arising from the river: "The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more." (Isai. 19. 7.)

The papyrus, one of the most celebrated vegetable productions of Egypt, was made use of for various purposes, chiefly to construct boats and manufacture paper. Small boats were formed almost wholly of papyrus, according to Pliny, having a piece of acacia tree for the keel. Similar boats are now used, the sides plastered with mud from the banks; and such doubtless was the ark of bulrushes, daubed with slime and pitch, (Exod. 2. 3,) in which Moses was laid. The sails of larger vessels were made of this material, as is mentioned by Herodotus; and to this Isaiah alludes (18. 2,) when he describes the Ethiopians sending ambassadors "by the sea, even in vessels of bulrushes upon the waters." But the most remarkable use made by the Egyptians of the papyrus was as a writing material. For this purpose it was not only employed by themselves, but was in such request both by the Greeks and Romans as to become an important article of export traffic.



The Papyrus.

The water of the Nile turned into blood, mentioned in Exodus 7. 14-25, was the first of the plagues of Egypt by which was demonstrated the superiority of Jehovah over their imaginary river gods. The Nile was religiously honoured by the Egyptians, and they valued themselves much upon the excellency of its waters, and esteemed all the natives of the river as in some degree sacred. A modern traveller says, "The changing of the river into *blood* in colour, I saw partially accomplished. For the first four or five days of the Nile's increase, the waters are of a muddy red, owing to their being impregnated with a reddish coal in the upper country; as this is washed away, the river becomes of a greenish-yellow for four or five days. When I first observed this, I perceived that the animalculæ in the water were more numerous than at any other period; even the Arabs would not drink the water without straining it through a rag: 'And the river stank, and the Egyptians could not drink of the water of the river.'" Some of the so-styled Rationalist commentators, who seek to reduce the miracles of Scripture to mere effects of ill-understood causes, are disposed to consider this as the discoloration referred to in the text; but to this there are insuperable objections. If it had been a common occurrence the Egyptians could not have been surprised or intimidated; and the water, while subject to this red discoloration, is so far from being unwholesome, that its turning red is a sign that it has become fit for use; for it is preceded by a greenish discoloration, during which the water is so corrupt and unwholesome that the natives confine themselves to the water which they preserve in cisterns. We must, therefore, admit the miracle according to the inspired record. In the narrative of the miracle it is said, v. 18, "The Egyptians shall lothe to drink of the water of the river;" the force of which expression is best seen when we consider that the excellent qualities of the water have been the theme of praise with travellers at all periods. Benjamin of Tudela, in the twelfth century, describes the water as both drink and medicine, and Saunderson, who was in Egypt in 1586-7, says, "Nilus water I think to be the profitablest and wholesomest in the world, by being both bread and drink to them; for bread there could be none without it. It breedeth no manner of disease in the body, as divers other waters doe; it hurteth not to drink thereof either troubled or cleere; for being brought to our houses, one mile and a half or two miles off, it cometh in warmer than blood, and troubled, seeming sandy; but standing all night in our jars of earth, it is very clear and cool in the morning, and so continueth in the house be the weather never so hot."

Sir John Gardner Wilkinson tells us that "The deity, or presiding genius of the river, was propitiated by the ancient Egyptians by suitable oblations, both during the inundation, and about the period when it was expected; and Seneca tells us that on a particular fête, the priests threw presents and offerings of gold into the river near Philæ, at a place called the veins of the Nile, when they first perceived the rise of the inundation. Indeed we may reasonably suppose that the grand and wonderful spectacle of the inundation excited in them feelings of the deepest awe for the Divine power to which they were indebted for so great a blessing.

"One of the most remarkable of their anniversary festivals was the Niloa, or invocation of the blessings of the inundation, offered to the tutelary deity of the Nile. According to Heliodorus, it was one of the principal festivals of the Egyptians. It took place about the summer solstice, when the river began to rise; and the anxiety with which they looked forward to a plentiful inundation, induced them to celebrate it with more than usual honour. Libanius asserts that these rites were deemed of so much importance by the Egyptians, that unless they were performed at the proper season, and in a becoming manner, by the persons appointed to this duty, they felt persuaded that the Nile would refuse to rise and inundate the land. Their full belief in the efficacy of the ceremony secured its annual performance on a grand scale. Men and women assembled from all parts of the country in the towns of their respective nomes, grand festivities were proclaimed, and all the enjoyments of the table were united with the solemnity of a holy festival. Music, the dance, and appropriate hymns, marked the respect they felt for the deity, and a wooden statue of the river god was carried by the priests through the villages in solemn procession, that all might appear to be honoured by his presence and aid, while invoking the blessings he was about to confer."

Even at the present day the rejoicings with which the rise of the river is hailed by all classes and sects of the population of Egypt, are excessive, and are spoken of by every traveller who has visited the country.

NIMRAH, נמרה (Numb. 32. 3,36,) a city of the Amorites, east of the Dead Sea, was rebuilt by the Gadites, and possessed by them. It is now represented by a village called Nymrein, standing on a small stream called Wadi Shoeh, the "waters of Nimrim" of Jeremiah. Jeremiah says "the waters of Nimrim were desolate," when those who fished in them, or the inhabitants on the banks thereof were cut off, or carried into captivity by the Assyrians and Chaldæans. (Jerem. 48. 34.) The prophet Isaiah (15. 6.) likewise speaks of the waters of Nimrim being desolate, Nimrah, also called Beth Nimrah, is supposed to have derived its name from the leopards which roamed about in that district.

NIMROD, נמרד (Gen. 10. 8,9,) the son of Cush, was the founder of the kingdom of Babylon. He was probably the youngest son of Cush. From the celebrity which he obtained in his day, the sacred historian makes distinct and special mention of him: "And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod, a mighty hunter before the Lord."

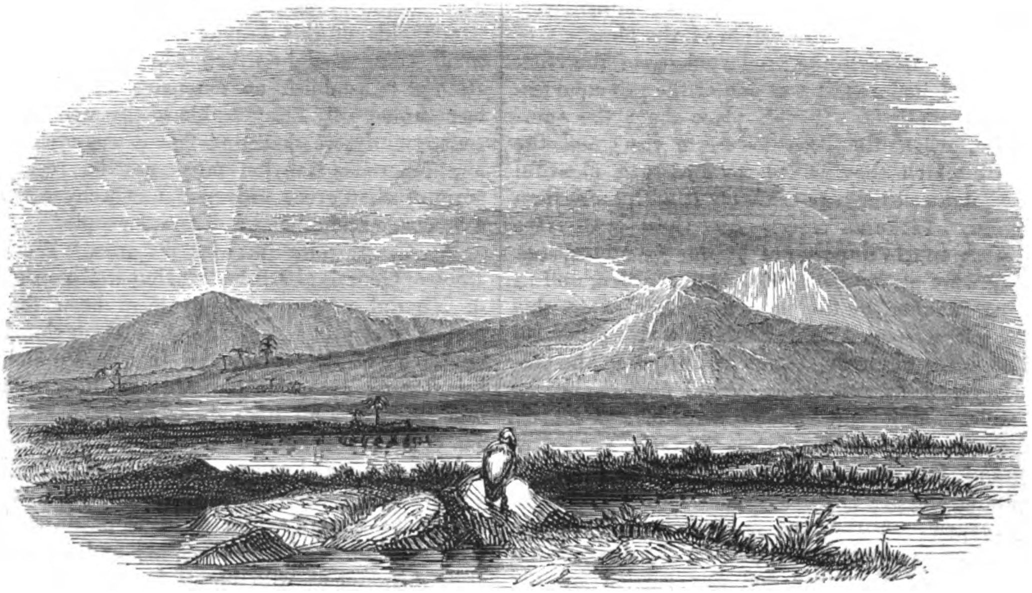
Professor Jahn observes, "After the dispersion which followed the unsuccessful attempt to build the tower of Babel, Nimrod, the celebrated hunter and hero, laid the foundation of the Babylonian kingdom. In consequence of the protection which he afforded to the people against wild beasts, he might have become by their own consent their leader and chief, or turning his weapons of hunting against men, he might have compelled them to submit to his dominion. His name seems to favour the latter supposition, נמרד *Nimrod*, from מרד *mered*, 'to rebel.' His empire extended from Babylon in Mesopotamia, towards the north, over Calneh (Ctesiphon), as far as Accad (Nisibis), and Erech (Edessa), including the whole land of Shinar. But however powerful this empire was for those times, we cannot suppose it to have been either populous or well organized. Even the four cities which are mentioned as the strongholds of this kingdom were nothing more than small villages slightly fortified. As this was the first attempt to establish an extensive domain, it must have been universally disagreeable to the men of that period; consequently, we shall find that it was of short duration, and Nimrod's Babylon must not be regarded as the germ of that great universal monarchy which began in a later age and among a different people."

Mr. Crosthwaite likewise remarks, "We have in the Book of Genesis (10. 8,) a brief but well-marked character of Nimrod, who appears to have been the first man among the posterity of Noah that deviated from the simplicity of the patriarchal institution, and sought to found more extensive authority on his personal talents and prowess. As his sphere of action was in or near the country since called Assyria, and as Babel is particularly mentioned as one of the places belonging to him, some authors have taken occasion from this circumstance to magnify him from a patriarchal shepherd chieftain into a mighty emperor; and to transform him from a hunter of wild beasts into a conqueror of kingdoms. They seem almost to have forgotten that Nimrod was the grandson of Ham, of a man who was married before the Deluge; and they have even gone so far as to confound him with Ninus, the great founder of the Assyrian empire, the conqueror of the East, who brought into the field nearly a million of soldiers.

"Dr. Hales speaks of Nimrod as a great conqueror, living in a populous age; but the Scripture, while it describes him as powerful in his day, explains this sufficiently, by calling him a great hunter, which character applies to a chieftain in the earliest stage of society, and to a country very thinly peopled; where wild beasts were the principal or only enemies, and the boldest hunter was the greatest hero. Nimrod's cities, if I mistake not, were what we should call walled villages; and probably not unlike many described by modern travellers in Asia and Africa."

Nimrod is said to have introduced the Zabian idolatry, or worship of the heavenly host; and after his death to have been deified, and supposed to be translated into the constellation of Orion, where attended by his hounds, Sirius and Canicula, he still pursued his favourite game, the Great Bear. It is highly probable also that the Assyrian Nimrod or Hindoo Bula, was also the prototype of the Grecian Hercules with his club and lion's skin. The Jerusalem paraphrast interprets the expression, "a mighty hunter before the Lord," as of persecution, a sinful hunting after the sons of men to turn them off from the true religion; but its more literal sense is no doubt the correct one.

NINEVEH, נינוה Sept. *Νινευι*, *Νινευη*, (Gen. 10. 11,) the capital of the Assyrian empire, was by the Greeks and Romans called Ninus. It was founded by Nimrod, or, as the text of Genesis 10. 11 is in the margin rendered, by Asshur, the son of Shem. The exact spot where Nineveh stood cannot now be ascertained, according to the prophecy of Nahum 1. 8; 3. 17, "With an overrunning flood, God has made an utter end of the place of it; its crowned have become like locusts, and its captains like the grasshoppers, which camp in the hedges in the cold day; but when the sun arises, they flee away, and their place is not known where they have been." The most probable opinion as to its situation, however, is that it lay on the east of the Tigris, not far from the river Lycus, a tributary of that stream, about three hundred miles north of Babylon. It seems that the city extended its length along the



Site of Nineveh.

eastern bank of the Tigris, while its breadth reached from the river to the eastern hills. Most ancient writers agree with Jonah in describing Nineveh as an "exceeding great city;" but as none of these writers lived till after its destruction their accounts are necessarily brief and incomplete. The best account we have is that furnished by Diodorus, who states that Ninus having surpassed all his ancestors in the glory and success of his arms, resolved to build a city, of such state and grandeur, that it should not only be the greatest in the world, but such as no sovereign coming after him should be easily able to exceed. Accordingly, having brought a vast number of his forces together, and provided the necessary treasure, and everything which his design required, he built near the Tigris a city very famous for its walls and fortifications. Its length was 150 stadia, its breadth 90, and its circumference 480. Diodorus adds that the founder was not disappointed in his expectations, for no one ever after built a town equal to it for the extent of its circumference and the stateliness of its walls. These were 100 feet high, and so wide that three chariots might be driven upon them abreast. There were 1500 towers upon the walls, all of them 200 feet high. Ninus appointed the city to be inhabited chiefly by the richest of the Assyrians; and freely allowed people from other nations to dwell there. He also granted to the citizens a large surrounding territory, and gave his own name Ninus to the city. Strabo and some other writers assert that Nineveh was more extensive than even Babylon. If we compare the dimensions assigned by Diodorus to Nineveh, with those which Herodotus (and Pliny after him) gives to Babylon, this is not correct, both having 480 stadia of circumference. But if we take any other measurement of Babylon than that of Herodotus, its circuit becomes ten or twelve miles less than that which Diodorus gives to Nineveh; for Ctesias makes the circumference of Babylon but 360 stadia; Clitarchus, 365; Curtius, 368; and Strabo, 385.

There appears to have been a Nineveh on the Euphrates, as well as one on the Tigris; but the former arose out of the latter. On the destruction by the Medes of the Nineveh built by Nimrod, there arose another city at no great distance from it, and this arising as it were from the very ruins of the other, was called by the same name. The prophet Jonah (3. 3; 4. 11,) gives us some idea of the population of Nineveh, when he informs us that there were "more than six-score thousand persons that cannot discern between their right hand and their left hand." Taking this as a proverbial expression, denoting children under the age of three or five years, we may, according to the usual rate of calculation, estimate the entire population at two millions. This is not by any means an extraordinary population for a town of such extent; the case is, indeed, so much otherwise, as to show that the great ancient cities of the East covered a vast extent of ground in proportion to their population, as in the present day do Pekin, Ispahan, and other modern cities. The great European capitals, too, taken in their largest extent, comprehending their environs, which include extensive parks, fields, gardens, and open grounds, furnish something like an equal number of people; for in 1831, London contained not less than 1,776,500 persons within a circle with a radius of eight miles from St. Paul's; and in 1829, Paris contained 1,013,000 persons within a circle of equal extent; and the population of both has since greatly increased.

The time of the prophet Jonah's preaching at Nineveh, and the magnitude of the city at that time, ought not to pass here unnoticed; that prophet is historically noticed in 2Kings 14. 25, about 825 B.C., but whether his mission to Nineveh was before or after that time we are nowhere informed. It may be asked, upon the supposition that the Assyrian greatness began about 840 to 860 years before the Christian era, how Nineveh could be so great and extensive in the time of Jonah? "The answer," Mr. Crosthwaite observes, "is found in the state of society, and the nature of an eastern government. A monarch like Belus, or Ninus, or Nebuchadnezzar, or Sesostris, returned from the conquest of several kingdoms, with a mountain of spoil and a host of captives, was not long in erecting a city of whatever size he pleased, on a navigable river, to facilitate the carriage of materials from places however distant."

The fortifications of Nineveh corresponded with its magnitude. So strong was this city from its situation and defences, that it was believed to be impregnable; which belief may indeed have been strengthened by an old prediction, that the city could never be taken unless the river became its enemy. Relying on this prediction, Sardanapalus made it his stronghold in his war with Arbaces the Mede. For three years it stood out the siege, but at length the river broke in, demolishing part of the wall, twenty stadia in length; whereupon Sardanapalus was thrown into such despair, that abandoning his capital to the enemy, he set fire to the palace, and perished amid his treasures, about B.C. 717. Diodorus says that Sardanapalus caused a large pile of wood to be raised in his palace, and heaping thereon all his gold, silver, and apparel, and collecting his eunuchs and concubines, he set fire to the pile, whereby all these persons, with himself, his treasures, and his palace were utterly consumed.

Under Tiglath Pileser Nineveh again became a royal city; but about 601 B.C. the Assyrian empire was finally subverted, when ruled by Chynaladan, on which occasion Nineveh was utterly destroyed. Smaller cities bearing the same name, have arisen on parts of its ancient site, but they have now all perished, and have left behind nothing but a few shapeless mounds scattered over the plain near Musul, so that the threatening is indeed fulfilled, "The Lord will make an utter end of the place thereof." (Nahum 1. 8.)

"The situation of Nineveh," says Rosenmüller, "was favourable for commerce. The Tigris, which communicated with the Euphrates by canals, and afterwards joined it before entering the Persian Gulf, opened up to Nineveh the whole of the south of Asia and the Southern Ocean. Hence the prophet Nahum says, (3. 16,) that Nineveh had more merchants than there are stars in the sky. And as Michaëlis remarks, the commercial intercourse between Eastern and Western Asia must have almost entirely been carried on by way of Nineveh, inasmuch as *there* were the bridges over the Tigris, a river, which at few other points admitted of their convenient erection. But, as is the case in all large and wealthy cities, there reigned here the greatest corruption of morals, on account of which the Hebrew prophets Nahum (3. 1 et seq.) and Zephaniah (2. 13-15,) foretold its destruction, (comp. Tobit 14. 13.)"

Like Babylon, Nineveh was employed by God as an instrument to chastise his people for their sins. Shalmaneser, one of its kings, after having reduced Samaria, the capital of the kingdom of Israel, carried away its inhabitants, and located them in distant provinces in his empire; and thus extinguished the kingdom of Israel, after it had existed separately from Judah about two hundred and fifty years. (2Kings ch. 17.) Sennacherib reduced to subjection Jerusalem, the capital of the kingdom of Judah, exhausted all its treasures, and grievously oppressed its inhabitants. (2Kings ch. 18.) Esarhaddon, another of its kings, having possessed himself of the land of Israel, sent some of his generals, with part of his army, into Judæa, to reduce that country likewise to subjection to him. They defeated Manasseh, took him prisoner, and carried him with them to Babylon. This will serve to account for the prominence of Nineveh in the prophecies of Holy Writ.

The uncertainty as to the site of so great a city as Nineveh is a striking corroboration of prophecy. The now generally received opinion fixes its site on the eastern bank of the Tigris, opposite Musul, and is supported by the traces of an extensive ancient city, marked by hills and ridges of ruin, the same as Babylon and other ancient towns of Assyria and Chaldæa. The long-continued state of desolation in which Nineveh has remained for ages might be illustrated from the successive notices of travellers and historians. Thus we are told of an occasion in A.D. 627, when the Emperor Heraclius defeated the Persians in a great action fought on the convenient battle-field afforded by the vacant site of Nineveh. Benjamin of Tudela likewise says that Al Mutsul (Musul) was separated only by a bridge from the ancient Nineveh; but Nineveh was utterly destroyed, although there were some streets and many castles within the ancient circuit, implying modern erections within the limits of the ancient city. Haitho, the Armenian, about A.D. 1300, also mentions Nineveh as being in total ruin. "Master John Cartwright," who was there in the latter part of the sixteenth century, after giving the substance of the ancient accounts of the great Nineveh, adds, "Now it is destroyed (as God foretold it should be, by the Chaldæans,) being nothing else than a sepulchre of herselfe." In a later age, Thevenot mentioned the great extent of its ruins; and Tavernier described the remains as "a heap of rubbish only." Kinneir says, "I examined these remains in November, 1810, and found them to consist of a rampart and fosse, forming an oblong square, not exceeding four miles in compass, if so much. I saw neither stones nor rubbish of any kind. The wall is, on an average, twenty feet high; and as it is covered with grass, the whole has a striking resemblance to some of the Roman entrenchments which are extant in England." The dimensions of the square as given by Major Kinneir, appear to be much too small; these mounds, however, do not by any means form the only indications of ancient ruin, for there are appearances of mounds and ruins extending for several miles to the southward, and others still more distinctly seen to the northward, though both are less marked than the mounds of the centre. The alleged tomb of Jonah is on the southernmost of these central mounds, which extends nearly east and west from the neighbourhood of the river. A Mohammedan village has been formed around the tomb. It seems that when openings are made in the soil-covered mounds, sections of sun-dried brick-work are exposed. The space between and about the central mounds is a level plain, over every part of which broken pottery and the other usual *débris* of ruined cities in this region are seen scattered about. Buckingham thus speaks of the view over the site obtained from the most northern of the central mounds: "As far as I could perceive from an elevated point of view, on the highest summit of Tel Ninoa, there were mounds of ruins similar to those near us, but less distinctly marked, as far as the eye could reach to the northward; and the plain to the eastward of us, or between the river and the mountains, had a mixture of large brown patches, like heaps of rubbish, seen at intervals, scattered over a cultivated soil."

Mr. Rich considers that it is impossible to determine what part of this site was occupied by the ancient Nineveh; he remarks that "In such a country it is not easy to say what are ruins and what are not, what is art, converted by the lapse of ages into a semblance of nature, and what is merely nature broken by the hand of time into ruins approaching in their appearance those of art." The remains obtained from the mounds are similar to those afforded by the mounds of Babylon; and this extends even to fragments of cuneiform inscriptions on stone, resembling, in every respect, those which Babylon offers. Mr. Rich is of opinion that these remains belonged to the same age and character, but "whether they belonged to Nineveh or some other city, is another question, and one not so easily determined."

Keith remarks, "The Book of Nahum was avowedly prophetic of the destruction of Nineveh; and it is there foretold that 'the gates of the river shall be opened, and the palace shall be dissolved.' 'Nineveh of old, like a pool of water, with an overflowing flood, he will make an utter end of the place thereof.' The historian describes the facts by which the other predictions of the prophet were as literally fulfilled. He relates that the king of Assyria, elated with his former victories, and ignorant of the revolt of the Bactrians, had abandoned himself to scandalous inaction; had appointed a time of festivity, and supplied his soldiers with abundance of wine; and that the general of the enemy, apprised by deserters of their negligence and drunkenness, attacked the Assyrian army while the whole of them were fearlessly giving way to indulgence, destroyed a great part of them, and drove the rest into the city. The words of the prophet were thus verified: 'While they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble full dry.' The prophet promised much spoil to the enemy: 'Take the spoil of silver, take the spoil of gold; for there is no end of the store and glory out of all the pleasant furniture.' And the historian affirms, that many talents of gold and silver, preserved from the fire, were carried to Ecbatana. According to Nahum, the city was not only to be destroyed by an overflowing flood, but the fire also was to devour it; and, as Diodorus relates, partly by water, partly by fire, it was destroyed. The utter and perpetual destruction and desolation of Nineveh were foretold: 'The Lord will make an utter end of the place thereof. Affliction shall not rise up the second time. She is empty, void, and waste. The Lord will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness. How is she become a desolation, a place for beasts to lie down in!' In the second century, Lucian, a native of a city on the banks of the Euphrates, testified that Nineveh was utterly perished; that there was no vestige of it remaining; and that none could tell where once it was situated. This testimony of Lucian, and the lapse of many ages, during which the place was not known where it stood, render it at least somewhat doubtful whether the remains of an ancient city opposite to Musul, which have been described as such by travellers, be indeed those of ancient Nineveh. It is, perhaps, probable that they are the remains of the city which succeeded Nineveh, or of a Persian city of the same name, which was built on the banks of the Tigris by the Persians, subsequently to the year 230 of the Christian æra, and demolished by the Saracens in 632. In contrasting the then existing great and increasing population, and the accumulating wealth of the proud inhabitants of the mighty Nineveh, with the utter ruin that awaited it,—the word of God (before whom all the inhabitants of the earth are as grasshoppers) by Nahum was, 'Make thyself many as the canker-worm, make thyself many as the locusts. Thou hast multiplied thy merchants above the stars of heaven; the canker-worm spoileth and flyeth away. Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day; but when the sun riseth they flee away, and their place is not known where they are,' or were. Whether these words imply that even the site of Nineveh would in future ages be uncertain or unknown; or, as they rather seem to intimate, that every vestige of the palaces of its monarchs, of the greatest of its nobles, and of the wealth of its numerous merchants, would wholly disappear; the truth of the prediction cannot be invalidated under either interpretation. The avowed ignorance respecting Nineveh, and the oblivion which passed over it for many an age, conjoined with the meagreness of evidence to identify it, still prove that the place was long unknown where it stood, and that, even now, it can scarcely with certainty be determined. And if the only spot that bears its name, or that can be said to be the place where it was, be indeed the site of one of the most extensive cities on which the sun ever shone, and which continued for many centuries to be the capital of Assyria, the 'principal mounds,' few in number, which 'show neither bricks, stones, nor other materials of building, but are in many places overgrown with grass, and resemble the mounds left by entrenchments and fortifications of ancient Roman camps,' and the appearances of other mounds and ruins less marked than even these, extending for ten miles, and widely spread, and seeming to be 'the wreck of former buildings,' show that Nineveh is left without one monument of royalty, without any token whatever of its splendour or wealth; that their place is not known where they were; and that it is indeed a desolation, 'empty, void, and waste,' its very ruins perished, and less than the wreck of what it was. Such an 'utter ruin,' in every view, has been made of it; and such is the truth of the Divine predictions."

NISAN, ניסן (Nehem. 2. 1,) a Hebrew month, partly corresponding to our March and April; and which sometimes takes from February or April, according to the course of the moon. It was the seventh month of the civil year; but was made the first month of the ecclesiastical year at the coming out of Egypt. The name Nisan was only substituted in the time of Ezra, and the return from the captivity of Babylon, and in the older books it is called אביב *Abib*. See MONTH.

NISROCH, נסרך (2Kings 19. 37; Isai. 37. 38;) Sept. *Μεσεραχ*, *Ασαραχ*, was an idol of the Assyrians, worshipped by Sennacherib. Various conjectures are offered respecting this deity, some writers referring it to the solar fire, others deriving the word from the Chaldee סרך *sarach*, an overseer, or president, while others refer it to the worship of the stars, and think that it means the planet Saturn.

NITRE, נתר *nether*. (Prov. 25. 20; Jerem. 2. 22.) This is the *νιτρον* or *λιτρον* of the Greeks, that is, the mineral alkali; the vegetable alkali is termed ברית *borith*. The former alkali, which is imported from Egypt, serves, when mixed with oil, as soap in the East to the present day. It is noticed as possessing an abstergent quality, in Jeremiah 2. 22, and as something perverse and useless, in Proverbs 25. 20. The word occurs nowhere else in Hebrew except in the above passages. Jerome, in his note on Proverbs 25. 20, identifies it with the famous natron of Egypt, observing that the word comes from Nitria, the name of the province in Egypt where that product was abundantly afforded. Whether the province took its name from the product, or the product from the province, is not very clear. This nitre, or natron, must not be confounded with the nitrate of potash, or saltpetre, to which the term is now most usually applied. The natron, or carbonate of soda, is derived from a chain of lakes to the south-west of the Delta. Their bed is a sort of natural trench, three or four leagues in length, the bottom of which is hard and stony. It is dry for nine months in the year; but in winter there oozes from the earth a water of a reddish violet colour, which fills the lake to the height of five or six feet; the return of the great heats causing this to evaporate, there remains a bed of this salt, two feet thick, and very hard, which is broken with bars of iron. These lakes also furnish common salt. The existence of natron, or carbonate of soda, is not confined to the deserts on the west of Egypt. On the eastern border of the Red Sea some traces of it may be found in the tepid waters of the Fountains of Moses, and in the hot waters of Hammam Faroma, and some efflorescences of natron have been noticed at Tor, and in the vicinity of Sherm, but it is not accumulated in any considerable quantities, but only such traces of it as these in places where the calcareous soil has been impregnated with marine salt. The interior of the deserts in the northern part of Sinai, towards Egypt on the one hand and towards Palestine on the other, offers here and there, after rains, slight efflorescences of natron, intermixed with marine salt.

Natron was much used by the Egyptians in the process of embalming. Herodotus, describing the various methods pursued, says, "They salt the body, keeping it in natron during seventy days; to which period they are strictly confined." Sir John Gardner Wilkinson observes, "Mummies, with ventral incisions prepared by natron, are likewise filled with resinous substances, and also asphaltum. The skin is hard and elastic: it resembles parchment, and does not adhere to the bones. The resins and bitumen injected into these mummies are little friable, and give out no odour. The countenance of the body is little altered, but the hair is badly preserved; what remains usually falls off upon being touched. These mummies are very numerous, and if exposed to the air, they become covered with an efflorescence of sulphate of soda. They readily absorb humidity from the atmosphere."

NO, NO-AMON. See THEBES.

NOAH, נח the son of Lamech, (Gen. 5. 29,) was the father of the post-diluvian world. Amidst the general corruption of mankind he found favour in the eyes of the Lord, and received a Divine command to build an ark for the saving of his house from the general deluge which the Lord was about to bring upon the earth. Influenced by faith in the Divine commands, he obeyed. See ARK; DELUGE.

After having left the ark, Noah offered, as a burnt sacrifice to the Lord, one of all the pure animals that had been preserved. His sacrifice was accepted, and the Lord promised to bring no more a deluge upon the earth. Noah lived after the deluge three hundred and fifty years, his whole life being nine hundred and fifty years. He died A.M. 2006, and left three sons, Shem, Ham, and Japheth, by whom the whole earth was overspread or peopled. (Gen. 9. 18,19; 10. 32.) The Apostle Peter calls Noah a preacher of righteousness, (2Peter 2. 5,) because, before the deluge, he was incessantly declaring, not only by his discourses, and unblameable life, but by building the ark, in which he was employed one hundred and twenty years, the coming of the wrath of God. (Matt. 24. 37.)

Jewish writers pretend that there were seven precepts given by God to the sons of Noah. They are as follows: (1.) That men should abstain from idolatry; (2.) That they should worship the true God alone; (3.) That they should hold incest in abhorrence; (4.) That they should not commit murder; (5.) Nor rob or steal; (6.) That they should punish a murderer with death; (7.) That they should not eat blood, nor anything in which blood is, consequently, nothing strangled. "Every one," says a Jewish writer, "that observes these seven commandments is entitled to happiness. But to observe them merely from a sense of their propriety, is deemed by Maimonides insufficient to constitute a pious gentile, or to confer a title to happiness in the world to come; it is requisite that they be observed, because they are Divine commands."

Noah, in the ancient mythologies, has been confounded with Saturn, Deucalion, Ogyges, the god Cœlus or Ouranus, Janus, Proteus, Prometheus, Vertumnus, Bacchus, Osiris, Vadimon, and Xisuthrus; of these only Saturn, Deucalion, and Osiris seem to call for any notice here.

The classical fable of Deucalion and his wife Pyrrha, is manifestly derived from the history of Noah. Deucalion, by the advice of his father, built an ark or vessel of wood, in which he stored all sorts of provisions necessary for life, and entered it with his wife Pyrrha, to secure themselves from a deluge that drowned nearly all Greece, almost all the people being destroyed, and none escaping but those who took refuge on the tops of the highest mountains. When the flood was over, Deucalion came out of his ark, and found himself on Mount Parnassus. There he offered sacrifices to Jupiter, who sent Mercury to him, to know what he desired. He requested that he might become the restorer of mankind, which Jupiter granted to him. He and Pyrrha were ordered to cast stones behind them, which immediately became so many men and women.

Mr. Christmas, in his *Universal Mythology*, remarks, "The driving of Saturn from heaven to earth is an apt representation of Noah's passage from one world to another, from the antediluvian world, which the poets universally represent as a golden age, but the period immediately before the deluge was that in which Noah had just succeeded to the patriarchal government, and he was therefore the lord of the golden age. Saturn's devouring his children is but a disguised mode of telling us how all the sons of time were prematurely destroyed when that general and awful visitation took place; three escaped the rage of the one, three escaped the judgment of the other. Saturn was the god of husbandry, and as such, as much as because a personification of time, he bore the scythe or sickle in his hand; he taught men to plant vines, and was seldom represented without the flowers and fruits of the earth in his aged hands.

"All this corresponds exactly with the history of Noah; 'and Noah began to be an husbandman;' he planted the vine, and to his cost drank the produce; he was rightly spoken of as an old man, for at the time of the flood he was six hundred years old, and lived to an age much greater than any of his descendants. The very name of the mountain upon which the ark rested, gives us a further reason for the identity of Noah and Saturn. Har-irad, the mountain of descent, would well apply to the residence of a god, who, cast down from his celestial dominions, became a monarch upon earth. These reasons seem sufficient, but, if not, it may be added, that a ship in which he had made a wonderful voyage, was, by no means, an unfrequent symbol of Saturn. The sons of Saturn, then, are the sons of Noah, and in exact accordance with this hypothesis, we find them dividing between them the whole earth. Japetus, king of heaven and earth, who answers to Jupiter in a later mythos, bears in his name a similarity to that of Japheth too close to be overlooked. One of the sons of the same being, under another name, was called by the Egyptians, Hammon, or Amoun, and we shall presently show the identity of Ham and Pluto. Neptune or Poseidon, seems to have no other resemblance to Shem, than that which is derived from being the son of Saturn. The division among the brothers, of Saturn's dominions, seems to have been conducted in such a manner, that heaven and earth fell to the eldest, Jupiter, Zeus, Japetus, or Japheth; the sea to the second, Poseidon, Neptune, or Shem; and hell to the youngest, Hades, Pluto, or Ham; but there appears no other reason to make Shem the ruler of the sea, than this, that there was no other domain left for him. The appointment of Ham, whose sons Cush and Mizraim, Phut and Canaan, were the colonizers of Africa and the Asiatic countries adjacent, was much more appropriately imagined. If Saturn be Noah, Pluto was one of his sons; and it is said, in a very ancient tradition, that Ham was a black man. Now, whether this legend be true or not, is not of the slightest consequence; opinions were built on traditions as well as on facts, and the blackness of the African race might be thought, perhaps, derived from their great ancestor. But by the old geographers the central parts of Africa were not only supposed to be very hot, but actually in a state of combustion; and we are gravely assured by some of the philosophers of antiquity, that it is impossible to pass the equator, for the whole earth is there on fire."

Mr. Crosthwaite is strongly opposed to the fancied identity of Noah and Osiris: he observes, "As to that view of the subject taken by the Rev. Mr. Faber and some other respectable writers, I cannot perceive any resemblance or coincidence whatever between the Scripture account of Noah and his family, and the Egyptian account of Osiris and his family. Some commentators have thought that the Scripture account of Noah planting a vineyard, and making too incautious an experiment with its produce, is sufficient ground for identifying him with the Dionysius or Bacchus, or Osiris of the heathen world. But they would certainly not admit such a course of reasoning on any other subject; such a monstrous departure from every sound rule of criticism, as to identify a great military character, profligate in the extreme, glorying in vice of every kind, and an habitual drunkard; I say to identify such a character with one absolutely opposite in everything, with one set before us in Scripture as a pattern of holiness, a preacher of righteousness, merely because it is recorded of him that once in his life he was intoxicated. Moreover, it does not seem at all probable, that if the events referred to occurred so far back as the time of the general Deluge, we should find no mention of them in Scripture during sixteen hundred years; or, if we take the longer chronology, during two thousand three hundred years, that is, from the time of the Deluge to the year B.C. 713, although our Scriptures are the brief public authentic records, religious and political, of the country immediately adjoining; with which country there was also a very constant intercourse; and as the Israelites were exceedingly prone to copy the idolatrous practices of the neighbouring nations, it seems incredible that this would not sooner have gained a footing among them. The name Ham, or rather Cham, חם has been thought by some to be meant by Ammon אמון the object of Egyptian worship. But if that were the case, we should certainly have had some notice of it in Scripture, before the time of the prophet Nahum, B.C. 713. Nor indeed ought we to build much on the similarity of two names, in which, as every beginner in Hebrew knows, there is only one letter coincident, the solitary letter מ *m*."

NOB, נב (1Sam. 22. 11,19; Nehem. 11. 32; Isai. 10. 32;) Sept. *Νομβα*, a sacerdotal city in the tribe of Benjamin, not far from Jerusalem; where Doeg, by the order of Saul, murdered all the families of the eighty-four priests, who were slain with Abimelech. (1Sam. ch. 22.) Sennacherib halted at this place when marching to besiege Jerusalem. (Isai. 10. 32.) The children of Benjamin dwelt here after the captivity, (Nehem. 11. 32,) but no traces of the place now remain.

NOBLEMAN, *βασιλικος*. (John 4. 46.) This word may mean a courtier or servant of the king, as the Syriac and Arabic versions render it; and hence some writers have conjectured that this nobleman or royal servant was Chuza, Herod's steward, whose wife afterwards became an attendant on Jesus, (Luke 8. 3,) and is thought to have been converted on this occasion; but this is purely conjectural.

NOD, LAND OF, נוד (Gen. 4. 16,) the country into which Cain went and dwelt after the murder of his brother Abel, the situation of which it is, of course, impossible now to ascertain, though numerous conjectures have been hazarded on the subject. Some writers think it was Susiana, others are of opinion it was Arabia Deserta; but most modern authorities agree that Nod is only an appellative name, the word signifying flight or banishment, and therefore wherever the country was situated in which Cain resided, it was in after-ages called the Land of Nod, or the land of the banished man. Rosenmüller observes, "When Cain after the murder of his brother went forth from the presence of Jehovah, he settled in the Land of Nod, which lay to the east of Eden. The word Nod signifies in Hebrew, wandering, flight, banishment; and the region doubtless obtained that name from the circumstance of the fratricide having been condemned by God to wander as a fugitive or exile. The Chaldee interpreters render the word Nod, not as the proper name of a country, but as an appellative applied to Cain himself, signifying a vagabond or fugitive, and read, 'He dwelt as a fugitive in the land;' but the Hebrew reads expressly, 'He dwelt in the Land of Nod.'"

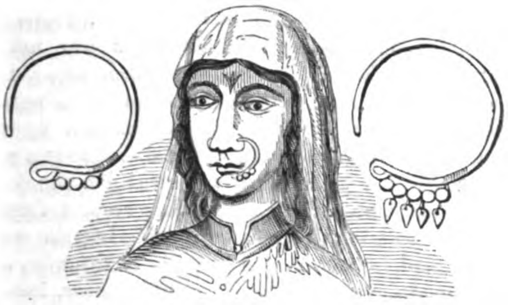
NOON, צהרים *tsaharaim*, (Gen. 43. 16,) *ημερας μεσης*, mid-day. (Acts 26. 13.) The word in Hebrew occurs in the dual form, and means properly, double light. We understand by the word, the middle time of the day when the sun is highest in his daily course, in modern language when he is direct south, on the meridian of any place, and in this sense it is used in 1Kings 18. 29; Psalm 55. 17. This time of the day being the brightest is made a subject of comparison in several places of Scripture. (Job 5. 14; Psalm 37. 6.) The Apostle Paul says, the brightness in which he beheld the Lord Jesus was superior to that of the sun at noon. (Acts 26. 13.) See Afternoon; Days; Hours.

NOPH. See Memphis.

NORTH, צפון *tsaphon*. (Gen. 28. 14.) This word signifies the north, the regions of the north, and it is also used for the north wind. (Cantic. 4. 16.) As it was customary for the Hebrews to consider the cardinal points of the heavens in reference to a man whose face was turned towards the east, the north was consequently on his left hand.

From the suffocating heat of the south wind, which is felt more or less in all Oriental regions, Professor Paxton proposes to read the passage in Canticles thus, "Arise, O north wind, (retire thou south,) blow upon my garden, let the spices thereof flow forth, that my beloved may come into his garden, and eat his pleasant fruits." No traveller, as far as he can discover, gives a favourable account of the south wind; it could not therefore be an object of desire. "In Proverbs 25. 23, it is said, 'The north wind driveth away rain.' At Aleppo, the coldest winds in the winter are those that blow from between the north-west and the east, and the nearer they approach to the last-mentioned point, the colder they are during the winter and part of the spring. But from the beginning of May to the end of September, the winds blowing from the very same points bring with them a degree and kind of heat which one would imagine came out of an oven. Dr. Russell mentions at Aleppo, in May, that during the north and east winds, the weather is not only most oppressively hot to the senses, but the mercury also is raised several degrees. Also in June, when the breezes fail, the weather becomes extremely hot, but by no means so oppressive as when the wind blows from the north, the north-west, the east, the north-east, or south-east."

NOSE-JEWEL, נזם *nezem*. (Gen. 24. 22; Isai. 3. 21.) This word refers to the nose-jewel worn by the ladies of the East at the present day; our version renders it in Genesis 24. 22 "a golden ear-ring," but here the sense is evidently misunderstood, as also at verse 47, where Abraham's servant, speaking of Rebekah, says, "And I put the ear-ring upon her face;" the passage should read, "and I put the ring in her nose." In Isaiah 3. 21, our translators have caught the right meaning, being nose-rings, or as Bishop Lowth renders the words, "the jewels of the nostril." These were rings set with jewels, pendent from the nostril, like ear-rings from the ears, by holes bored to receive them. Ezekiel enumerating the common ornaments of women, of the first rank, distinctly mentions the nose-jewel, (Ezek. 16. 12, marginal reading,) and in Proverbs 11. 22, there is a manifest allusion to this kind of ornament, which shows that it was in use in the time of Solomon.



Eastern Nose-Jewel.

Roberts informs us, that "Nearly all the females of the East wear a jewel of gold in their nostrils, or in the septum of the nose; and some of them are exceedingly beautiful, and of great value. The Oriental lady looks with as much pleasure on the gem which adorns her nose, as any of her sex in England do upon those which deck their ears." Callaway, in his *Oriental Observations*, likewise says, that "In the East Indies, a small jewel, in form resembling a rose, ornaments one nostril of even the poorest Malabar women."

NOSTRIL, אף *aph*, (Gen. 2. 7,) nose or nostril. It is said in Job 4. 9, "By the blast of God they perish, and by the breath of his nostrils are they consumed." Roberts, in illustration of this passage, observes, "When people in India are angry, they distend their nostrils and blow with great force; the action may be taken from some animals, which when angry blow violently through their noses. Of a man who is much given to anger, it is said, 'That fellow is always blowing through his nose.' 'You may blow through your nose for a thousand years, it will never injure me.' 'Go not near the breath of his nostrils, he will injure you.'"

NOTHING, לא *lo*. Idols are often termed in the Scriptures "nothing." Thus Amos addresses the idolatrous Israelites, "Ye which rejoice in a thing of nought." (6. 13.) And in Esther (Apoc.) 14. 11, we have the prayer, "O Lord, give not thy sceptre unto them that be nothing;" deliver not over thy people to those gods that are nothing. St. Paul likewise says, "We know that an idol is nothing in the world." (1Cor. 8. 4.) See Aven.

NUMBER, ספר *saphar*. (Gen. 34. 30.) This word signifies a reckoning of persons or things, whether they be few or many.

Besides the numberings of the Israelites by Moses under Divine authority, we read of an enumeration by David, which is treated as a sin, and therefore demands an examination. In the Second Book of Samuel, (ch. 24. 1-4,) it is said, "And again the anger of the Lord was kindled against Israel, and he [i. e., as in margin, Satan,] moved David against them, to say, Go, number Israel and Judah. For the king said to Joab, the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people. And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it; but why doth my lord the king delight in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host; and Joab and the captains of the host went out from the presence of the king to number the people of Israel."

Various opinions have been offered as to the sin of David in this transaction. The general opinion seems to be that the act of taking a census was in itself culpable, as intimating a sinful pride in the king in contemplating the probable number of his subjects; and strange as it may appear, this opinion had at first considerable weight in rendering the people in most European countries averse to enumerations of the population when such things began first to be seriously entertained by the different European governments. The fallacy of such an opinion is, however, shown by a simple reference to the fact that, under Moses, two enumerations of the population were taken by the express command of God himself. Most Biblical scholars now concur in the following explanation. At the time referred to, David probably coveted an extension of empire; and having through the suggestion of an adversary, given way to this evil disposition, he could not well look to God for help, and therefore wished to know whether the thousands of Israel and Judah might be deemed equal to the conquest which he meditated. His design was to force all the Israelites into military service, and engage in the contests which his ambition had in view; and as the people might resist this census, soldiers were employed to make it, who might not only put down resistance, but also suppress any disturbances that might arise.

Michaëlis appears to support this view, and observes, "If Moses pre-supposed the lawfulness of this measure, and did actually twice number the people, wherein consisted David's sin when he did the same? Yet the Bible says that he actually did sin in this matter, and was punished for it by God, with a pestilence which lessened the sum of the people numbered by 70,000. The history of this event is given in 2Samuel ch. 24, and 1Chronicles ch. 21; and these passages I must beg the reader to peruse if he wishes to understand what follows. The common opinion is, that David offended God by his pride, and his desire to gratify it, by knowing over how many subjects he was king. This is, perhaps, the worst explanation that can be given of the unlawfulness of his order. Were God to punish by pestilence every ambitious notion in the hearts of kings, and every sin they commit in thought, pestilences would never cease. It must, besides, appear very strange indeed how such a man as Joab should have expressed so great an abhorrence at a sin that consisted merely in pride of heart, and have so earnestly dissuaded David from it. Yet he thus remonstrates with him, saying, 'May God multiply the people a hundred fold that the king may see it; but wherefore will the king urge this measure?' Or, as we read in Chronicles, 'May God multiply the people a hundred fold. They are entirely devoted to the king's service. But why seeketh the king to do this? and why should guilt be brought upon Israel?' Notwithstanding this remonstrance, however, the king, we are told by both historians, repeated his command with so much rigour, that Joab found it necessary to carry it into execution. Now Joab was not, on other occasions, a man of narrow conscience. He had already deliberately planned, and, in cold blood, perpetrated, two murders, merely to rid himself of rivals. And when David gave him the hint to place Uriah in the post of danger, he was by no means squeamish, but immediately planned and commenced an attack, in which, besides Uriah, a great number of his bravest soldiers were slain. His conscience could not, therefore, be incommoded by a mandate relative to a matter in itself lawful, and where the sin, in whatever it consisted, lay altogether hid in the king's ambitious heart. What he hesitated, therefore, about doing, must have appeared, in his own eyes, something more serious than bare murder. Josephus has, however, hit upon an idea which may by some be thought to account, somewhat more probably than the opinion now mentioned, for the guilt which David is said to have incurred on this occasion. 'David,' says he, 'made the people be numbered, without exacting for the sanctuary the half-shekel of poll-tax enjoined by the Mosaic law.' But this idea loses all its weight if I am right in my opinion that Moses enjoined the exaction of the half-shekel, not upon every occasion of a census, but merely on the first; and even allowing me to be wrong in this, and the common exposition of the statute, in the time of Josephus, to be the more correct one, still the notion of Josephus is certainly inadmissible here. For neither in Samuel nor Chronicles do we find the least mention of the half-shekel, nor does David forbid the payment of it, but only orders the people to be numbered; so that every conscientious person had it in his power to pay it of himself, and the high-priest to demand it in virtue of his office. At any rate, David's census appears in this respect altogether as blameless as Moses' second one, in the account of which (Numb. ch. 26,) not a word is said concerning the poll-tax. Nor do Joab and the other generals here represent to the king that he ought to order the payment of the half-shekel, but only entreat him to desist from the census itself. And finally David, who had amassed so many millions of shekels, (1Chron. ch. 29,) and, to the manifest prejudice of his own family, destined so much for building a temple, must actually have been in the delirium of a fever, if, contrary to all his other views, he had not had a desire to grant for the future erection of that edifice, projected by himself, the half-shekel payable on the census, which was a mere trifle compared to his own donations, and came not out of his own purse.

"But as far as I can understand the story, David caused the people to be numbered, neither out of that prudent solicitude which will always actuate a good king, nor yet out of mere curiosity, but that by means of such a census they might be enrolled for permanent military service, and to form a standing army; the many successful wars he had already carried on having filled his mind with the spirit of conquest. We find at least that the enumeration was ordered to be carried on, not as had before been usual, by the priests, but by Joab and the other generals; and the very term here used, ספר *saphar*, *numeravit*, *scripsit*, includes also in itself the idea of numbering for military service, and is, without any addition, equivalent to our German military term *enrolliren*, to enrol or muster. This, indeed, is so much the case, that *ha-sopher*, הספר 'the scribe,' is that general who keeps the muster-rolls, and marks those called on to serve. In like manner the officers are termed ספרים *sopherim*, scribes. David's sin, therefore, or rather, not to speak so theologically, but more in the language of politics, his injustice and tyranny towards a people who had subjected themselves to him on very different terms, and with the reservation of many liberties, consisted in this. Hitherto the ancient and natural rule of nations, *Quot cives, tot milites*, had certainly been so far valid as that, in cases of necessity, every citizen was obliged to bear arms in defence of the state. Such emergencies, however, occurred but very rarely; and, at other times, every Israelite was not obliged to become a soldier, and in peace, for instance, or even during a war not very urgent, subject himself to military discipline. David had made a regulation that, exclusive of his life-guards, 24,000 men should be on duty every month by turns; so that there were always 288,000 trained to arms within the year; which was certainly sufficient for the defence of the country, and for commanding respect from the neighbouring nations, especially considering the state of the times, and the advantages in point of situation which David's dominions enjoyed. It would appear, however, that he did not think this enough. Agitated in all probability by the desire of conquest, he aspired at the establishment of a military government, such as was that of Rome in after times, and at subjecting, with that view, the whole people to martial regulations; that so every man might be duly enrolled to serve under such and such generals and officers, and be obliged to perform military duty at stated periods, in order to acquire the use of arms. Whether such a measure, if not absolutely necessary to the preservation of the state, be a hardship on the people, every man may judge from his own feelings, or even from the most recent history of certain nations. For even in a country where the government is purely monarchical, and the people extremely martial, and the frontiers of which, from the uncompactness of its territories, are not like those of the Israelitish empire, surrounded and secured by mountains or deserts, the enrolment of every individual for military service, introduced forty years ago, has been of late spontaneously abolished by a very warlike sovereign, because he found that it was too oppressive, and furnished a pretext for a multitude of extortions. Now if this was David's object, it is easy to conceive that Joab, although in private life a very bad character, and twice guilty of murder, might yet have as much patriotism, or rather political sagacity, as to deprecate, in the most energetic terms, the execution of a royal mandate, the effect of which would have been to bring a free people under the worst military despotism. Very bad consequences were to be apprehended if the subjects should not prove sufficiently patient to submit to such an innovation. The army, however, devoted as it was to David, and approved as was its valour in many campaigns, may, perhaps, have effected their patient submission; and, in fact, the expression, 2Samuel 24. 5, 'And they,' that is, Joab and the other generals, to whom the task was committed, 'encamped near Aroer,' appears to insinuate that this enumeration, or rather this enrolment of the people, required the support of a military force. What David intended, Uzziah, his successor in the eighth generation, may perhaps have accomplished. The martial measures of that prince (2Chron. 26. 11-14,) are not commended; the prophet Isaiah (ch. 2. 5-8,) seems rather to describe them in the language of censure. It is to be observed, however, that the enrolment of the whole people by David, and by Uzziah, is by no means one and the same thing. The former ruled over a powerful nation, wherein there were nearly a million and a half of people able to bear arms, and which had a compact and secure frontier from the Euphrates to the Mediterranean; so that for the safety of the state, no such oppressive measure was requisite. But Uzziah had under him only two tribes, consisting probably of about 300,000 men, and his territories were not rounded, nor the frontiers distinct and strong. Here, therefore, that measure might be necessary for self-defence, or, at any rate, admit of a sufficient apology, which, in David's time, was quite needless, and if strictly enforced, must have proved absolutely tyrannical."

The word "number" is also used in a figurative sense in the Scriptures, as "Teach us to number our days," (Psalm 90. 12,) that is, teach us to seriously consider how frail, and short, and uncertain our life is.

NUMBERS. Various ideas in symbolical language in the Scriptures are connected with numbers, thus; two, signifies a few: "A man shall nourish two sheep." (Isai. 7. 21.) "I am gathering two sticks." (1Kings 17. 12.) Three, or third, signifies greatness, excellency, and perfection: "In that day shall Israel be the third with Egypt and Assyria;" (Isai. 19. 24;) that is, as the prophet immediately explains, great, admired, beloved, and blessed. Four, has reference to the universality of the matters comprised therein; "The four corners of the earth," (Isai. 11. 12,) denote all parts of the earth: "Upon Elam, (or Persia) will I bring the four winds, from the four quarters of the earth;" (Jerem. 49. 36.) that is, all the winds. In Ezekiel 7. 2, the four corners of the land, signify all parts of the land of Judæa. Seven, includes a large and complete, yet uncertain and indefinite number. It is of very frequent occurrence in the Apocalypse, where we read of the seven spirits of God, seven angels, seven thunders, seven seals, &c. Ten refers to many, as well as that precise number. In Genesis 31. 7,41, ten times are many times; in Levit. 26. 26, ten women are many women. See also Daniel 1. 20; Amos 6. 9; Zechariah 8. 23.

NUMBERS, BOOK OF, a book of the Old Testament, being the fourth of the Pentateuch, or five books of Moses. The Jews generally call this book וידבר *Vayedabbir*, "And he spake," because it commences with that word in the original text; and there are some who call it במדבר *Bemidbar*, "In the Desert," which is the fifth word in the first verse, because it relates the transactions of the Israelites in the wilderness. The Septuagint calls it *Αριθμοι*, which appellation was adopted by the Greek fathers; and by the Latin translators it was termed *Numeri*, or numbers, whence our English title is derived; because it contains an account of the numbering of the children of Israel, related in chapters 1-3 and 26. It appears from chapter 36. 13 to have been written by Moses in the plains of Moab. Besides the numbering and marshalling of the Israelites for their journey, several laws in addition to those delivered in Exodus and Leviticus, and likewise several remarkable events, are recorded in this book.

The object of the Book of Numbers appears to be, to transmit to posterity, for a perpetual example, the providential care of the Almighty over the Israelites, during their wanderings in the wilderness, and the temptations and murmurings there by which they provoked and offended Him; so that at length they were not permitted to enter into his rest. (Psalm 95. 11.) St. Paul in warning the converted Hebrews expressly states that they could not enter into the land of Canaan "because of their unbelief," (Heb. 3. 19,) and in 1Corinthians 10. 1-11, he states, that "all these things happened unto them for ensamples, and they are written for our admonition."

This book contains only one prediction concerning the Messiah, (Numb. 24. 17,19,) and this Rosenmüller and some other eminent Biblical critics have erroneously contended cannot apply to Jesus Christ. The passage, it is admitted, in its primary and literal meaning, intimates that from the people of Israel should arise a mighty prince, who would obtain an entire conquest and bear rule over the kingdoms of Moab and Edom; and this was fulfilled in David, for it is expressly recorded of him, that he finally subdued those nations. (2Sam. 8. 2,14.) But in its full import it has invariably been considered as referring to that glorious Personage, of whom David was a type and a progenitor: it is, in fact, a prediction of the final and universal sway of the Messiah, when the middle wall of partition shall be broken down, and both Jews and Gentiles become one fold under one Shepherd. This explanation accords with many other prophecies concerning the Saviour, which in similar language describe Him as acquiring dominion over heathen countries, and destroying the enemies of the Church: and it is observable that, in several of these ancient predictions, some particular opposers, as the Moabites and Edomites, are put for the "adversaries of the Lord" in general. (Psalm 2. 8; 72. 8; 110. 6; Isai. 11. 14; and 25. 10.) In this passage Dr. Hales observes, that Balaam, in prophetic vision, describes the remote coming of Shiloh, under the imagery of a star and a sceptre, or an illustrious prince. Though it was foretold that "the sceptre should depart from Judah" at his coming, this prophecy confirms to him a proper sceptre of his own; and Our Lord claimed it when He avowed himself a "king" to Pilate, but declared that his "kingdom was not of this world." (John 18. 36,37.) This branch of the prophecy was fulfilled about 1600 years after; when, at the birth of Christ, "the Magi from the East," who are supposed by Theophylact to have been the posterity of Balaam, came to Jerusalem, saying, "Where is He that is born king of the Jews? for we have seen his star in the East, and are come to worship him." (Matt. 2. 1,2.)

The period embraced in this book extends from the early part of the second year after the Exodus to the beginning of the eleventh month of the fortieth year after that event; it therefore comprehends a period of thirty-eight years and nine or ten months. The events recorded, however, seem chiefly to have taken place towards the beginning and the end of this period. The Israelites still remain at Sinai till chapter 11, where it is mentioned, that on the twentieth day of the second month of the second year, they were directed to remove and advance towards the Promised Land. They proceed as far as Kadesh on its borders, where we find them in chapter 13. 26, and where, on account of gross rebellion, the nation was sentenced to wander in the desert for forty years, till the existing generation should have died away. (ch. 14.) It is impossible to determine at what part of this period the laws were given, and the transactions occurred, which are recorded in the ensuing chapters, till chapter 20, when, towards the end of the period, we find the Israelites again at Kadesh, taking steps to enter Canaan. The remainder of the book relates the transactions in their retrogressive march from Kadesh to the Promised Land, on the borders of which, "in the plains of Moab by Jordan near Jericho," the book leaves them at its close. According to the Jewish division, this portion of Holy Writ contain ten paraschioth or chapters; in our Bibles it consists of thirty-six chapters, which comprise four principal parts or sections.

"Few passages," observes the Rev. T. H. Horne, "have more exercised the ingenuity of Biblical critics than 'the Book of the Wars of the Lord,' mentioned in Numbers 21. 14. Aben Ezra, Hottinger, and others, are of opinion that it refers to this book of the Pentateuch, because in it are related various battles of the Israelites with the Amorites. Hezelius, and after him Michaëlis, think it was an Amoritish writing, containing triumphal songs in honour of the victories obtained by Sihon, king of the Amorites, from which Moses cited the words that immediately follow. Fonseca and some others refer it to the Book of Judges. Le Clerc understands it, of the wars of the Israelites who fought under the direction of Jehovah, and instead of 'book,' he translates it with most of the Jewish doctors 'narrative;' and proposes to render the verse thus: 'Wherefore, in the narrative of the wars of the Lord, there is (or shall be) mention of what he did in the Red Sea, and in the brooks of Arnon.' Lastly, Dr. Lightfoot considers this book to have been some book of remembrances and directions, written by Moses for Joshua's private instruction, for the prosecution of the wars after his decease. (Exod. 17. 14-16.) The subject, however, seems involved in obscurity, and no solution can be arrived at that does not present difficulties."

NUN, נ the fourteenth letter of the Hebrew alphabet, and, as a numeral, equivalent to fifty. The name נון designates in Syriac, Chaldaic, and Arabic, a fish. This is not applicable to the square figure, and to apply it to the final figure, which is of later origin, ought not to come into consideration. In the Phœnician alphabets, it has mostly a curved form, (similar to the square Lamed,) but its form in the original alphabet was perhaps more applicable to the signification.

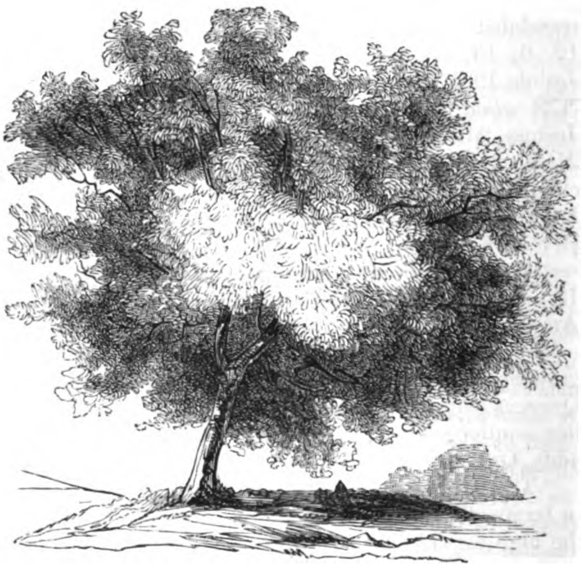
NUPTIAL CEREMONIES. See Marriage.

NURSE, מנקתה *miniktah.* (Gen. 24. 59.) The nurse in an Eastern family is always a person of some importance. Modern travellers inform us that in Syria she is considered as a sort of second parent, whether she has been foster mother or otherwise. She always accompanies the bride to her husband's house, and where she becomes her chief adviser and confidant. This is the more frequently the case when the husband's abode is distant from that of the bride's parents. From her influence over the young woman's mind, the nurse is seldom in much favour with the husband.

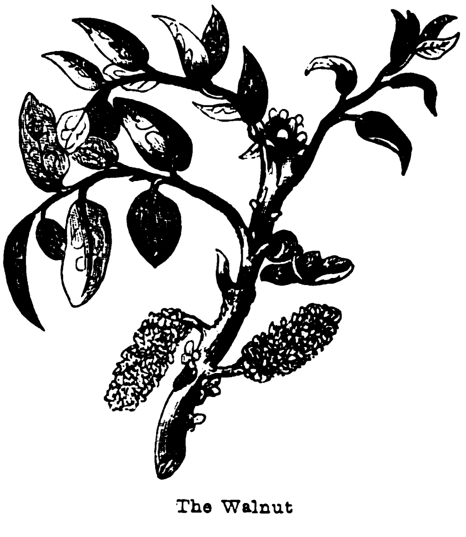
In the above passage in Genesis, we read in reference to the mission of Abraham's servant to obtain a wife for Isaac, that "they sent away Rebekah their sister and her nurse, and Abraham's servant and his men." "How often," says Roberts, "have scenes like this led my mind to the patriarchal age! The daughter is about for the first time to leave the paternal roof; the servants are all in confusion; each refers to things long gone by, each wishes to do something to attract the attention of his young mistress. One says, 'Ah! do not forget him who nursed you when an infant;' another, 'How often did I bring you the beautiful lotus from the distant tank! Did I not always conceal your faults?' The mother comes to take leave. She weeps and tenderly embraces her, saying, 'My daughter, I shall see you no more; forget not your mother.' The brother enfolds his sister in his arms, and promises soon to come and see her. The father is absorbed in thought, and is only aroused by the sobs of the party. He then affectionately embraces his daughter, and tells her not to fear. The female domestics must each smell the poor girl, and the men touch her feet. As Rebekah had her nurse to accompany her, so, at this day, the aya, the nurse, who has from infancy brought up the bride, goes with her to the new scene. She is her adviser, her assistant and friend; and to her she will tell all her hopes and all her fears."

In many parts of Hindostan there are mosques and mausoleums built by the Mohammedan princes, near the sepulchres of their nurses. They are excited by a grateful affection to erect these structures in memory of those who with maternal anxiety watched over their helpless infancy.

NUTS, בטנים *batanim,* (Gen. 43. 11;) Sept. *τερεβινθον*. The nuts here referred to are generally supposed to be the pistachio nut, the fruit of the *Pistacia vera* of Linnæus, a kind of oblong nut, resembling hazel nuts, but in a double shell, and flat on one side. The tree, when laden with clusters of ripe nuts, makes a fine appearance, but at other times is far from being handsome, since the branches are crooked and ramify in a rude and irregular manner. The pistachio-tree is not much cultivated in Palestine, although found there growing wild in some very remarkable positions, as on Mount Tabor. The tree is of the same genus with the terebinth. "The fruit," (nuts,) Russell observes, "which it produces in Syria, are very far superior to those which it affords in any other quarter. It was from Syria that the tree was introduced by Lucius Vitellius, in the reign



Pistachio Tree.



The Walnut

of Tiberius, and Galen mentions Berrhœa (Aleppo) as being famous for this fruit in his time. Besides a considerable consumption of them at home, large quantities are exported to Europe. The fruit loses much of its beauty by drying, but perhaps improves in flavour. The tree, when laden with clusters of smooth ripe nuts, of a beautiful pale bluish colour, makes an elegant appearance. The trunk, which is proportionably short, is about three, or three and a half feet in circumference. The female tree, when not engrafted, bears a small nut of little value. The pistachio-nuts are of various sizes; the kernel is alike green in all; the outer husk is of different colours, from almost entirely white to a red; but these two colours are commonly blended, and the varieties are produced by engraftment. The pistachio delights in a dry soil. As the male and female flowers grow on separate trees, it is necessary, for the fecundation of the nut, that a male should be planted at intervals among the female trees. At the back of a house belonging to an English gentleman at Aleppo, stood a very flourishing pistachio-tree, which was almost every year laden with nuts of the fairest appearance, but perpetually without kernels. Its solitary situation was considered by the gardeners as the only cause of this."

The אגוז *aguz*, mentioned in Canticles 6. 11, rendered "nut," by the Septuagint, Vulgate, the Hebrew interpreters, and also in our version, should, says Dr. Shaw, have been specified, and called "walnuts," which in the Persic are called *guz*, or *goz;* and in Syriac and Arabic, *djauz*. In the Hebrew word, the א *aleph*, is formative.

NYMPHAS, *Νυμφας*, (Coloss. 4. 15,) the name of a Christian mentioned by St. Paul as having a church in his house.

OAK. The oak (*Quercus*) is one of the largest and most durable of forest trees. In our version its name has been applied indiscriminately to various kinds of trees, which Celsus, in his *Hierobotanica*, has been at some pains to distinguish, and in which he has been followed by most modern translators and interpreters. Thus he thinks that the terebinth-tree is indicated in all the following passages: איל *ail*, Genesis 14. 6;—איל־פארן *ail-paran;*—אילים *ailim*, Isaiah 1. 29; 57. 5; אילון *ailon*, Joshua 19. 43; 1Kings 4. 9;—אלון *alon*, translated "plain," in the following places: Genesis 12. 6; 13. 18; 14. 13; 18. 1; Deuteronomy 11. 30; Joshua 19. 33; Judges 4. 11; 9. 6,37; 1Samuel 10. 3;—אלה *alah*, rendered by "oak," in Genesis 35. 4; Joshua 24. 26; Judges 6. 11,19; 1Samuel 17. 2,19; 21. 9; 2Samuel 18. 9,10,14; 1Kings 13. 14, 1Chronicles 10. 12; Isaiah 6. 13; and translated "teil-tree," in Ezekiel 6. 13; and "elms," in Hosea 4. 13. The word אלון *alon*, is also translated "oak," as he considers, correctly, in the following passages: Genesis 35. 8; Joshua 19. 33; Isaiah 2. 13; 6. 13; 44. 14; Hosea 4. 13; Amos 2. 9; Zechariah 11. 2.

The *Flora Palæstina* gives five different species of oaks growing in that country: Quercus glande recondita; Quercus cupula crinata; Quercus gramuntia; Quercus ilex aquifolia; Quercus coccifera. To this Lord Lindsay adds, Quercus valonidi, or Quercus ægilops.

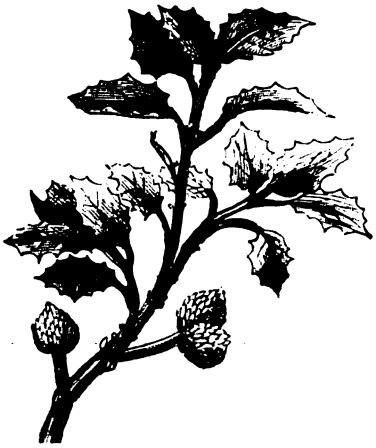
"The oaks of Bashan" are mentioned in the Scriptures in terms of proverbial distinction, and we may judge of the high estimation in which these oaks were held, from an incidental expression of the prophet Ezekiel, who, speaking of the power and wealth of ancient Tyre, says, "Of the oaks of Bashan have they made thine oars." (Ezek. 27. 6.)

In the district of the country beyond Jordan, oak-trees, indeed, form a conspicuous part of the scenery of the wooded hills. Among these oaks, the species *Quercus robur*, which grows to so large a size in our own country, is not to be met with. The varieties of oak which grow in Palestine are much inferior in point of size, as trees of this genus find colder climates than that of Syria more congenial to their nature. The two species which are most frequently noticed by Lord Lindsay are the "evergreen" and "prickly" oaks. He describes the hills of Southern Judæa, about Hebron, as covered to the top with the prickly oak. Striking across the country from Samaria towards Mount Carmel, regular English park scenery is formed by the evergreen oak; which, together with the prickly oak, also covers the hills about the southern prolongations of Carmel and the banks of the Kishon. The traveller journeying from Cana to Mount Tabor, strikes into a lovely valley, wooded chiefly with these trees. Mount Tabor itself is entirely covered with thick woods, chiefly of oak and pistachio trees.

Oaks are often mentioned by Burckhardt, but he does not distinguish the species; he, however, gives the localities in which these trees engaged his notice. Thus he speaks of the shade afforded by the oaks of Gilead, the presence of which no doubt gives to that locality the appearance which he describes as more reminding him of Europe than anything else he had seen in Syria. There are woods of stunted oaks on the lower slopes of the mountains (Jebel Haouran) beyond the great Haouran plain; and even in the stony district (the inner Ledja) which completes the eastward boundary of that plain, the oak is mentioned first among the trees which grow in great numbers between the rocks. Burckhardt passed through a thick oak forest on the way from Feheis to the ruins of Ammon (the capital of the Ammonites). From the dispersed notices of the same traveller, it would seem that oaks of low stature are frequent in the plains and hills near the sources of the Jordan. He likewise notices large oaks growing in different parts beside natural reservoirs of water fed by springs. Lord Lindsay also informs us that these oaks are of the prickly and evergreen species. With these two kinds of trees many of the hills of Bashan and Gilead are covered to their very summits, and in descending to the plains, the evergreen oak is the last by which the traveller is forsaken. The hills of Bashan itself are described by the same traveller as richly wooded to their summits with noble prickly oaks, a few pine-trees towering over them; and he adds, "I never could have thought that the shrub I had seen covering the hills of Hebron could have attained such size and beauty, yet the leaf of the largest tree is not larger than the shrubs."

The eastern slopes, even to the summits of Anti-Libanus, abound in short oak trees, of which none are higher than twelve or fifteen feet. In Lebanon itself oaks are numerous. Its eastern ascent from the valley of Baalbec, as high as Ainnetto, is covered with low oak trees, "of the round-leaved and common English species." The natives, on and below this slope of the mountain, in constructing the flat roofs of their houses, lay branches of the oak over beams of pine. On the western slopes large oaks are found as high as the neighbourhood of Deir el Kamimer.

The Kermes oak, *Quercus coccifera*, is only mentioned by Hasselquist. Crossing from Acre to Nazareth, on the 2nd of May, he found the country beyond the plain of Acre consisted of small hills, or rather rising grounds, covered with plants, and fine vales between them. On approaching this, he passed through "fine groves of the eastern oak, (*Quercus coccifera*,) whose fly, called *tenthreda*, had made its hard gall, in which lay its caterpillar, with others dried up, which the insect had already quitted." The insect here referred to is the *kermes*, one of the genus coccus, which sticks to the branches of the tree, in the form of little red balls, the size of a pea, and which supplies a colouring matter formerly highly valued for purposes of dyeing, but now superseded by the cochineal.



The Kermes Oak.

Oaks and groves of oaks were esteemed proper places for religious services; altars were set up under them, and they were likewise the scene of idolatrous practices. (Ezek. 6. 13.) See Grove Worship.

The oak is with the prophets the symbol of men of high rank and power: thus in Isaiah 2. 13, it is said, with reference to the princes and nobles of Israel and Judah, "The day of the Lord shall be upon all the oaks of Bashan."

OATH, שבועה *shibuah.* (Gen. 24. 8; 26. 3.) An oath may be defined to be a solemn invocation of a superior power, admitted to be acquainted with all the secrets of our hearts, with our inward thoughts as well as our outward actions, to witness the truth of what we assert, and to inflict his vengeance upon us if we assert what is not true, or promise what we do not mean to perform. "The forms of oaths," says Paley, "like other religious ceremonies, have in all ages been various; consisting, however, for the most part, of some bodily action, and of a prescribed form of words." Among the Jews it was customary for those who appealed to the Deity in attestation of anything, to hold up their right hand towards heaven; by which action the party swearing or making oath signified that he appealed to God to witness the truth of what he averred. Thus Abram said to the king of Sodom, "I have lift up my hand unto the Lord the Most High God, the possessor of heaven and earth, ... that I will not take anything that is thine." (Gen. 14. 22,23.) Hence the expression, "To lift up the hand," is equivalent to making oath. In this form the angel of the Apocalypse is represented as taking a solemn oath. (Rev. 10. 5.)

Among the early Hebrews, the oath of fidelity was taken by the servant's putting his hand under the thigh of his lord, as Eliezer did to Abraham, (Gen. 24. 2;) whence, with no great deviation, is perhaps derived the form of doing homage at this day, by putting the hands between the knees, and within the hands of the liege lord. Sometimes an oath was accompanied with an imprecation, as in Ruth 1. 17; 2Samuel 3. 9,35; 1Kings 2. 23; 2Kings 6. 31; but sometimes the party swearing omitted the imprecation, as if he were afraid, and shuddered to utter it, although it was, from other sources, sufficiently well understood. (Gen. 14. 22,23; Ezek. 17. 18.) At other times, he merely said, "Let God be a witness;" and sometimes affirmed, saying, "As surely as God liveth." (Ruth 3. 13; 1Sam. 14. 45; 20. 3,21; Jerem. 42. 5.) These remarks apply to the person who uttered the oath himself of his own accord. When an oath was exacted, whether by a judge or another, the person who exacted it put the oath in form, and the person to whom it was put responded by saying, אמן אמן *Amen, amen,* So let it be, or gave his response in other expressions of like import, such as, "Thou hast said it." (Numb. 5. 19-22; Deut. 27. 15-26; 1Kings 22. 16.) Sometimes the exacter of the oath merely used the following adjuration: "I adjure you by the living God to answer whether this thing be so or not:" and the person sworn accordingly made answer to the point inquired of. (Numb. 5. 22; Matt. 26. 64.) It should be remarked here, though the formulary of assent on the part of the respondent to an oath was frequently, Amen, amen, yet this formulary did not always imply an oath, but in some instances was merely a protestation. It was also common to swear by those whose life and prosperity were dear to the party making oath. Thus, Joseph swore by the "life of the king," (Gen. 42. 15;) and this practice prevailed subsequently among the Hebrews. (1Sam. 25. 26; 2Sam. 11. 11; 14. 19; comp. Psalm 63. 11.) A person sometimes swore by himself, and sometimes by the life of the person before whom he spake, as in Judges 6. 13,15; 1Sam. 1. 26; 1Kings 3. 17,26; 2Kings 2. 2; a practice which obtains in Syria to the present day. Burckhardt says, "By your life," is still a common oath in Syria; but the most common, says Mr. Jowett, is "On my head." In some instances, persons adjured others by the beasts of the field, (Cantic. 2. 7,) a sort of oath which is also found in the writings of the Arabian poets.

As the oath was an appeal to God, (Levit. 19. 12; Deut. 6. 13,) the taking of a false oath was deemed a heinous crime; and perjury accordingly was forbidden in the words, "Thou shalt not take the name of the Lord thy God in vain," that is, thou shalt not call God to witness in pretended confirmation of a falsehood. (Exod. 20. 6.)

In the early periods of their history, the Jews religiously observed an oath, (Josh. 9. 14,15;) but we find that, in later times, they were often accused by the prophets of perjury. After the captivity, the Jews became again celebrated for the scrupulous observance of what they had sworn to, but corruption soon increased among them; they revived the old forms, the words without the meaning, and acquired among all nations the reputation of perjurers.

In the time of Our Lord, the Jews were accustomed to swear by the "altar," by "Jerusalem," by "heaven," by the "earth," by "themselves," by their "heads," by the "gold of the Temple," by "sacrifices," &c. Because the name of God was not mentioned in these oaths, they considered them as imposing but small, if any obligation; and we accordingly find that Our Saviour takes occasion to inveigh, in decided terms, against such arts of deception. (Matt. 5. 33-37; 23. 16-22.) It is against oaths of this kind, and these alone, not against an oath uttered in sincerity, that he expresses His displeasure and prohibits them. This is clear, since He himself consented to take upon him the solemnity of an oath, (Matt. 26. 64;) and since St. Paul himself, in more than one instance, utters an adjuration. (Comp. Rom. 9. 1; 2Cor. 1. 23.) On this subject Michaëlis remarks, "With respect to oaths, there came a doctrine into vogue among the Jews, in the time of Christ, which made such a nice distinction between what was and what was not an oath, that illiterate people were really incapable of comprehending it, or indeed forming any idea of it; and thus a Jew had it in his power to be guilty of the grossest treachery to his neighbour, even when the latter thought he had heard him swear by all that was sacred. Who could suppose that a Jew did not speak seriously when he swore by the Temple? Yet by this doctrine such an oath was a mere nothing, because the stones of the Temple were not consecrated. I do not mean to describe this morality by passages from the Rabbins, both because sufficient collections of these have already been made by others, and because they are not only too extensive, but also too modern for my purpose, as I have principally to do with it as it stood in the time of Christ. I rather choose to take what the Jewish moralists of his day taught from his own mouth, and to accompany their doctrine with his refutation. The reader who wishes to see passages from the Rabbins may either consult learned commentators on Matthew 5. 33-37; 23. 16-22; or peruse what Wetstein has collected from them, in whose New Testament he will find a pretty copious collection of such passages.

"Christ himself then, in Matthew 23. 16-22, mentions some specimens of their doctrine which he finds it necessary to controvert. The Pharisees whom he censured were accustomed to say, 'If a man swear by the Temple he is not bound by that oath; but if he swear by the gold of the Temple he is bound.' This was a very paradoxical distinction; and no one who heard their oaths could possibly divine it, unless he happened to be initiated into the whole villany of the business. One would naturally entertain the very same idea concerning it, namely, that 'the temple which consecrates the gold is of greater account, and belongs more immediately to God, than the gold;' but the foundation of the refined distinction made by the Pharisees was, that the gold was sanctified but not the materials of the edifice. Again the Pharisees said, 'If a man swear by the altar, it is no oath; but if he swear by the offering, he is bound;' because, forsooth, the offering was consecrated, but the stones of the altar were nothing more than common stones. But to this doctrine, Jesus, with equal reason, makes the following objection: that 'the altar which sanctifies the offering is greater than the offering;' and he founds it on this unanswerable argument: 'If I appear to swear, and use the language of an oath, my words, though perhaps otherwise equivocal, must be understood in the sense which they generally have in oaths. Thus if I merely mention *heaven*, that word may have various meanings; it may mean *heaven* in the physical sense of the term, that is, either the blue atmosphere which we beheld, or that unknown matter which fills the remote regions of space above us, and which the ancients called ether; but neither of these is God. When however I swear by heaven, every one understands me as regarding heaven in its relation towards God as his dwelling-place, or as his throne; and thinks if I forbear pronouncing the name of God, merely from reverential awe, and that in naming the throne of God, I include the idea of Him who sitteth upon it; so that if my words are to be explained honestly and grammatically, I have really sworn by God. In like manner, if a man swear by the Temple, that is not swearing by the stones or other materials of which the Temple is composed, but by the God who dwelleth in the Temple: and thus also, he who swears by the altar, is not to understand the bare stones, as such, but as they form an altar, and have offerings made upon them; so that he swears by the altar and what is upon it; an oath no less solemn and binding, than that most awful oath which is taken amid a sacrifice, by passing between the dismembered pieces of the victim.' A most rational exposition; without which we can never, in any compact, be sure of understanding our neighbour's words; not even though he name the name of God in his oath, and swear without any mental reservation whatever; for the syllables perhaps might still be susceptible of another signification."

Roberts says, "People in England would be astonished and appalled at the frequency and nature of the oaths of the heathen. A man's assertion or affirmation, in common conversation, is seldom believed. Thus men may be heard in the streets, in the fields, or bazaars, and children in the schools or the play grounds, say, 'Swear you will do this; now take an oath you have not done it.' Then they swear by the temple or its lamp, by their parents or children, and appeal to their deities for a confirmation of the assertion."

OBADIAH, עבדיה Sept. *Oβαδιας*, one of the minor prophets, concerning whom we have no positive information either as to who he was, or when he prophesied. Jerome, with the Jews, is of opinion that he was the same person who was governor of Ahab's house, and who hid and fed one hundred prophets whom Jezebel would have destroyed. Others think that he was the Obadiah whom Josiah constituted overseer of the works of the Temple, mentioned in 2Chronicles 34. 12. Dupin refers him to the time of Ahaz, in whose reign the Edomites, in conjunction with the Israelites, made war against the tribe of Judah; because his prophecy is almost wholly directed against the Edomites or Idumæans. Grotius, Huet, Dr. Lightfoot, and other commentators, however, make him to be contemporary with Hosea, Joel, and Amos, agreeably to the rule of the Jewish writers, that where the time of the prophet is not expressed, his predictions are to be placed in the same chronological order as the prophecy immediately preceding. Archbishop Newcome supposes, with some probability, that Obadiah prophesied between the taking of Jerusalem (587 B.C.) and the devastation of Idumæa by Nebuchadnezzar, which took place a few years after; consequently, that he was partly contemporary with Jeremiah. As the latter has many expressions similar to others in Obadiah, it is a question which of the two has borrowed from the other. There are various opinions on this subject, and there is not much preponderance of evidence on either side; except that, as Jeremiah has used the writings of other prophets in his predictions against foreign nations, this fact renders it the more probable that he had read Obadiah than the reverse. The following is a table of the parallel passages:—

Obadiah,	verse	1,	compared with	Jeremiah 49.	14
„	„	2	„	„	15
„	„	3,4	„	„	16
„	„	5	„	„	9
„	„	6	„	„	10
„	„	8	„	„	7

The Book of Obadiah, which consists of a single chapter, is written with great beauty and elegance, and contains predictions of the utter destruction of the Edomites, and of the future restoration and prosperity of the Jews.

OBAL, עוֹבל (Gen. 10. 28;) the name of one of the sons of Joktan, from whom, according to Bochart, sprang an Arabian people of whom little is known. Gesenius says, "The Samaritan text and 1Chronicles 1. 22, have עיבל *Ebal*, perhaps the same as in Genesis

36. 23, which is called a district of Idumæa according to a different genealogical view. Both names (Gen. 10. 28 and 36. 23,) might be compared with Γοβαλιτις in Josephus, a country of Arabia, which was inhabited by the Edomites and Amalekites, and Gebalene, the country about Petra, but the comparison is very uncertain."

OBED-EDOM, the son of Jeduthun, a Levite, in whose house the ark of the Lord abode, and brought a blessing with it. (1Chron. 16. 38.) In 2Samuel 6. 10, he is called the Gittite, probably because he was of Gath Rimmon, a city of the Levites in the territory of the tribe of Dan. (Josh. 21. 24,25.)

OBEDIENCE, consists in the performance of the commands of a superior. Obedience to God may be considered, (1.) As virtual, which consists in a belief of the Gospel, of the holiness and equity of its precepts, and the truth of its promises, and a true repentance of all our sins. (2.) Actual obedience, which is the practice and exercise of the several graces and duties of Christianity. (3.) Perfect obedience, which is the exact conformity of our hearts and lives to the law of God, without the least imperfection. This last is peculiar to a glorified state. The obligation we are under to obedience arises, (1.) From the relation we stand in to God as creatures. (Psalm 95. 6.) (2.) From the law He hath revealed to us in his word. (Psalm 119. 3; 2Peter 1. 5-7.) (3.) From the blessings of his providence, which we are constantly receiving. (Acts 14. 17.) (4.) From the love and goodness of God in the great work of redemption. (1Cor. 6. 20.)

OBEISANCE, שחה *shachah*. In 1Kings 1. 16, when Bathsheba presented herself to David, it is said, "And Bathsheba bowed and did obeisance unto the king; and the king said, What wouldest thou?"

In India, "When a husband goes on a journey, or when he returns," Roberts says, "his wife on seeing him puts her hands together, and presents them to him as an act of obeisance. When she has an important request to make, she does the same thing; and it is surprising to see the weakness of him who pretends to be the stronger vessel, for, under such circumstances, she will gain almost anything she wants. Hence the force of their popular proverb: 'The woman who regularly makes obeisance to her husband, can make it rain whenever she pleases.' When Bathsheba made her obeisance to the king, he asked, 'What wouldest thou?' but the Hebrew has this, 'What to thee?' This accords with the idiom of the Tamul language. Thus it will be asked of a person who stands with his hands presented to a great man, 'To thee what?' If speaking of a third person, 'To him what?' or, literally, 'Him to what?'" See Forms of Address and Salutation.

OBLATION, מנחה *minchah*, (Levit. 2. 4,7;) an offering, sacrifice. The Jewish oblations will be found noticed under Sacrifice.

"In the primitive Church, at the administration of the Lord's Supper communicants were required to bring certain oblations, προσφοραι, or presents, δωρα, of bread and wine. These were sometimes presented by persons who did not communicate. The bread and wine were enveloped in a white linen cloth called 'fago;' the wine being contained in a vessel called 'ama' or 'amula.' After the deacon had said, 'Let us pray,' the communicants carried their offerings towards the altar, which were usually taken by a deacon, and, having been delivered or presented to the bishop, were laid upon the altar, or upon a separate table provided for their reception. This custom of offering oblation ceased generally during the twelfth and thirteenth centuries." Riddle.

OBOTH, אבות (Numb. 33. 43,) one of the stations where the Israelites encamped in the wilderness. From Mount Hor they proceeded round Mount Seir, and pitched in Zalmonah, thence in Punon, and thence in Oboth. Between Mount Hor, and the last of these places, fiery serpents were sent to them as a punishment of their impenitence and murmurings. Moses, however, in answer to his prayers, was commanded to make a serpent of brass, and erect it on a pole, by looking steadfastly at which, those who had been bitten were miraculously healed. From Oboth they proceeded to and encamped in Ije-abarim, in the wilderness of Moab, toward the sun-rising. (Numb. 33. 44.)

OFFERING. See Sacrifice.

OFFICES OF CHRIST. These are generally considered as threefold. Thus He is (1.) A prophet to enlighten, warn, and instruct, (John 6. 14;) (2.) A priest to sympathize, intercede, and make atonement for his people, (Isai. ch. 53; Heb. ch. 7;) and (3.) A king to reign, rule over, protect, deliver, and bless them. (Psalm 2. 6.) See Jesus Christ; Mediator; Messiah.

OG, עג (Deut. 3. 1; 4. 47; 31. 4,) the king of Bashan, was of the race of the old Rephaim. He is described by Josephus as the friend and ally of Sihon, who marching to the assistance of the latter, and finding he was already defeated and slain, determined to avenge him, and expel the intruders; but in attempting to execute this intention, he was himself slain in battle, and all his army destroyed.

To afford some idea of the bulk and stature of Og, the sacred historian informs us that his bedstead was of iron, and measured four yards and a half long by two yards wide. "Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." (Deut. 3. 11.)

Roberts here observes, "This is a very curious account of a giant king: his bedstead was made of iron, and we are able to ascertain its exact length, nine cubits, that is, 'after the cubit of a man.' This alludes to the Eastern mode of measuring from the tip of the middle finger to the elbow, which will be found to be in general eighteen inches. Thus his bedstead was thirteen feet six inches in length, and six feet in breadth. The hawkers of cloth in India very seldom carry with them a yard wand; they simply measure from the elbow to the tip of the middle finger, counting two lengths of that for a yard."

In reference to Og's bedstead, Maimonides observes that we are to understand the bedstead to have been one-third longer than the man for whose use it was destined. This proportion brings down his stature to little more than nine feet. The correctness of this estimate is supported by the fact that this was also just the stature of Goliath, another giant, whose height was six cubits (nine feet) and a span, a stature that no one will call incredible or unlikely who calls to mind the numerous and well-authenticated instances that might be produced of such stature in comparatively modern times. See Giants.

The ערש *eres*, or bedstead, here referred to, does not appear to mean one of those divans or sofas which are placed along the sides of Oriental sitting-rooms, but more properly what we should understand by the term. Bedsteads, it appears, were used in ancient Egypt, and are still common there as well as in Arabia and other countries where the palm grows. They are made entirely from the mid-rib of the palm-frond, and from the nature of its construction, Og's bedstead seems to have been something of the kind.

Og is the hero of numerous monstrous tales which have their origin in the fertile fancy of the Rabbins, one or two specimens of which we subjoin.

The statement in the Scriptures that he was the last of the race of the Rephaim, they have interpreted to mean that he was the sole survivor of the antediluvian giants; or, in other words, that he alone survived the Deluge, and lived down to the time of Moses; others, however, allege that Sihon, king of the Amorites, whom they believe to have been Og's brother, and a giant like him, was also saved. The following is the way in which Og was preserved. "The old giants calculated that they could easily prevent the threatened Deluge by setting their feet upon the 'fountains of the great deep,' to prevent the bursting forth of the waters from below, and, at the same time, laying their outspread hands upon 'the windows of heaven' to prevent the fall of waters from above. But when the time arrived, their opposition was easily overcome by the first burst of water being made so hot that they were compelled to withdraw their hands from 'the windows of heaven,' and their feet from 'the fountain of the great deep.' Og, however, had the luck to discover that the water was cool all around the ark, and he therefore remained close to it all the time the waters covered the face of the earth. This he could easily do as the waters did not reach above his ancles; but sometimes he rode upon the top of the ark, or sometimes sat upon the beam under the ladder. As for his food he managed to ingratiate himself with the people in the ark, and swore that, if assisted, he would be Noah's servant all his days; whereupon Noah made a hole in the side of the ark, through which he handed him out his daily food. But we should have an inadequate notion of Noah's benevolence were we not informed that Og required for his daily support a thousand oxen, the same number of different kinds of game, and a thousand measures of water."

After this there is a lapse of about a thousand years in the history of Og. He then makes his appearance as being in the service of Nimrod, who gave him as a present to Abraham, after the patriarch had been delivered from the fiery furnace. As Abraham's servant, Og was circumcised; and although not without his faults, he rendered very valuable services to his master; and since he could not, for these services, be recompensed in the world to come, he received his reward in this, and became king of Bashan. Several particulars are told of him while with Abraham, such as "The soles of his feet were forty miles long; and he hid Abraham in the hollow of his hand. One time he trembled so exceedingly at a rebuke from Abraham, that he shook a tooth out of his head. Abraham made himself a bedstead from this tooth, and ever after lay and slept thereon." Authorities, however, somewhat differ on this point, some alleging that he made an easy chair out of Og's tooth, and used that chair alone for his seat as long as he afterwards lived. This may give some idea of Og's size; but in the treatise called Nidda, the following passage occurs: "We learn that Abba Shaul, or if thou wilt, Rabbi Jochanan, hath said, 'I have been a grave digger; and it did once happen to me that I pursued a roe, which at last fled into a shin-bone. I ran after it into the bone, and followed it for three miles; but I could not overtake it, neither could I see the end of the bone. Whereupon I returned, and was told that this was the shin-bone of Og, king of Bashan.'"

The particulars of the death of Og are thus given in the Chaldee paraphrase of Rabbi Jonathan: "And it came to pass that the wicked Og saw the camp of the Israelites, which extended six miles in length. Then he said, 'I will create among this people all the distraction of war, to the end that they may not deal with me as they have dealt with Sihon.' Whereupon he went and plucked up a hill of six miles extent, and set the same upon his head, that he might cast it upon them. But presently God caused insects to come upon the hill, and they ate a hole therein just over the head of Og, so that his head became inclosed therein. And when he attempted to cast the hill from him, he could not do it; for his grinders and other teeth grew out, (and were fastened in the sides of the hollow which inclosed his head,) and his mouth moved this way and that. Then went Moses, (being himself ten ells high,) took an axe ten ells in length, and jumped ten ells high, and struck him on the ancle, so that he fell down and died."

OIL, שמן *shemen*. (Gen. 28. 18; Job 24. 11.) The mention of oil in the above passages of the early Scriptures proves that the cultivation of the olive-tree is of very ancient date, and from other passages we learn that it formed an important feature of the agriculture of Palestine. The oil extracted from the olive by a press, enabled the Jews to carry on an extensive commerce with the Tyrians, (Ezek. 27. 17, comp. with 1Kings 5. 11,) and they also sent presents of oil to the kings of Egypt. (Hosea 12. 1.) The berries of the olive-tree were sometimes plucked, or carefully shaken off, by the hand before they were ripe, (Isai. 17. 6; 24. 13; Deut. 24. 20;) and if, while they were yet green, instead of being cast into the press, they were only beaten and squeezed, they yielded the best kind of oil, termed "pure oil olive beaten." (Exod. 27. 20.) There were presses of a peculiar make for pressing oil, called גת שמן *gath shemen*, in which the oil was trodden out by the feet. (Micah 6. 15.) The first expression of the oil was better than the second, and the second than the third. Ripe olives yielded oil of a less valuable kind. The best sort of oil was mixed with spices, and used for ointment; the inferior sort was used with food, or burnt in lamps, and also medicinally employed. (Luke 10. 34.) In sacrifices the use of oil was commanded. (Levit. 2. 1,5,7,15; 6. 15.)

In Leviticus 7. 12, we read, "If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving, unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour fried." Michaëlis remarks on this passage, "With the exception of two rare cases, oil was ordered to accompany every meal-offering, in order to its being therewith prepared, and baked into cakes. With this law, in so far as it is perhaps typical, and regards a holy ceremony, I have here nothing to do, because I consider it merely with respect to its political influence in the state, and that, among a people brought out of Egypt into Palestine, and still always hankering after Egypt, was important. It imperceptibly attached them to their new country, and served to render even the idea of a future residence in Egypt irksome, while it also imperceptibly gave them an inclination to cultivate the olive-tree, for which nature seems to have pre-eminently adapted Palestine. In the greatest part of Egypt, according to Strabo, no olive-trees were cultivated. It was only in the Heracleotic canton that they came to such perfection as that oil could be made from them. In the gardens around Alexandria, (which, however, did not exist in the time of the ancient kings, that part of the country being an uncultivated waste till the reign of Alexander the Great,) there were olive-trees, but no oil was made. The consequence of this want of oil was, (as it still is,) that in Egypt they made use of butter, as we do, and also of honey, in their pastry; and even at this day, travellers going from Egypt into Arabia carry butter along with them; although, indeed, it is not very tempting to the appetite, because, in consequence of the heat, it generally melts in the jars by the way. In those parts of Arabia, likewise, which the Israelites traversed, and in which they might, perhaps, have thought of settling as wandering herdsmen, scarcely any olives were produced. The oil of Palestine, on the other hand, was not only most abundant, but also peculiarly excellent; and Hasselquist prefers it even to that of Provence. By this gift of nature, stony places and mountains, which would otherwise have been barren, became not only useful, but even more productive than the best fields could be made. The only part of Palestine which Strabo, that much misquoted author, describes as unfruitful, is that about Jerusalem; and it really is so, in regard to the production of grain; but still the Jews say, that an acre about Jerusalem was formerly of much more value than in any other part of Palestine. This I should not believe on their word, if any degree of improbability attached to it; for Jewish accounts from hearsay and oral tradition have little weight with me. But as long as Palestine was properly cultivated, an acre near Jerusalem, from its produce in wine and oil, must naturally have been more profitable, than as a corn-field. We need only call to mind the Mount of Olives, which lay to the east of the city. An acre planted with olives or vines, however rocky and arid the soil may be, will very easily be made worth ten times as much as an acre of the richest corn-land. The account given by Abulfeda, in his description of Syria, confirms this statement; for he says that the country about Jerusalem is one of the most fertile in Palestine. Let us now represent to ourselves the effects of a law which enjoined that the pastry of offerings should be baked with oil, and therefore not with butter, and that to every meal-offering so much oil should be added. The priests, who, among the Hebrews, were persons of distinction by birth, were accustomed to oil-pastry; and as their entertainments were generally offering feasts, the people thus became acquainted with it. Now what people have once tasted as a luxury at a feast, and found savoury, or heard of as eaten by the great, they begin first to imitate sparingly, and then, if they can, more and more frequently in their daily meals. This was an infallible means to accustom the Israelites to oil-pastry, with which, whoever is once acquainted, will always prefer it to that made with butter. For if the oil is fresh and good it tastes much better; to which add, that as butter is very liable to spoil, it then communicates to pastry a disagreeable taste. The worst faults in cookery arise from bad butter. This is a general maxim with our German housewives, particularly in Southern Germany. The natural consequences, then, of the use of oil-pastry, as now mentioned, were, in the first place, that the olive-tree, which formed so principal a source of the riches of the new country of the Israelites, came to be more carefully cultivated, and thus its natural treasures properly improved; and in the next place, that the people at length lost their desire of returning back to Egypt. That in the time of Moses they often thought of Egypt with regret, and were even inclined to return to their ancient bondage, we know from his own accounts. Indeed, their *penchant* for this their ancient country was so strong and permanent, that he found it necessary to introduce into the fundamental and unalterable laws of the government as affecting the king, an express ordinance against all return to Egypt. (Deut. 17. 16.) No sooner, however, would the Israelite become rightly acquainted with the chief of nature's gifts to his new country, and accustomed to the use of wine and oil, than his longing after a country which produced neither, would totally cease. In fact, the object which the statutes now considered most probably had in view, was so completely attained that butter was entirely disused among the Israelites. In the whole Hebrew Bible, which contains so many other household terms, we do not once find the word for butter; for the term חמאה *hhamah*, which in Deuteronomy 32. 14; Judges 5. 25; Job 20. 17; 29. 6; Isaiah 7. 15, is commonly so translated, does not mean butter, but thick milk. It would therefore appear, that butter had been as rarely to be seen in Palestine as it now is in Spain; and that the people had made use of nothing but oil in their cookery, as being more delicious. The reason why the Septuagint has improperly rendered it butter, was this, that their Greek version was made by Egyptian Jews, who, from the want of oil in their new country, were accustomed to the use of butter only."

The first fruits of the oil were offered at the Feast of the Ingathering, or of Tabernacles, on the fifteenth day of the seventh month. (Exod. 23. 16; Numb. 18. 12.) Large quantities of oil were used by the Israelites. It entered largely into their diet, vegetable oils, and especially olive oil, being preferred by them for many of the purposes in cooking to which we apply animal fats, gravies, and butter. They likewise employed it liberally in anointing their persons, for which purpose it was often perfumed; their kings, prophets, and high priests were also anointed with oil of peculiar richness and sacredness. See Anoint; Anointing Oil.

The use of oil in the anointing of a person, signifies in the Scriptures the designation or inauguration of that person to some high office or dignity. This consecration with oil not only served as a form of admission to important functions, but was considered as adding a sacredness to their persons, and sometimes served as a guard against violence, in consequence of the respect attached to it. "God forbid," says David, "that I should stretch forth my hand against Saul, since he is the anointed of Jehovah." (1Sam. 24. 6.) Sometimes mere designation without unction is implied in it, as in the case of Cyrus, (Isai. 45. 1,) who was selected by God to restore Judah, and for the rebuilding of the Temple of Jerusalem. Sometimes it is used of the patriarchs, Abraham, Isaac, and Jacob, as in Psalm 105. 15, "Touch not mine anointed *ones*," for the word is in the plural number; not as literally anointed, but as specially favoured of God, and set apart to be the heads or progenitors of a great nation. It is more eminently used as applicable to the Mediator of the New Covenant, by David, (Psalm 2. 2,) who represents Him as king of Zion; by Isaiah (61. 1,) as the proclaimer of good tidings; by Daniel (9. 25,) as making expiation for the sins of the people. And this was the substance of the Apostolic preaching, "This Jesus whom I preach unto you is Christ," or the anointed one. (Acts 17. 3.) Paul "testified to the Jews that Jesus was Christ," or the anointed, (Acts 18. 5,) . . . . . "Showing by the Scriptures that Jesus was Christ," *or* the anointed. (Acts 18. 28.)

The "oil of gladness," (Psalm 45. 7,) denotes the unction of the Holy Spirit anciently typified by oil, by which unction Jesus was appointed to the offices of prophet, priest, and king. In Zechariah 4. 14, Joshua, the high-priest, and Zerubbabel, are styled the "two anointed ones," as being anointed with the Holy Spirit, and made his instruments in re-establishing the church and state of the Jews; comp. verses 6 and 12. Oil is likewise the symbol of abundance, fertility, joy, &c. (Psalm 23. 5; 92. 10; 141. 5; Cantic. 1. 3; Isai. 61. 3.)

The Psalmist says, (141. 5,) "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities." In illustration of this passage, Roberts observes, "Certain oils are are said to have a most salutary effect on the head; hence in fevers, or any other complaints which affect the head, the medical men always recommend oil. I have known people who were deranged cured in a very short time by nothing more than the application of a peculiar kind of oil to the head. There are, however, other kinds, which are believed (when thus applied) to produce delirium. Thus, the reproofs of the righteous were compared to excellent oil, which produced a most salutary effect on the head. So common is this practice of anointing the head, that all who can afford it, do it every week. But strange as it may appear, the crown of the head is the place selected for chastisement. Thus owners of slaves, or husbands, or schoolmasters, beat the heads of the offenders with their knuckles. Should an urchin come late to school, or forget his lesson, the pedagogue says to some of the other boys, 'Go, beat his head.' 'Begone, fellow! or I will beat thy head.' Should a man be thus chastised by an inferior, he quotes the old proverb, 'If my head is to be beaten, let it be done with the fingers that have rings on;' meaning a man of rank. 'Yes, yes; let a holy man smite my head; and what of that? it is an excellent oil.' 'My master has been beating my head, but it has been good oil for me.'"

The Apostle James says, (5. 14,) "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

Niebuhr states, that "In Yemen, the anointing of the body is believed to strengthen and protect it from the heat of the sun, by which the inhabitants of this province, as they wear so little clothing, are very liable to suffer. Oil, by closing up the pores of the skin, is supposed to prevent that too copious transpiration which enfeebles the frame; perhaps, too, these Arabians think a glistening skin a beauty. When the intense heat comes in they always anoint their bodies with oil. At Suna, all the Jews, and many of the Mohammedans, have their bodies anointed whenever they find themselves indisposed." Burder here remarks, "This in some degree explains the direction of the Apostle James, the meaning of which will be, to do that solemnly for the purpose of healing, which was often done medicinally; and, accordingly, we find Solomon, in many places in his Proverbs, speaking of administering ointment which rejoices the heart."

Riddle, in his *Manual of Christian Antiquities*, says, "The anointing of the sick with oil, mentioned in Mark 6. 13, and in James 5. 14,15, was altogether different in its design from the ceremony of extreme unction, as now used by the Church of Rome, which cannot be traced to an earlier date than the end of the twelfth century; nor is there any reason to suppose that the practice was intended to be continued in the Church after the cessation of those miraculous gifts which it accompanied. When the ceremony of anointing is mentioned by early Fathers or Councils, the reference is, for the most part, to the offices of baptism and confirmation. Allusion is indeed made by Pseudo-Dionysius to a practice of anointing the corpse immediately before it was lowered into the grave; but it is obvious that this does not agree with the ceremony of extreme unction, in the present acceptation of the term. In asserting the antiquity of the modern practice, its advocates have appealed to Jerome (*Comment. in Marc* 6), Augustine (*De Visitat. Infirm.* c. 4), and Chrysostom (*De Sacerdot.*), but it has been proved that the two former of these treatises are spurious, and that the expressions of Chrysostom do not bear the sense ascribed to them. Bellarmin, abandoning that position, refers to the testimony of Innocent I., bishop of Rome, in the beginning of the fifth century; who speaks of an 'unctio infirmorum,' anointing of the sick. The Greek church practises the rite of extreme unction, corresponding in part, but not entirely, with that of Rome; grounding the usage upon the authority of oral tradition. After the twelfth century, the ceremony of extreme unction was universally adopted in the Western church; and was exalted by the scholastic writers to the dignity of a sacrament. Martene enumerates thirty different offices for extreme unction; one of which he supposes to be about nine hundred years old. On the whole, it appears that extreme unction originated in the act of anointing, which in early times was immediately connected with absolution and the Lord's Supper. These rites were often administered to dying persons; and the anointing being regarded, at first partially, but by degrees more commonly, as a separate act, was at last viewed as altogether distinct, and made a separate sacrament. Extreme unction, in the usual acceptation of the term, has therefore no place among Christian antiquities."

OIL-TREE, עץ שמן *its shemen.* (1Kings 6. 23, margin, Isai. 41. 19.) Gesenius says that these words refer to the wild olive-tree; and our translators, though they have "olive-tree" in the text of 1Kings 6. 23, give "trees of oil" in the margin, which may be taken as showing their opinion that it is not the common olive that is intended. See OLIVE.

OINTMENT, רקח *rokach.* (Exod. 30. 25.) Perfumes are seldom, among us, made up in the form of ointment, but are chiefly in that of essence, while ointments are rather considered as medical preparations. Ointments and oils were used in Eastern countries after bathing; and as oil was the first recipient of fragrance, probably from aromatic herbs, many kinds of unguents not made of oil retained that appellation. See ALABASTER; ANOINTING.

Guests at an entertainment were anciently anointed with precious oil, or ointment. (Psalm 23. 5; 45. 7; Eccles. 9. 8; Amos 6. 6; Luke 7. 37, 38.) Thus we find Mary Magdalene approaching Our Lord at an entertainment, and as a mark of the highest respect and honour she could confer, breaking an alabaster vase full of the richest perfume, and pouring it on his head. It is worthy of remark, that otto of roses, which is the finest perfume imported from the East at the present day, is contained in pots or vases, with covers so firmly luted to the top, that it requires force and breaking to separate them, before the perfume can be poured out. Our Lord's vindication to Simon of the behaviour of this woman, presents us with a lively idea of the respect in those times ordinarily paid to guests on their arrival, but which marks of friendship had, it seems, been neglected by this Pharisee, at whose house Jesus Christ then was. "He turned to the woman, and said unto Simon, See thou this woman? I entered into thine house, and thou gavest me no water for my feet, but she hath washed my feet with her tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not anoint; but this woman hath anointed my feet with ointment." To this practice of anointing Solomon also alludes. (Prov. 27. 9.) The priesthood in Egypt, as one of the forms of inauguration or admission into the sacred office, were anointed with oil, and we find from the monuments, that the oil was not simply rubbed on the head, but that it was poured profusely over the entire person. David thus alludes to this form of consecration: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." (Psalm 133.)

Sir John Gardner Wilkinson says, "The ointment of the ancient Egyptians was sweet-scented, and unlike the Lacedæmonians, who banished those who sold perfumed ointments from their country, the Egyptians were particularly partial to this species of luxury. It was contained sometimes in alabaster, (vide Luke 7. 37; Matt. 26. 7,) sometimes in an elegant porcelain vase; and so strong was the odour, and so perfectly were the different component substances amalgamated, that it has been known to retain its scent for several hundred years." In the Egyptian room of the British Museum may be seen numerous specimens of vases. The smaller and more elegant are supposed to have held unguents, perfumes, &c.; the larger and coarser, domestic objects, as wine, eatables, &c. The materials of which they are fabricated are chiefly basalt, serpentine, arragonite, or Oriental alabaster, various kinds of clays baked, a thoroughly vitrefied brilliant porcelain, and glazed terracotta.

Sir John Gardner Wilkinson, in another place, observes, "Many vegetable productions were encouraged in Egypt for the sake of their oil, for making ointments, or for medicinal purposes." Speaking of some ointment preserved in a vase at Alnwick castle, he remarks, "I have lately received some observations upon it by Dr. Ure, who says, 'In consistence, this unguent is intermediate between tallow and hog's lard. It has an orange-yellow colour. Its specific gravity is 0·991; and this density would seem to indicate the presence of rosin. It gives a greasy stain on paper, not removable by heat. It is soluble in hot oil of turpentine, and in hot alcohol, but it precipitates from the latter in the cold. From these results I am of opinion, that it is of the nature of a fixed fat, which may have been flavoured with an essence or volatile oil; but it does not belong to the class of stearopteries, like otto of rose, or the precious Oriental perfumes.'

"Previous to the mummy being lowered into the pit of the tomb, it was anointed, oil or ointment being poured over its head. Sometimes several priests attended. One carried a napkin over his shoulder, to be used after the anointing of the mummy; another brought a papyrus-roll, containing a prayer, or the usual ritual deposited in the tombs with the dead."

Ointments were in great esteem and constant use among the ancients, as the means of cleanliness, and to give a grateful odour these ointments were mixed up with the richest perfumes. At their festivals, especially among the rich, they used them for the refreshment of their guests, and to render the entertainment more acceptable and delightful. In Hindostan, it is said, when a person of rank and opulence receives a guest, whom he wishes to distinguish by particular marks of regard, he pours upon his hands and arms, in the presence of the whole company, a delightful odoriferous perfume. Roberts likewise says, "On all joyful occasions, the people of the East anoint the head with oil. Hence at their marriages, and the festive times, the young and old may be seen with their long black tresses neatly tied on the crown of the head, shining and smooth like polished ebony. The Psalmist, therefore, rejoicing in God as his protector, says, 'Thou anointest my head with oil.' (Psalm 23. 5.) It is an act of great respect to pour perfumed oil on the head of a distinguished guest; hence the woman in the Gospel manifested her respect for the Saviour by pouring 'precious ointment' on his head." See Oil.

OLD AGE. This is promised as a blessing by God to those who maintain obedience to his commands. The greatest respect was paid among the ancients generally to old age, as we learn from various allusions in the Book of Job, Proverbs, &c. It was thought a great blessing to "come to the grave in a full age, like as a shock of corn cometh in his season;" (Job 5. 26;) and Roberts says, "Great is the desire of the men of the East to see a good old age. Thus the beggars, when relieved, often bless you and say, 'Ah! my lord, may you live a thousand years.' 'Live, live, till the shakings of age.'"

OLD TESTAMENT. The books which the Jews have long venerated as Divine are usually called "The Old Testament," in order to distinguish them from those sacred books which contain the doctrines, precepts, and promises of the Christian religion, and which are distinguished by the appellation of the "The New Testament." The appellation of "Testament" is derived from 2Corinthians 3. 6,14; in which the words *ἡ Παλαια Διαθηκη*, and *ἡ Καινη Διαθηκη*, are by the old Latin translators rendered *Antiquum Testamentum* and *Novum Testamentum*, Old and New Testament, instead of *antiquum fœdus* and *novum fœdus*, the old and new covenant; for although the Greek word *Διαθηκη* signifies both Testament and covenant, yet it uniformly corresponds with the Hebrew word ברית *berith*, which signifies "a covenant." The term "old covenant," however, used by St. Paul in 2Corinthians 3. 14, does not denote the entire collection of writings which we term the Bible, but those ancient institutions, promises, threatenings, and, in short, the whole of the Mosaic dispensation, related in the Pentateuch, and in the writings of the Prophets; and which, in process of time, were, by a metonymy, transferred to the books themselves. Thus we find mention made of the book of the covenant, in Exodus 24. 7, and in the apocryphal book of Maccabees, (1Macc. 1. 57;) and after the example of the Apostle, the same mode of designating the sacred writings obtained among the first Christians, from whom it has been transmitted to modern times.

Some infidel writers, unable to resist the testimony which the books of the Old Testament afford to the truth of Christianity, have resorted to the shallow artifice of denouncing them as forgeries; which gives rise to the inquiry, By whom could they possibly have been forged? That the Christians have not forged them is obvious enough, as there is indisputable evidence that they were in existence long before the Christian æra; and as regards the Jews, the answer is equally satisfactory. Were a person brought before a court of justice on a suspicion of forgery, and yet no presumptive or positive evidence of his guilt could be produced, it would be allowed by all that he ought to be acquitted; and what shadow of evidence has infidel ingenuity ever brought to light on this point? All the probabilities of the case point the other way. If a Jew had forged any book of the Old Testament, he must have been impelled to so bold and dangerous an enterprise by some very powerful motive. It could not be national pride, for there is scarcely one of these books which does not severely censure the national manners; it could not be the love of fame, for that passion would have taught him to flatter and extol the national character; the love of wealth could not produce such a forgery, for no wealth was to be gained by it.

But beside all this, the authors of most of these books and the periods in which they lived are well known, and as regards those which labour under any degree of uncertainty, we have the clearest evidence that not one of them was written later than the fifth century before the Christian æra.

The Old Testament, according to our Bibles, comprises thirty-nine books, namely: the Pentateuch, or Five Books of Moses, the Books of Joshua, Judges, Ruth, two Books of Samuel, two Books of Kings, two Books of Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, the Song of Solomon, the Prophecies of Isaiah, Jeremiah, with his Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. But, among the ancient Jews, they formed only twenty-two books, according to the letters of their alphabet, which were twenty-two in number; reckoning Judges and Ruth, Ezra and Nehemiah, Jeremiah and his Lamentations, and the twelve minor prophets, respectively as one Book. It is unnecessary here to enter upon any inquiry respecting the authors of these books, as that will be found under the several names as they occur in the alphabetical series.

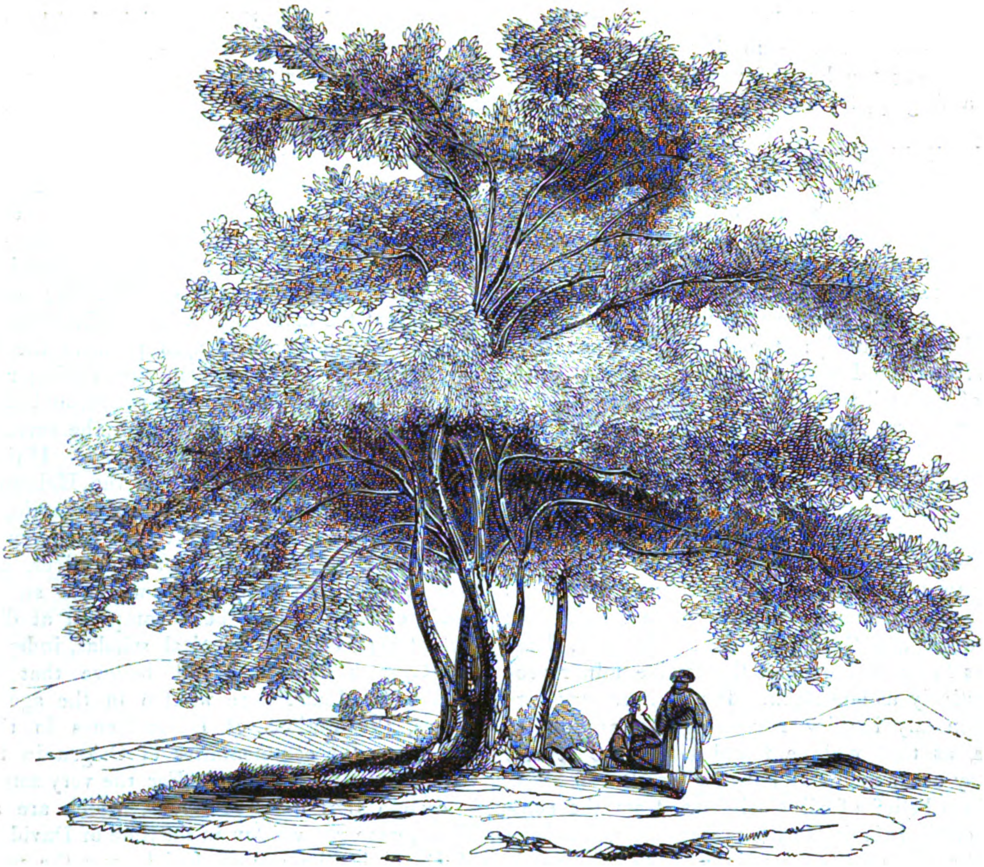
The uniform belief of all Christians, from the commencement of Christianity to the present time, has been that the books above enumerated constituted the whole of the Old Testament; and the catalogues of them, which were formed by the author of the Synopsis attributed to Athanasius, by Epiphanius, and Jerome, (towards the close of the fourth century,) by Origen, (in the middle of the third century,) and Mileto, bishop of Sardis, (towards the close of the second century,) all agree with the above enumeration. To these may be added, the testimonies of the Greek translators of the Old Testament, Aquila, Theodotion, and Symmachus, who lived towards the close of the second century, and that of the Peschito or old Syriac version, executed very early in the second, if not at the close of the first century of the Christian æra. Here the Jewish testimonies join ours. We need not enter here into any details concerning the several Targums, or Chaldee Paraphrases, on various parts of the Old Testament, which were compiled between the third and ninth centuries of the Christian æra, nor the Jerusalem and Babylonish Talmuds or Commentaries upon the Mishna, as they will be found discussed under the respective names.

Two hundred and eighty-two years before the Christian æra, the Greek version of the Old Testament, usually called the Septuagint was executed at Alexandria, the books of which are the same as in our Bible: whence it is evident that we still have those identical books, which the most ancient Jews attested to be genuine,—a benefit this, which has not happened to any ancient profane books whatever; indeed, as no authentic books of a more ancient date, except those of the Old Testament, are extant, it is impossible to ascend higher in search of testimony. See Septuagint.

With reference to the genuineness and authenticity of the Old Testament, and the language in which it is written, Bishop Marsh observes, "It is an undeniable fact, that the Hebrew ceased to be the living language of the Jews soon after the Babylonish captivity, and that the Jewish productions after that period were, in general, either Chaldee or Greek. The Jews of Palestine, some ages before the appearance of Our Saviour, were unable to comprehend the Hebrew original without the assistance of a Chaldee paraphrase; and it was necessary to undertake a Greek translation, because that language alone was known to the Jews of Alexandria. It necessarily follows, therefore, that every book which is written in pure Hebrew, was composed either before or about the time of the Babylonish captivity. This being admitted, we may advance a step further, and contend that the period which elapsed between the composition of the most ancient and the most modern book of the Old Testament was very considerable; or, in other words, that the most ancient books of the Old Testament were written a length of ages prior to the Babylonish captivity. No language continues during many centuries in the same state of cultivation, and the Hebrew, like other tongues, passed through the several stages of infancy, youth, manhood, and old age. If therefore, on comparison, the several parts of the Hebrew Bible are found to differ, not only in regard to style, but also in regard to character and cultivation of language; if one discovers the golden, another the silver, a third the brazen, a fourth the iron age, we have strong internal marks of their having been composed at different and distant periods. No classical scholar, independently of the Grecian history, would believe that the poems ascribed to Homer were written in the age of Demosthenes, the orations of Demosthenes in the time of Origen, or the commentaries of Origen in the days of Lascaris and Chrysoloras. For the very same reason it is certain that the five books, which are ascribed to Moses, were not written in the time of David, the Psalms of David in the age of Isaiah, nor the prophecies of Isaiah in the time of Malachi. But it appears from what has been said above, in regard to the extinction of the Hebrew language, that the Book of Malachi could not have been written much later than the Babylonish captivity; before that period, therefore, were written the prophecies of Isaiah, still earlier the Psalms of David, and much earlier than these the books which are ascribed to Moses."

We have every possible evidence, says the same learned writer, that "the genuine text of the Pentateuch proceeded from the hands of Moses; and the various charges that have been brought against it amount to nothing more than this, that it has not descended to the present age without some few alterations; a circumstance at which we ought not to be surprised, when we reflect on the many thousands of transcripts that have been made from it in the course of three thousand years." The authority of the Pentateuch being established, that of the other books of the Old Testament follows as a matter of course: so great is their mutual and immediate dependence upon each other. See Bible; Canon; Pentateuch.

OLIVE-TREE, זית *zaith*, (Judges 9. 9;) *ελαια*. (Matt. 21. 1; Rom. 11. 17,24.) The olive-tree, *Olea Europea*, a very common tree in the countries around the Mediterranean, rarely attains any great size, but two or three stems frequently rise from the same root, from twenty to thirty feet high, putting out branches almost their whole length covered with a gray bark. Tournefort mentions eighteen kinds of olives; but in the Scripture we only read of the cultivated and wild olive. The cultivated olive is of a moderate height, and thrives best in a sunny and warm soil. Its trunk is knotty, its wood is solid, and yellowish; its leaves are oblong, and almost like those of the willow, of a dark green colour on the upper side, and a whitish below. In the month of June it puts forth white flowers, growing in bunches,



The Olive-Tree.

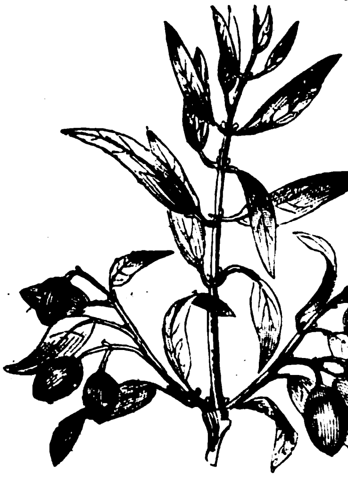
each of one piece, and widening toward the top, and dividing into four parts. To this flower succeeds the fruit, which is oblong and plump. It is first green, then pale, and, when quite ripe, becomes black. Within it is inclosed a hard stone, filled with oblong seeds. This tree grows in all parts of Palestine, on both sides of the Jordan, in Galilee, in Samaria, in Judæa, and all along the coast. The notices of travellers give to the olive-tree the same prominence in Palestine which is given to it by the Scriptures. The references to vines, fig-trees, mulberries, and oaks, rank next in frequency; the references to none of these are more than half as numerous as those to the olive-tree. Olives and figs are with great frequency mentioned together. Olive-trees are now, as anciently, abundant and fruitful; and the culture of them continues to form a particular object of attention. The expression, "Oil out of the flinty rock," (Deut. 32. 13,) plainly denotes that this most valuable tree grew not only in rich land, but that even the tops of the rocks would afford them sufficient support, from which they should extract abundance of oil. Accordingly we are informed that although the immediate vicinity of Jerusalem is rugged and unpromising, yet even there the olive and vine might thrive under proper culture.

"The olive-tree," Mr. Robinson observes, "flourishes two hundred years before it begins to decay; and even while it is living young trees spring up around it which occupy its place when dead." After the devastation of a country by hostile invasion, and the consequent neglect of its culture, no plantation requires a longer period to restore its previously flourishing condition than the olive grove; and this tree may, therefore, have been appropriately selected as the representative of peace. There is, however, reason to suppose that its emblematic character did not originate in Greece; but that it dated from a far more remote period, when the habitable state of the earth was announced to Noah through the same token.

In the Scriptures we read of "olive yards" as very common possessions. (1Sam. 8. 14.) The more extensive plantations seem to have been "in the low plains," (1Chron. 27. 28;) but olives were likewise grown on the hills, as the mere name, the Mount of Olives, near Jerusalem, would indicate. They were also grown on Mount Carmel. It was from the trees that grew on Mount Olivet that the Israelites obtained the olive branches, which, with those of other trees, they employed at the Feast of Tabernacles. (Nehem. 8. 15.)

Professor Robinson, in his *Biblical Researches*, states that on going from Jerusalem to Gaza, not far beyond the village of Beit-Hunem, "We came upon the immense olive-groves which stretch far to the north of Gaza. At four o'clock we fell into the Yafa road, at the line of hills which bounds the plain on the west towards the coast. The road here crosses these hills at a low spot or gap, and continues along their western side, on a course south-west, having on the right a tract of drifts, and hills of white sand, extending to the sea, here an hour distant. These sands seem only to need water in order to become fertile; even now they are studded with trees and bushes like hedges, apparently from the effect of the rains alone. For the whole distance from the gap of the hills to Gaza, the road passes through a vast grove of olive-trees, not only very numerous, but also large and productive. Many of them are upon the sands. It is said to be the largest olive-grove in Palestine. We saw but a single one more extensive, and that was near Beirût."

There appears to have been figures of olive-trees in the Temple, (Zech. 4. 3;) and the door-posts, as well as the images of the cherubim, were made of olive-wood. We learn from Romans 11. 17,24, that olive-trees were grafted. Professor Jahn says the oleaster,



The Olive-Branch.

עץ שמן *its shemen*, the *Agrippa Elæagnus* of Linnæus, is that species of wild olive whose branches are grafted into barren olive-trees, that are in a state of cultivation, in order that fruitfulness may be produced.

It seems that at times the olive-tree cast off its blossoms, and the labour of the olive failed, (Job 15. 33; Habak. 3. 17;) it has been conjectured that this was owing to some blight, either by frost or insect; but it is said by others that it generally occurs after the trees have been temporarily exhausted by over-production in a succession of genial seasons. A north or north-east wind frequently proves injurious to the olive-trees in Greece by destroying the blossom. Dr. Chandler says, "We ate under an olive-tree, then laden with pale yellow flowers; a strong breeze from the sea scattered the bloom and incommoded us, but the spot afforded no shelter more eligible." In another place he observes, "The olive-groves are now, as anciently, a principal source of the riches of Athens. The mills for pressing and grinding the olives are in the town; the oil is deposited in large earthen jars sunk in the ground in the area before the houses. The crops had failed five years successively when we arrived; the cause assigned was a northerly wind, called Greco-Tramontane, which destroyed the flower. The fruit is set in about a fortnight, when the apprehension from this unpropitious quarter ceases. The bloom in the following year was unhurt, and we had the pleasure of leaving the Athenians happy in the prospect of a plentiful harvest."

By the Jews the fruit was gathered in the first instance by shaking the tree; and in the second by beating the branches. (Deut. 24. 20; Isaiah 17. 6.)

Professor Paxton observes, "The custom of beating the olive with long poles, to make the fruit fall, is still followed in some parts of Italy. This foolish method, besides hurting the plant, and spoiling many branches that would bear the year following, makes the ripe and unripe fruit fall indiscriminately, and bruises a great deal of both kinds, by which they become rancid in the heaps, and give an ill-flavoured oil. Such is the statement of the Abbé Fortis in his account of Dalmatia; we are not then to wonder that, in the time of Moses, when the art of cultivation was in so simple and unimproved a state, beating should have been the common way of gathering olives by the owners, who were disposed to leave, we may suppose, as few as possible, and were forbidden by their law to go over the branches a second time. But shaking them appears to have been sufficient when they had hung till they were fully ripe; and was therefore practised by the poor, or by strangers, who were either not provided with such long poles as the owners possessed, or did not find them necessary. Indeed it is not improbable that the owners were well aware of the injury done to the olive-trees by beating, although they practised it, because it was the most effectual way of gathering the fruit with which they were acquainted; and might, therefore, prohibit the poor and the stranger to collect the gleanings in that manner; they were on that account reduced to the necessity of shaking the olive berries from the tree, how ineffectual soever might be the method, or remain without them. The main crop, then, seems to have been taken from the olive by beating, and the gleanings uniformly by shaking. Under this conviction, Bishop Lowth has, with great judgment, translated the sixth verse of the seventeenth chapter of Isaiah, "A gleaning shall be left in it, as in the shaking of the olive-tree."

A plant so useful as the olive-tree is, as might be expected, the subject of frequent reference in the Scriptures, on account of its verdure, soundness, and the usefulness of the oil it produces; it is the symbol of prosperity, plenty, and enjoyment. Thus the Psalmist, describing the happiness of a man blessed of God, says, "Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive-plants round about thy table." (Psalm 128. 3.) It is likewise the symbol of peace; thus Noah's dove (Gen. 8. 11,) had, on her return to the ark, an olive leaf in her mouth. In enumerating the sources of nourishment and wealth, the prophet Habakkuk (3. 17) includes this among them: "Though the labour of the olive should fail." David compares himself to a green olive-tree in the house of God, (Psalm 52. 8;) and the prophet Hosea uses similar language respecting Israel: "His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon," (ch. 14. 6,) a simile employed also by St. Paul in adverting to their state before their rejection, where he speaks "of the root and fatness of the olive-tree." (Rom. 11. 17.) In Zechariah 4. 3,11,14, the two olive-trees on either side of the lamp sconces, pouring oil into the lamps, are there explained to be the two anointed ones: Zerubbabel as captain of the people, and Jeshua as high-priest. And this signified that these two maintained the nation of the captive Jews, both as to their ecclesiastical and civil state; as the olive-trees which afford oil maintain the light in the lamps, the symbols of government. Reference seems to be made to this in Revelations 11. 4, where the two witnesses are described as "the two olive-trees, and the two candlesticks standing before the God of the earth;" that is, the faithful in every age, who refuse to comply with the general corruption, shall be constantly supported by Divine aid, as if a lamp were kept always burning by a continual supply from a living olive-tree, constantly feeding it with the aliment of its flame, that it may never go out in darkness.

OLIVE, WILD, *αγριελαιος*. (Rom. 11. 17.) Professor Jahn says, the cotinus, *κοτινος*, and the oleaster, *αγριελαιος*, are both called wild olive-trees. They are nevertheless of different kinds, though they are sometimes confounded by the Greeks themselves. The fruit of the cotinus is used for no other purpose than colouring; but the oleaster, עץ שמן *its shemen*, is that species of wild olive used for grafting. See Oil-tree.

There are in Palestine two more marked species of oleaster, *Elæagnus angustifolia* and *Elæagnus Orientalis*, of which the former can exist in our open gardens, while the latter requires the protection of a green-house. The *Elæagnus Orientalis*, is distinguished chiefly by having sharp straight thorns scattered variously over its branches, while the other is unarmed. The leaf of the Oriental species is also twice as broad as that of the other. Schulze saw the oleaster laden with fruit, but he does not say of which species. The fruit of this tree differs much in size, according to climate and soil, from that of the berry of the barberry to that of a plum, of which latter size were those seen by Schulze in the plain of Jericho.

OLIVES, MOUNT OF. See Mount of Olives. Having already given the sketches of two modern travellers, Messrs. Stephens and G. Robinson, who visited this celebrated mount in the course of their travels, we avail ourselves of the recent publication of Dr. Robinson's valuable *Biblical Researches in Palestine*, to add here his impressions.

"The sides of the mountain are still sprinkled with olive-trees, though not thickly, as was probably the case of old; and a few other trees are occasionally seen. I took the middle path, which brought me out at the Church of the Ascension and the mosque, situated on the summit. Around them are a few huts, forming a miserable village. Here one is able to look down upon the city and survey at least the roofs of the houses. The view may be said indeed to be a very full one; but it is not particularly interesting. It presents a dull mixed mass of roofs and domes; but the distance is too great to be able to distinguish the buildings or the topography of the city in any good degree. A more pleasing view is obtained from various points lower down the side of the mountain.

"From the church on the summit, only the city and the western prospect are visible; the eastern view being cut off by a higher part or ridge of the hill some twenty or thirty rods farther east, with a wely or tomb of a Muslim saint upon it. From this wely one obtains a commanding view of the northern end and portion of the Dead Sea, and also of the adjacent country, including a large part of the valley of the Jordan, as well as the naked dreary region lying between Jerusalem and Jericho, and between Bethlehem and the Dead Sea. The course of the river Jordan could be traced by the narrow strip of verdure which clothes its banks. Beyond its valley, the eastern mountains stretch off northward and southward in a long even ridge, apparently unbroken. They present to the view, as here seen, no single peak or separate summit, which could be taken for the Nebo of the Scriptures. At a considerable distance north of Jericho, indeed, a loftier summit is seen, forming the highest point of the mountains of Gilead, just north of Es-Salt; but this could not have been Nebo. The atmosphere was at the time perfectly clear, and the waters of the Dead Sea lay bright and sparkling in the sunbeams, seemingly not more than eight or ten miles distant, though actually much further off. I unfortunately neglected to look for Kerak, which would doubtless have been visible in so clear a day. When we sought for it in a later visit, the haziness of the atmosphere prevented us from distinguishing it. Towards the W. and N.W. the view extends to the Terebinth Valley so called, and the high point and mosque of Neby Samwîl.

"I returned down the mount by the more southern path; from which a branch led me across the Jewish cemetery, to the tombs of Absalom and Zechariah so called, at the bottom of the valley, just under the S.E. corner of the wall of the mosque and city. Here is the narrowest part of the valley. Close by the tombs is a well, which then had water, though it seemed not to be used; and here is also another bridge of stone over the torrent bed with a fine arch. From this point a rugged footpath ascends towards St. Stephen's gate; entering which I returned home by the *Viâ Dolorosa.*"

OLYMPAS, *Ολυμπας*, the name of one of the brethren at Rome to whom St. Paul sent his salutation. (Rom. 16. 15.)

OLYMPIC GAMES. See Games.

OMEGA, *ω*, is the last letter of the Greek alphabet; and is hence poetically put for the last: "I am Alpha and Omega, the first and the last." (Rev. 1. 8; 22. 13.)

OMER, עמר (Exod. 16. 16,18,22,33,36.) From these passages, which relate to the miraculous supply of manna to the Israelites in the wilderness, it appears that the omer was used in the measurement of dry articles. It contained the portion which was assigned to each individual for his daily food. It corresponded to the *χοινιξ* of the Greeks, and held five pints and one-tenth English corn measure.

OMNIPOTENCE OF GOD. This attribute refers to his Almighty power, and is essential to his nature as an infinite, independent, and perfect Being. The power of God may be more especially seen: (1,) In creation, (Gen. 1; Rom. 1. 20;) (2,) In the preservation of his creatures, (Heb. 1. 3; Col. 1. 16,17;) (3,) In the redemption of the world by Our Lord Jesus Christ, (Luke 1. 35,37; Ephes. 1. 19;) (4,) In the conversion of sinners, (Psalm 110. 3; 2Cor. 4. 7;) (5,) In the continuation and success of the Gospel in the world, (Matt. 13. 31,32;) (6,) In the final perseverance of the saints, (1Pet. 1. 5;) (7,) In the resurrection of the dead, (1Cor. ch. 15;) (8,) In making the righteous happy for ever, and in punishing the wicked. (Matt. 25. 34; Phil. 3. 20,21.)

OMNIPRESENCE OF GOD, is his ubiquity, or his being present in every place. This attribute may be argued from his infinity, (Psalm 139;) his power, which is everywhere, (Heb. 1. 3;) his providence, (Acts 17. 27,28,) which supplies all. As he is a spirit, he is so omnipresent as not to be mixed with the creature, or divided, part in one place, and part in another; nor is he multiplied or extended, but is essentially present everywhere. In the Scriptures there is nothing confused in the doctrine of the Divine ubiquity. God is everywhere, but he is not everything. All things have their being in him, but he is distinct from all things; he fills the universe, but is not mingled with it. He is the intelligence which guides, and the power which motions; but his personality is preserved, and he is independent of the works of his hands, however vast and noble. So far is his presence from being bounded by the universe itself, that, as we are taught in the 139th Psalm, were it possible for us to wing our way into the immeasurable depths and breadths of space, God would there surround us in as absolute a sense as that in which he is said to be about our bed and our path in that part of the world where his will has placed us. On this, as on all similar subjects, the Scriptures use terms which are taken in their common-sense acceptation among mankind; and though the vanity of the human mind disposes many to seek a philosophy in the doctrine thus announced, deeper than that which its popular terms convey, we are bound to conclude, if we would pay but a common respect to an admitted revelation, that where no manifest figure of speech occurs, the truth of the doctrine lies in the ordinary tenor of the terms by which it is expressed. Otherwise there would be no revelation, we do not say, of the *modus* (for that is confessedly incomprehensible), but of the fact. In the case before us, the terms *presence* and *place* are used according to common notions; and must be so taken, if the Scriptures are intelligible. Metaphysical refinements are not Scriptural doctrines, when they give to the terms chosen by the Holy Spirit an acceptation out of their general and proper use, and make them the signs of a perfectly distinct class of ideas; if, indeed, all distinctness of idea is not lost in the attempt. It is, therefore, in the popular and just, because Scriptural manner, that we are to conceive of the omnipresence of God.

From the consideration of this attribute, we should learn to fear and reverence God; (Psalm 89. 7;) to derive consolation in the hour of distress; (Psalm 46. 1;) to be active and diligent in all holy services. (Psalm 119. 168.)

OMNISCIENCE OF GOD, is that perfection by which he knows all things, and is: (1,) Infinite, (Psalm 147. 5;) (2,) Eternal, (Isai. 46. 10; Acts 2. 23; 15. 18; Ephes. 1. 4;) (3,) Universal, extending to all persons, times, places, and things, (Psalm 50. 10-13; Heb. 4. 13;) (4,) Perfect, relating to what is past, present, and to come. He knows all independently, distinctly, infallibly, and perpetually. (Jerem. 10. 6,7; Rom. 11. 33.) (5,) This knowledge is peculiar to himself, and not communicable to any creature. (Job 36. 4; Mark 13. 32.) (6,) This attribute is incomprehensible to us, how God knows all things, yet it is evident that he does; for to suppose otherwise is to suppose him an imperfect Being, and at variance with the revelation he has given of himself. (Job 21. 22; 28. 24; Psalm 139. 6; 1John 3. 20.)

This attribute of God is constantly connected in Scripture with his omnipresence, and forms a part of almost every description of that attribute; for as God is a spirit, and therefore intelligent, if he is everywhere, if nothing can exclude him, not even the most solid bodies, nor the minds of intelligent beings, then, indeed, as St. Paul avers, are "all things naked and open to the eyes of him with whom we have to do." Where he acts, he is; and where he is, he perceives. He understands and considers things absolutely, and as they are in their own natures, forms, properties, differences, together with all the circumstances belonging to them. "Known unto him are all his works from the beginning of the world," rather from all eternity, known before they were made, and known now they are made, in their actual existence.

In Psalm 94, the knowledge of God is argued from the communication of it to men: "Understand, ye brutish among the people; and, ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? He that teacheth man knowledge, shall not he know?" This argument is as easy as it is conclusive, obliging all who acknowledge a First Cause, to admit his perfect intelligence, or to take refuge in Atheism itself. For if God gives wisdom to the wise, and knowledge to men of understanding, if he communicates this perfection to his creatures, the inference must be that he is possessed of it in a much more eminent degree than they: that his knowledge is deep and intricate, reaching to the very essence of things, theirs but slight and superficial; his clear and distinct, theirs confused and dark; his certain and infallible, theirs doubtful and liable to mistake; his easy and permanent, theirs obtained with much pains, and soon lost again by the defects of memory or age; his universal and extending to all objects, theirs short and narrow, reaching only to some few things, while those which are wanting cannot be numbered; and therefore, as the heavens are higher than the earth, so, as the prophet has told us, are his ways above our ways, and his thoughts above our thoughts.

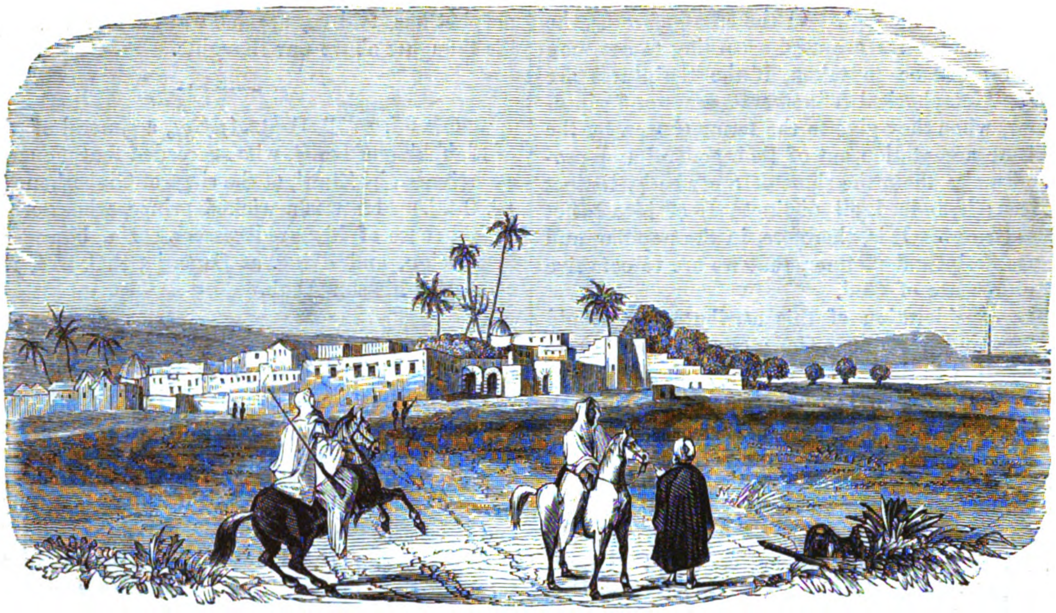
OMRI, עמרי Sept. *Αμβρι*, a general of the army of Elah, king of Israel, who succeeded that monarch when assassinated by Zimri, at the siege of Gibbethon. (1Kings 16. 9-28.) He was a wicked prince, whose crimes surpassed those of his predecessors. He, however, had a long reign, and dying at Samaria, B.C. 914, was succeeded by his son Ahab.

ON, און or אן Sept. *'Ηλιοπολις*, (Gen. 41. 45,) otherwise called "Beth-shemesh in the land of Egypt," (Jerem. 43. 13,) or Heliopolis, which signifies the city or house of the sun; was situated south of Pelusium, and at some distance from the eastern branch of the Nile. According to Berosus this was the city of Moses, and it was to the daughter of the priest of this place that Pharaoh married Joseph, on exalting him to the second station in Egypt. According to Josephus it was given to the Israelites on their settling in Egypt, which is probable from the fact of its lying in or near the land of Goshen. In after ages, and with the consent of Ptolemy Philadelphus, king of Egypt, a temple was built here for the Jews by Onias, who had been dispossessed of his authority by Antiochus. This temple was in great repute among the Hellenistic Jews; though there can be no doubt of the irregularity of this establishment, yet Onias justified it to the Jews by reference to Isaiah 19. 18,19: the Temple at Jerusalem, however, was always held in much superior estimation by the Jews even of Egypt, who frequently repaired thither to worship.

The inhabitants of this city are represented by Herodotus as the wisest of the Egyptians, and here Moses received that education which made him "learned in all the wisdom of the Egyptians." (Acts 7. 22.) But notwithstanding its being the seat of the sciences, such were its idolatries, that it was called by the Jews Aven, or Beth Aven, "the house of vanity," or idolatry. (Ezek. 30. 17.) It was predicted by Jeremiah (43. 13,) and by Ezekiel (30. 17,) that this place with its temples and inhabitants should be destroyed; which was probably fulfilled by Nebuchadnezzar.

Most of the ruins of this once famed city, described by Strabo, are buried in the accumulation of the soil; but that which marks its site, and is, perhaps, the most ancient work at this time existing in a perfect state, is a column of red granite, seventy feet high, and covered with hieroglyphics. A modern writer on the monumental history of Egypt remarks, "At the present day, the only mark that points out, amid the sands of the desert, the site of Heliopolis, is a magnificent obelisk, upright, and in its place, and having on each face the same hieroglyphic inscription, engraved most beautifully, which includes the name of Osortasen. It reads, 'Horus the life-giver, the king of an obedient people, (sun offered to the world,) lord of Upper and Lower Egypt, the life-giving son of the sun Osortasen, beloved of the spirits of Poone, the hawk of gold, the life-giver, the great god, (sun offered to the world,) the celebrator of the festivals, giving eternal life.'

"Modern writers, who support the barbarous and destructive character of the invasion of shepherds, admit the remaining of this obelisk in its place to be a very singular circumstance, and endeavour to explain it by the supposition that it had been thrown down by the shepherds, and erected soon after their expulsion by



Matariyeh, on the site of On, or Heliopolis.

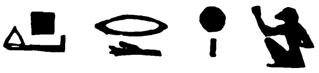
their conquerors. They refer to the two obelisks called Cleopatra's Needles, which are now at Alexandria, but are found from their inscription to have been originally erected in some other city, in proof of the existence of such a practice. This, however, really proves nothing. Had the obelisk at Heliopolis been thrown down, and afterwards re-erected by any successor of Osortasen, whether Pharaoh or Ptolemy, he would certainly either have recorded the deed in an inscription upon the obelisk, or he would have erased the name of Osortasen and substituted his own in its place. All the monuments of Egypt bear testimony to the universality of this practice of adding or substituting the name of the restorer for that of the founder; and the practice continued as long as the hieroglyphics remained in use. So that the absence of all hieroglyphic records of their removal from the obelisks of Alexandria, plainly limits the time of it to a very late period, when Heliopolis had been long deserted.

"This consideration suggests the probability that the obelisk at Heliopolis is now standing in the place in which it had been at first erected, contributing some degree of support, at any rate, to the plain tenor of the inspired account of the sojourn of Joseph in Egypt. The Pharaoh then reigning was a shepherd king, but he had adopted the manners and customs of Egypt; and instead of the savage devastator and oppressor described by the Egyptian priests, he was the benefactor of the country over which he ruled."

"Heliopolis," says Sir John Gardner Wilkinson, "the On of Scripture, a small but celebrated city of Lower Egypt, was the place where the worship of Re was peculiarly adopted. Plutarch says, 'Those who minister to the god of Heliopolis never carry wine into the temple, looking upon it as indecent to drink it during the day, when under the immediate inspection of their lord and king. The priests of the other deities are not altogether so scrupulous on this point; making use of it, though sparingly, unless at some of their more solemn purifications, when they wholly abstain from it. Indeed, they give themselves up wholly to study and meditation, hearing and teaching those truths which regard the Divine nature.' This, however, does not appear to refer to the ordinary libations made to the sun, which were doubtless of wine; as the usual drink-offerings presented to the gods; but to a regulation which prevented the priests from indulging in the use of wine; and we find abundant proofs, from the sculptures in other places, of its having been offered to the sun.

"Plutarch continues to observe, that 'even the kings themselves, being of the order of priests, have their wine given them according to a certain measure prescribed in the sacred books, as we are told by Hecatæus; and it is only since the reign of Psammeticus, that this indulgence has been granted them; for before that time they drank no wine at all; and if they made use of it in their libations to the gods, it was not because they looked upon it as in its own nature acceptable, but as the blood of those enemies who formerly fought against them, which being mixed with the earth produced the vine; and hence they think that drinking wine in quantities makes men mad, being filled with the blood of their own ancestors. These things are related by Eudoxus, in the second book of his Tour, as he had them from the priests themselves.' The assertion, however, respecting the prohibition of wine, previous to the time of Psammeticus, is erroneous, as kings and priests were permitted its use at the earliest periods, as the sculptures abundantly prove, as well as the Scriptural account of Pharaoh's butler. (Gen. 40. 11.)

"It was of Heliopolis, or On, that Potipherah (Gen. 41. 45,) was a priest, whose daughter Asenath was given in marriage to Joseph, and the name of that person, פוטי פרע is evidently compounded of Phrê or Phrah, 'the sun,' and answers to the Egyptian Pet-phrê, or Heliodotus, which in hieroglyphics would be thus written:—



Name of Pot-pherah, Pet-phre, or Pet-re.

"The priests of the sun of Heliopolis, like those of Thebes and Memphis, were celebrated for their learning; and it was to this city that Plato, Eudoxus, and other Greek sages repaired, in order to study 'the wisdom of the Egyptians;' and Pythagoras, according to Plutarch, 'was the disciple of Oinuphis, the Heliopolite.' Astronomy and all branches of science were studied at Heliopolis; and the priests of the sun enjoyed the greatest reputation for learning. Their city, though small, was the university of Egypt; and near it was an observatory, which Strabo attributes to Eudoxus, but which we may conclude, with great reason, belonged of old to the city, whither he had gone from Greece to study the secrets of the Egyptian wisdom.

"In the time of the geographer, the reputation of this seat of learning had already declined; the spacious mansions in which the priests lived were pointed out to him as objects of bygone days; and the inhabitants spoke of the former sojourn of learned men among them. The colleges, as well as the doctrines they taught, no longer existed in Heliopolis; nor was any one shown to him who occupied himself in the pursuits of former times. Alexandria was the seat of learning at that period: philosophy seemed to have sought an abode and patronage near the court; even its obelisks were removed with its learning from Heliopolis; and all that could give it splendour or celebrity was taken to the new city."

Professor Robinson, who visited the spot in 1838, says, "We rode out to the site of ancient Heliopolis, about two hours N.N.E. from Cairo. The way thither passes along the edge of the desert; which is continually making its encroachments so soon as there ceases to be a supply of water for the surface of the ground. The water of the Nile soaks through the earth for some distance under this sandy tract; and is everywhere found on digging wells eighteen or twenty feet deep. Such wells are very frequent in parts which the inundation does not reach. The water is raised from them by wheels turned by oxen, and applied to the irrigation of the fields. Wherever this takes place, the desert is quickly converted into a fruitful field. In passing to Heliopolis, we saw several such fields in the different stages of being reclaimed from the desert; some just laid out, others already fertile. In returning by another way, more eastward, we passed a succession of beautiful plantations, wholly dependent on this mode of irrigation. The site of Heliopolis is marked by low mounds, inclosing a space about three-quarters of a mile in length, by half a mile in breadth; which was once occupied partly by houses, and partly by the celebrated Temple of the Sun. This area is now a ploughed field, a garden of herbs; and the solitary obelisk which still rises in the midst is the sole remnant of the former splendours of the place. The city suffered greatly from the invasion of Cambyses; and, in Strabo's time, it was a mass of splendid ruins. In the days of Edrîsi and Abdallatif, the place bore the name of 'Ain Shems; and in the neighbouring village Matariyeh, is still shown an ancient well bearing the same name. Near by it is a very old sycamore, its trunk straggling and gnarled, under which legendary tradition relates that the Holy Family once rested."

ONAN, אוֹנן (Gen. 38. 4,) the son of Judah, and grandson of the patriarch Jacob. He was given in marriage to Tamar, after the death of his brother Ur, but was destroyed by the Lord for the criminal manner in which he evaded compliance with the law of the Levirate. See Levirate.

ONESIMUS, *Ονησιμος*, the name of a slave of Philemon, converted under the preaching of the Apostle Paul. (Colos. 4. 9; Philem. 10.) Having fled from his master, he was sent back by the Apostle, who, on that occasion, wrote his admirable Epistle to Philemon. This letter had all the success he could desire. Philemon not only received Onesimus as a faithful servant, but rather as a brother and a friend. A little time after he sent him back to Rome to St. Paul that he might continue to be serviceable to him in prison. Onesimus is said to have died a martyr.

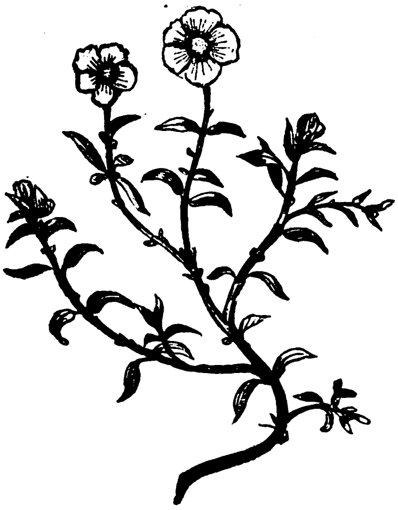
ONESIPHORUS, *Ονησιφορος*, one of the primitive Christians, of whom honourable mention is made by St. Paul in 2Timothy 1. 16 and 4. 19. He appears to have been a citizen of Ephesus, and member of the church there; for St. Paul tells Timothy that "he knew in how many things he had ministered to him at Ephesus." (2Tim. 1. 18.) Onesiphorus came to Rome in the year of Christ 65, when St. Paul was a second time imprisoned for the faith, at a moment, too, when almost all the rest of his friends had forsaken him and fled. What became of him is unknown.

ONION, בצל *betsel.* (Numb. 11. 5.) This word occurs in the Scripture in the plural form only, בצלים *betsalim;* Sept. *τα κρομμυα.* Hasselquist thinks that the *Allium cepa*, called by the Arabs *basal*, is one of the species of onions for which the Israelites longed. He infers this from the quantities still used in Egypt, and their goodness. "Whoever," he says, "has tasted onions in Egypt, must allow that none can be had better in any part of the universe. Here they are sweet; in other countries they are nauseous and strong. Here they are soft; whereas in the northern and other parts, they are hard, and their coats so compact that they are difficult of digestion. Hence they cannot, in any place, be eaten with less prejudice and more satisfaction than in Egypt. They eat them roasted, cut into four pieces, with some bits of roasted meat, which the Turks in Egypt call *kobab*, and with this dish they are so delighted that I have heard them wish they might enjoy it in Paradise. They likewise make soup of them in Egypt, cutting the onions in small pieces; this I think one of the best dishes I ever ate." In warm countries the onion often constitutes a staple article of diet. The sun has the same mellowing effect upon it as upon the cucumber, so that its savour is milder than when grown in this country, and its use far less likely to affect the stomach with any disagreeable consequences. Most of the people of Western Asia are remarkably fond of onions. All the more useful and common species of *allium* grow in Palestine. The paintings of ancient Egypt confirm the Scriptural account of the extensive use of the edible species of *allium* in that country, and it is probable that the Jews, in their own land, consumed them largely.

Pliny says the *Allium sativum* and the *Allium cepa* were "both ranked by the Egyptians among gods, in taking an oath;" and Juvenal derides them for their veneration of these garden-born deities. Plutarch says, being held in abhorrence, the priests abstained from them as unlawful food; "the reason of which was," observes Sir John Gardner Wilkinson, "probably derived from a sanatory precaution, as in the case of beans and other kinds of pulse. But there is no direct evidence from the monuments of their having been sacred; and they were admitted as common offerings on every altar. Onions and other vegetables were not forbidden to the generality of the people, to whom they were a principal article of food; for whatever religious feeling prohibited their use on certain occasions, this was confined to the initiated, who were required to keep themselves more especially pure for the service of the gods."

ONKELOS, TARGUM OF. See Targums

ONYCHA, שחלת *shicheleth.* This is one of the ingredients of the holy perfume, mentioned in Exodus 30. 34. Its true nature is doubtful. Gesenius says, "according to most versions, Hebrew interpreters and Talmudists, *ονυξ*, that is, *unguis odoratus*, the well-known Constantinople sweet-hoof, blatta byzantina of the shops. It consists of the shells of several kinds of muscles, which when burned produce a scent similar to that of the castoreum. See Dioscorides, and the passages of Arabic authors in Bochart. Without this authority of the ancient versions, the Syriac etymology, to run in drops, exude, distil, would lead to the idea of a resinous and odoriferous substance of the vegetable kingdom." The Arabic version gives ladana, suggesting that gum ladanum was the drug referred to. This is the produce of the *Cistus ladaniferus*, being a secretion from the leaves, which is swept off by the beards of the browzing goats, from whence it is collected. The shrub is a native of the Levant, the isles of the Mediterranean, and Arabia.



Cistus ladaniferus.

In Ecclesiasticus 24. 15, onycha is mentioned with the other odoriferous ingredients in the holy incense, by the name of onyx.

ONYX, שהם *shoham.* (Gen. 2. 12; Exod. 25. 7; 28. 9,20; 1Chron. 29. 2; Job 28. 16; Ezek. 28. 13.) This is some precious stone, but what, is not to be determined with certainty. Many of the old versions take it to be the sardonyx; while the Septuagint render it in different places the beryl, sapphire, emerald, &c. Other translators understand by it the flesh-coloured onyx with whitish lines, named from the Greek *ονυξ*, the nail, to the colour of which it nearly approaches. This is a semi-pellucid stone, of a fine flinty texture, taking an excellent polish, and is strictly of the flinty or siliceous class.

In Exodus 28. 9,10, a direction is given, that two onyx stones should be fastened on the ephod of the high-priest, on which were to be graven the names of the children of Israel, like the engravings on a signet; six of the names on one stone, and six on the other. Dr. Adam Clarke remarks, "So signets or seals were in use at that time, and engraving on precious stones was then an art; and this art, which was one of the most elegant and ornamental, was carried, in ancient times, to a very high pitch of perfection, particularly among the ancient Greeks; such a pitch of perfection as has never been rivalled, and cannot now be even well imitated. And it is very likely that the Greeks themselves borrowed this art from the ancient Hebrews, as we know it flourished in Egypt and Palestine long before it was known in Greece."

In 1Chronicles 29. 2, onyx stones are among the things prepared by David for the Temple. The author of *Scripture Illustrated* observes upon this passage, that "the word onyx is equivocal, signifying first a precious stone or gem, and secondly a marble called in Greek *onychites*, which Pliny mentions as a stone of Caramania. Antiquity gave both these stones this name, because of their resemblance to the nail of the fingers. The onyx of the high priest's pectoral was no doubt the gem onyx; the stone prepared by David was the marble onyx, or rather onychus, for one would hardly think that gems of any kind were used externally in such a building, but variegated marble may be readily admitted."

OPHEL, עפל (2Chron. 27. 3,) was the name of a height on the eastern part of Mount Zion, which was surrounded and fortified with a wall. It is called, in Micah 4. 8, "the stronghold of the daughter of Zion." King Jotham erected several structures on the wall of Ophel. Manasseh built a wall to the west of Jerusalem, and the fountain of Gihon, beyond the city of David, from the first gate as far as Ophel. After the captivity, the Nethinims dwelt at Ophel, that they might be near for the Temple service. Probably it was about the south-east corner of Jerusalem. (2Chron. 33. 14; Nehem. 3. 26; 11. 21.)

Josephus speaks of the single wall which inclosed that part of the city skirted by precipitous valleys, as having began at the tower of Hippicus. On the west it extended (southwards) to a place called Bethso, and the gate of the Essenes; thence it kept along on the south to a point over Siloam; and there on the east was carried along by Solomon's Pool and Ophla (Ophel), till it terminated at the eastern portico of the Temple. Professor Robinson remarks, "This account is not very definite; and whether any traces of this wall remain, is doubtful. Along the western brow of Zion, outside of the present city, is a narrow and higher ridge, which may not improbably be composed of rubbish and the foundations of the ancient wall. Quite at the south-west corner of Zion also, just below the brow, we found detached ledges of rock, scarped in several places, as if they had once formed part of the foundation of the wall; and these we could trace for some distance eastward. We were told, also, that in digging deeply for the foundation of the new barracks, just south of the castle, many remains of walls and buildings had been discovered; but we were too late to examine this point ourselves, the excavations having been already filled up. From a remark of Benjamin of Tudela, about A.D. 1165, it would seem that traces of some part of the ancient wall of Zion were visible in his day.

"The eastern wall probably ran along the Valley of Jehoshaphat; or else, crossing the point of the narrow ridge north-east of Siloam, swept down into that valley, so as to include the fountain. Then passing by Ophla (Ophel) it ascended and terminated at the eastern portico of the Temple. This circumstance serves to show, that the wall did not run along the brow of the ridge above the valley; for in that case it could have terminated only on the southern side of the Temple, and not upon the eastern. The third wall, too, coming from the north towards the Temple, is said to terminate, not at the Temple itself, but at this ancient wall in the valley of the Kidron. Hence, the place Ophel would appear to have been situated in the south of the Temple, perhaps extending down towards the Fountain of the Virgin. It was inhabited by the Nethinim, who performed the menial offices of the Temple, and therefore dwelt in its vicinity. In 2Chronicles 33. 14, King Manasseh is said to have 'compassed about Ophel, and raised it up to a very great height.' May it not have been the case, that the more ancient wall on this side included only Zion, while this wall of Manasseh ran, as described by Josephus, from Siloam by Solomon's Pool to the eastern side of the Temple?"

OPHIR, אוֹפִיר also אוֹפִר the name of a country celebrated for its abundance of gold, whither Solomon sent a fleet aided by the subjects of Hiram, king of Tyre, and from whence they brought back gold, (1Kings 9. 27,28; 2Chron. 8. 17,18,) almug-trees, and precious stones, 1Kings 10. 11; (in 1Kings 10. 22, where Ophir is not mentioned, it is still to be understood,) also silver, ivory, apes, and peacocks. Hence we find frequently in the Bible mention made of gold from Ophir. (Job 28. 16; Psalm 45. 9; Isai. 13. 12.) In Job 22. 24, אוֹפִיר alone is used for gold of Ophir. "If it were to be supposed," says Gesenius, "that all these were the real produce of Ophir, then we could only look for it, according to Bochart, Reland, and others, in India; the Septuagint also appear so to have understood it, who translate *Σωφιρ*, *Σωφειρα*, *Σωφιρα*, which is the Egyptian name for India. However, this district is mentioned among other Arabian provinces, (Gen. 10. 29,) and arguments preponderate in favour of that situation; although, consistently with the first, the possibility remains, that it is mentioned only here as an Arabian colony, situated out of Arabia. Its produce, besides apes, jewels, (and perhaps pheasants,) might then have been carried thither through the medium of commerce, and it is probable that they came from the eastern coast of Africa. The Chaldee explains Ophir by Africa itself. (See also Origen, on Job 22. 24.) The ancients uniformly attribute to the Arabians a rich, and even abundant supply of gold, although it is probable that gold itself has never been found there. The name *el Ophir* has even been lately traced to a city in Oman, formerly the centre of an extensive commerce in Arabia."

M. Gosselin, Drs. Prideaux and Vincent, are of opinion that Ophir was situated on the south-western coast of Arabia. There, however, the articles of trade and commerce mentioned are not to be found; and it is not to be supposed that the Phœnicians, the first navigators of the age, would obtain at second-hand, and an enhanced price, from the Arabians, what they were equally able to obtain from the original markets.

Not fewer than fifteen or sixteen countries have been assigned by various commentators and critics as the site of Ophir; but the most probable conjecture seems to be that of M. Huet, bishop of Avranches, who is of opinion that it was on the eastern coast of Africa, by the Arabians termed Zanguebar; that the name of Ophir was more particularly given to the small country of Sofala, on the same coast; that Solomon's fleet went out from the Red Sea, and doubling Cape Guardafui, coasted along Africa to Sofala, where was found in abundance whatever was brought to the Hebrew monarch by this voyage. The opinion of Huet is adopted by Bruce, who has confirmed it by various additional considerations; the precise situation of Ophir, however, must ever remain a matter of mere conjecture.

OPHRAH, עָפְרָה a city in the tribe of Benjamin. (Josh. 18. 23; 1Sam. 13. 17.) In Micah 1. 10 it is styled בית לעפרה "the house of Ophrah." Eusebius places it five miles east of Bethel, but no remains of it now exist.

II. A city in the territory of the eastern half of the tribe of Manasseh, the abode of Gideon, whose sons were murdered in it by Abimelech. (Judges 6. 11; 8. 27; 9. 5.)

ORACLE, דביר *dibir.* (1Kings 6. 5,19,22,23; 2Chron. 3. 16.) This word refers to the most holy place in the Temple of Solomon, elsewhere termed קדש קדשים *kodesh kodashim*, which occupied the third part of the inclosure of the Temple towards the west. Jerome renders it *oraculum oraculi sedes*, from דבר *diber*, "to speak," because the Deity thence gave his decisions (oracles); but the root may probably be derived from the Arabic *deber*, "to be behind;" hence the hinder part, the western part of the Temple. The Holy of Holies was ten cubits square. None but the high-priest was permitted to enter it, and that but once a year, on the great day of atonement. (Exod. 30. 10; Levit. 16. 2,15,34; Heb. 9. 2-7.) The interior of the Tabernacle was divided into two rooms by a curtain or veil, which hung down from four pillars overlaid with gold. This veil was made of the richest stuff, both for matter and workmanship, and was adorned with figures of cherubim and other ornaments elaborately embroidered upon it. This was called the inner veil. The first room, or ante-chamber, was twenty cubits long by ten broad; and the other was but ten cubits square. The first was called the Holy or the Sanctuary; and the small inner chamber, the Holy of Holies, or the Most Holy, and sometimes the Inner Tabernacle.

In both the Tabernacle and the Egyptian temples, which present some analogies, the area was an oblong square, the front portion of which was occupied by a court or courts, where the worshippers attended, and where sacrifice was offered. The sacred apartments in both were at the remoter extremity, the Most Holy being the smallest and the innermost. Into these sacred chambers, both among the Hebrews and Egyptians, none but priests were admitted. The writer of *The Antiquities of Egypt, illustrative of the Scriptures*, says that "a small edifice was erected by the side of every temple, the entrance to which was through the adytum, or sanctuary; so that it was, in the estimation of the people, the holy of holies, the perfection, or crowning mystery of the entire worship. This is termed in the hieroglyphic inscriptions, Ma-enunisi, 'the birth-place.' Like every other part of the temple, it is covered with reliefs and paintings, in which are detailed the particulars of the birth of the third person of the triad, to which the temple is dedicated. The mother is attended by all the principal female divinities, and the infant god is afterwards presented to the superior forms of Amoun.

"'In the Egyptian temples,' says Clemens Alexandrinus, 'the porticos, vestibules, and groves, are constructed with great splendour, the halls are adorned with numerous columns, the walls are perfectly splendid with rare stones, and brilliancy of colour; the sanctuary* shines with gold, silver, and amber, and with a variety of glittering stones from India or Ethiopia, and the adytum is hung with curtains of gold tissue. If you enter the circuit of the holy place, and, hastening to behold what is most worthy of your search, you seek the statue of the deity; one of the priests who performs the rites there steps forward to introduce you to the object of his worship, looking upwards with a grave and reverent face, as he chants the Pæan hymn in his native tongue. But no sooner does he draw aside a portion of the veil, as if to show a god, than you find ample reason for smiling at the mysterious deity. For the god you sought is not there; but a cat, or a crocodile, or a native serpent, or some such animal, which is more suited to a cave than a temple; and you behold an Egyptian god in a beast, lying before you on a purple carpet.'"

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* "The body of the temple, or sedes, whither the profane did not penetrate, the adytum being the most holy part of the sedes."

Sir John Gardner Wilkinson informs us that "in the inner or minor sanctuary of the great Temple of Karnak, is the statue of a colossal hawk on a pedestal, though the Temple was dedicated to Amun, and not to Ré."

The word "oracles," in the plural form in the New Testament, denotes the revelations contained in the sacred writings of which the nation of Israel were the depositaries. Thus Moses is said by Stephen to have received the "lively oracles." (Acts 7. 38.) These oracles contained the law, both moral and ceremonial, with all the types and promises relating to the Messiah which are to be found in the writings of Moses. They also contained all the intimations of the Divine mind which he was pleased to communicate by means of the succeeding prophets, who prophesied before-hand of the coming and the sufferings of the Messiah, with the glory that should follow. The Jews were a highly privileged people in many respects, but the Apostle Paul mentions it as their chief advantage that "unto them were committed the oracles of God." (Rom. 3. 2.) "What nation," says Moses, "is there that hath statutes and judgments so righteous as all this law which I set before you this day?" (Deut. 4. 8.) The 119th Psalm abounds with praises of the lively oracles, the word of the living God; it abounds with the warmest expressions of love to it, of delight in it, and the most fervent petitions for Divine illumination in the knowledge of it. Such was the esteem and veneration which the faithful entertained for the lively oracles under the former dispensation, when they had only Moses and the prophets; how, then, ought they to be prized by Christians, who have also Christ and his Apostles.

The sense, however, in which the term "oracle" is most generally used, is in reference to the juggles of the heathen priests, who pretended to declare the will of the gods when consulted according to certain forms. Some infidel writers have professed to find a parallel between the heathen oracles and the prophecies of Scripture; and though nothing can be more unfair or groundless than this, it may be well to point out a few of the leading points of difference.

Among the heathen, the term oracle was usually taken to signify an answer, generally conveyed in very dark and ambiguous terms, supposed to be given by demons of old, either by the mouths of their idols or by those of their priests, to the people who consulted them. Oracle is also used for the demon who gave the answer, and the place where it was given. Seneca defines oracles to be communications by the mouths of men of the will of the gods; and Cicero simply calls them *deorum oratio*, the language of the gods. Among the pagans they were held in high estimation; and they were consulted on a variety of occasions pertaining to national enterprises and private life. When they made peace or war, enacted laws, reformed states, or changed the constitution, they had in all these cases recourse to the oracle by public authority. Also, in private life, if a man wished to marry, if he proposed to take a journey, or to engage in any business of importance, he repaired to the oracle for counsel. Mankind have always had a propensity to explore futurity; and conceiving that future events were known to their gods, who possessed the gift of prophecy, they sought information and advice from the oracles, which in their opinion were supernatural and divine communications. Accordingly, every nation in which idolatry has subsisted, has also had its oracles by means of which imposture practised on superstition and credulity.

The principal oracles of antiquity are, that of Abæ, mentioned by Herodotus; that of Amphiaraus, at Oropus, in Macedonia; that of the Branchidæ, at Didymeum; that of the camps at Lacedæmon; that of Dodona; that of Jupiter Ammon; that of Nabarca, in the country of the Anariaci, near the Caspian Sea; that of Trophonius, mentioned by Herodotus; that of Chrysopolis; that of Claros, in Ionia; that of Amphilochus, at Mallos; that of Petarea; that of Pella, in Macedonia; that of Phaselides, in Cilicia; that of Sinope, in Paphlagonia; that of Orpheus' head at Lesbos, mentioned by Philostratus. But of all the oracles, the oracle of Apollo Pythius, at Delphi, was the most celebrated. The responses of oracles were delivered in a variety of ways: at Delphi, they interpreted and put into verse what the priestess pronounced in the time of her furor. At Dodona, the response was issued from the hollow of an oak; at the cave of Trophonius, the oracle was inferred from what the suppliant said before he recovered his senses. The suppliants who consulted the oracles were not allowed to enter the sanctuaries where they were given; and great care was taken that neither the Epicureans nor Christians should come near them. In several places, the oracles were given by letters sealed up, as in that of Mopsus and at Mallus, in Cilicia. Oracles were frequently given by lot, the mode of doing which was thus: the lots were a kind of dice, on which were engraven certain characters or words, whose explanations they were to seek on tables made for the purpose. The way of using these dice for knowing futurity was different according to the places where they were used. In some temples the person threw them himself; in others, they were dropped from a box; whence came the proverbial expression, "The lot is fallen." This playing with dice was always preceded by sacrifices, and other customary ceremonies. The ambiguity of the oracles in their responses, and their double meaning, contributed much to their support.

"Oracles," says Sir John Gardner Wilkinson, "were of very remote date among the Egyptians; and the Greeks, as well as some other people, were indebted to them for their institution. The ancient oracle of Dodona was allowed even by the priestesses themselves to have been of Egyptian origin, as well as that of the Libyan Ammon; and the oracles of Diospolis, or Egyptian Thebes, bore a strong resemblance to the former of those two. The principal oracles in Egypt were of the Theban Jupiter, of Hercules, Apollo, Minerva, Diana, Mars, and above all of Latona, in the city of Buto, which the Egyptians held in the highest veneration; but the mode of divining differing in all of them, and the power of giving oracular answers was confined to certain deities. There was also an oracle of Besa, according to Ammianus, in Abydus, a city of the Thebaid, where that deity was worshipped with long-established honours; though others assign a different position to his celebrated temple, in the vicinity of Antinoë, which place is supposed to have usurped the site of the old town of Besa. The mode of obtaining answers was here, as at Heliopolis, through the medium of persons deputed for the purpose, who carried the questions in writing, according to a proper formula, and deposited them sealed in the Temple, the answers being returned in the same secret and ceremonious manner. Zosimus relates, that in the time of Constantius, some of the sealed answers, which, as usual, had been left in the temple, were sent to the Emperor, and the discovery of their contents subjected many persons to imprisonment and exile; apparently in consequence of the oracle having been applied to respecting the fate of the empire, or the success of some design against his life.

"Different forms were required in consulting different oracles. At Aphaca, a town between Heliopolis and Byblus, where Venus had a temple, was a lake into which those who went to consult the oracle of that goddess threw presents, of whatever kind they chose, and derived omens from their sinking or swimming on the surface. If agreeable to the goddess, they sank; if not, they floated; and Zosimus relates, that in the year preceding their ruin, the offerings of the Palmyrenes sank, and the following year a contrary result predicted the calamity which befell them.

"'On consulting the god at the Oasis of Ammon, it was customary,' says Quintus Curtius, 'for the priests to carry a gilded boat, ornamented with numerous silver pateræ hanging from both its sides, behind which followed a train of matrons and virgins, singing a certain uncouth hymn, in the manner of their country, with a view to propitiate the deity and induce him to return a satisfactory answer.' The oracle of Ammon enjoyed for ages the highest celebrity, and was looked upon by foreigners, as well as Egyptians, with the most profound respect, missions from all countries being sent to consult it, and learn its infallible answers; but in Strabo's time it began to lose its former renown; the sybils of Rome, and the soothsayers of Etruria, having substituted omens drawn from the flight of birds, and the inspection of victims, and warnings from heaven, for the longer process of oracular consultation; though, according to Juvenal, the answers of Ammon continued in his time to be esteemed in the solution of difficult questions, after 'the cessation of the oracle at Delphi.'

"Oracles were resorted to on all occasions of importance; and sometimes messages were sent from them spontaneously to those whom they intended to advise, in the form of warnings against an approaching calamity, or as an indication of the Divine will. Mycerinus was censured for not having accomplished the intentions of the gods, and received intimation of his approaching death; Sabaco retired from the kingdom in consequence of the predictions and promises of an oracle; and Neco was warned not to continue the canal from the Nile to the Red Sea, lest he should expose his country to foreign invasion. Oracles were also consulted, like the magicians of the present day, in cases of theft; and Amasis is reported to have bestowed presents on those which he found capable of returning true answers, and remarkable for discrimination."

The ancient oracles, whether directed by evil men or evil spirits, spoke as they were paid or intimidated; and the long-continued history of ancient times has completely informed us of the practices by which the priests of the false gods endeavoured to gain credit for their idols, and profit for themselves, by foretelling things to come. "But how did they conduct this difficult traffic?" inquires Dr. Nares; "did they make it hazardous as well as difficult, by pledging their lives on the truth of their predictions? Far otherwise: they had very different arts and plans, much more compatible with the consciousness of being extremely liable to error. In the first place, unless a direct appeal to their inspiration was made by direct inquiry, they usually observed a prudent silence. They uttered no spontaneous prophecies. In saying nothing they exposed themselves to no detection; and when they were obliged to speak, it was always with sufficient precaution. Obstacles were first thrown in the way of inquiry. By magnificent and repeated sacrifices, it was rendered extremely expensive. This preliminary had a double advantage; it lessened the number of inquirers, and at the same time, secured abundant advantage to the priests. These sacrifices were preceded, attended, and followed by many prescribed ceremonies; the omission or mismanagement of any one of which was sufficient to vitiate the whole proceeding. The gods were not at all times in a humour to be consulted. Omens were to be taken, and auguries examined, which, if unfavourable in any particular, either precluded the inquiry for the present, or required further lustrations, ceremonies, and sacrifices to purify the person who consulted, and rendered him fit to receive an answer from the gods, or to bring their wayward deities to a temper suitable to the inquiry." When, indeed, answers were given, the heathen oracles had no determinate scheme, and related to detached, unconnected events; while the prophecies of Scripture respect one great scheme, and point to one Person, whose family, country, character, and circumstances they announced long before He was born. The heathen oracles spoke what rulers dictated, or what tended to advance the interests of the priests; precepts of morality, and rules of just conduct were seldom, if ever, delivered from the cave, or from the consecrated tripos. The purest sentiments prevalent among the pagans were either delivered by the philosopher (who had no means of enforcing them), or adorned the pages of the poet; while the Hebrew prophets, on the contrary, boldly reproved kings, enforced the purest morality by the most solemn sanctions, and suffered rather than gained by the predictions which they uttered. They did not prophecy in compliance with the wishes or natural propensities of their countrymen; but opposed their prejudices by predicting the impending calamities, the humble state of the Messiah, the rejection of the Jews, and the call of the Gentiles. Their prophecies tended to one end; and the total cessation of them, when that end was answered, proves that they did not owe their accomplishment to chance or to imposture.

When no means of evasion remained, the answers given by the heathen oracles were usually delusive, and capable of quite contrary interpretations; and the most celebrated of them concealed their meaning in such ambiguous terms, that they required another oracle to explain them. Of this ambiguity several authentic instances are recorded. Thus, when Crœsus consulted the oracle of Delphi relative to his intended war against the Persians, he was told that he would destroy a great empire. This he naturally interpreted of his overcoming the Persians, though the oracle was so framed as to admit of an opposite meaning. Crœsus made war against the Persians, and was ruined; and the oracle continued to maintain its credit. The answer given to Pyrrhus, king of Epirus, many ages after, was of yet more doubtful interpretation, being conceived in terms so ambiguous that it might either be interpreted thus: "I say that thou, son of Æacus, canst conquer the Romans. Thou shalt go, thou shalt return, never shalt thou perish in war;" or thus, "I say that the Romans can conquer thee, son of Æacus. Thou shalt go, thou shalt never return, thou shalt perish in war." Pyrrhus understood the oracle in the former sense; he waged an unsuccessful war with the Romans, and was overcome; yet still the juggling oracle saved its credit.

These instances of deception need not surprise us, for at a much earlier date we see similar ambiguity in the reply of the pretended prophets in 1Kings 22. 5,6. Jehoshaphat, king of Judah, and Ahab, king of Israel, having united their forces against the Syrians, in order to recover Ramoth Gilead, the latter monarch "gathered the false prophets together, about four hundred men, and said unto them, Shall I go against Ramoth Gilead to battle, or shall I forbear? And they said, Go up, for the Lord shall deliver [it] into the hands of the king." It is to be observed that the word "it" is not in the original, and that the reply of the false prophets is so artfully constructed that it might be interpreted either for or against the expedition; as thus, "The Lord will deliver [it—Ramoth Gilead] into the king's [Ahab's] hand;"

or "The Lord will deliver [Israel] into the king's hand," that is, into the hands of the king of Syria. Relying upon this ambiguous oracle, the monarchs of Judah and Israel engaged the Syrians, and were utterly discomfited.

Whenever the oracles failed, the priests who officiated at them were never at a loss for subterfuges for preserving their credit. If the event happened not to correspond with the prophecy, it was discovered, when too late, that some indispensable ceremony or observance had been omitted; that the gods were averse to the inquirer; or that he had not been in a proper state for consulting them. If an evil event took place when a good one had been promised, it was the fault of the inquirer. If, on the contrary, the result was more favourable than the prediction, this was owing to the intercession of the priests, to the prayers they had offered, or to the rites they had performed for propitiating the celestial powers. But notwithstanding all these and other precautions, the heathen priests succeeded very imperfectly in maintaining the credit of the oracles.

The wiser and more sagacious of the heathen, especially in later times, held them in utter contempt. They were ridiculed by the comic poets; and the pretendedly inspired priestess was, in several instances, even popularly accused of being bribed to prophecy according to the interests of a particular party. Such was the poor success of false prophecy, even with all the aids of art, and a systematic plan of imposture, to preserve it from detection.

How widely different from these pretended predictions are the prophecies contained in the Scriptures. They were delivered without solicitation, and pronounced openly before the people. The events which were foretold were often both complicated and remote, depending on the arbitrary will of many, and arising from a great variety of causes, which concurred to bring them to pass. Some of them were accomplished shortly after they were delivered; others had their accomplishment somewhat later, but the prophets who delivered them saw the event. Others again had a more distant object, which exceeded the prophet's life; but the different events which he foretold were so connected together that the most distant bordered very nearly upon some others, the accomplishment of which was preparatory to the last. The fulfilment of the first prophecies served to raise an expectation of those which were distant; and the accomplishment of the last confirmed the first. The predictions of Isaiah furnish us with suitable illustrations of these remarks; and whoever reads the prophets with attention will readily find other examples. See Prophecy.

It is a very ancient tradition that the heathen oracles altogether ceased upon the birth of Our Saviour, a statement substantially true. "That heathen oracles were silenced about, or soon after the time of Our Saviour's advent, may be proved," says Dr. Leland, "from express testimonies not only of Christian but of profane authors. Lucan, who wrote his *Pharsalia* in the reign of Nero, scarcely thirty years after our Lord's crucifixion, laments it as one of the greatest misfortunes of that age that the Delphian oracle, which he represents as one of the choicest gifts of the gods, was become silent. Lucian also says that when he was at Delphi, the oracle gave no answer, nor was the priestess inspired. Porphyry, in a passage cited from him by Eusebius, says, "The city of Rome was overrun with sickness, Æsculapius and the rest of the gods having withdrawn their converse with men; because, since Jesus began to be worshipped, no man had received any public help or benefit from the gods." See Urim and Thummim.

ORATORIES or **PROSEUCHÆ.** These places of worship were very common in Judæa, (and it should seem in retired mountains or elevated places,) in the time of Christ; they were also numerous at Alexandria, which was at that time a large and flourishing commercial city, inhabited by great numbers of Jews; and it appears that, in heathen countries, they were erected in sequestered retreats, commonly on the banks of rivers, or on the sea-shore. The proseucha, or oratory at Philippi, where the Lord opened the heart of Lydia, that she attended unto the things which were spoken by Paul, was by a river side. (Acts 16. 13-15.) Josephus has preserved the decree of the city of Halicarnassus, permitting the Jews to erect oratories, part of which is in the following terms: "We ordain that the Jews who are willing, both men and women, may observe the sabbaths and perform sacred rites according to the Jewish law, and build proseuchæ by the sea-side, according to the custom of their country; and if any man, whether magistrate or private person, give them any hindrance or disturbance, he shall pay a fine to the city."

It is a question with some whether these proseuchæ or oratories were the same as the synagogues, or distinct edifices from the latter. Both Josephus and Philo, to whom may be added Juvenal, appear to have considered them as synonymous; and with them agree Grotius, Ernesti, Drs. Whitby, Doddridge, and Lardner; but Calmet, Drs. Prideaux and Hammond, and others, have distinguished between these two sorts of buildings; and have shown that though they were nearly the same, and were sometimes confounded by Philo and Josephus, yet that there was a real difference between them; the synagogues being in cities, while the proseuchæ were without the walls, in sequestered spots, and, particularly in heathen countries, were usually erected on the banks of rivers, or on the sea-shore, (Acts 16. 13,) without any covering but galleries or the shade of trees. Dr. Prideaux thinks the proseuchæ were of greater antiquity than the synagogues, and were formed by the Jews in open courts, in order that those who dwelt at a distance from Jerusalem might offer up their private prayers in them as they were accustomed to do in the courts of the Temple or of the Tabernacle. In the synagogues, he further remarks, the prayers were offered up in public forms, while the proseuchæ were appropriated to private devotions.

Professor Jahn observes, "The proseuchæ are understood by some to be smaller synagogues, but by others are supposed to be particular places under the open sky, where the Jews assembled for religious exercises. But Josephus calls the proseucha of Tiberius a large house which held very many persons. We infer, therefore, that προσευχη is the same with τοπος or οικος της προσευχης, that is, any place of worship. They were distinguished from synagogues on the ground merely that they were not buildings especially set apart for Divine worship. The Apostles preached the Gospel in synagogues and proseuchæ, and with their disciples performed in them all the religious services. When excluded, they imitated the Jews in those places where they were too poor to erect these buildings, and held their religious meetings in the houses of individuals. Hence we not only hear of synagogues in houses in the Talmud, but of churches in houses in the New Testament. (Rom. 16. 5; 1Cor. 16. 19; Coloss. 4. 15.")

"Such proseuchæ," says Riddle, "were also the first Christian churches; and they might have received this appellation although found in private houses. But they were more commonly entitled προσευκτηρια, ευκτηρια, οικοι ευκτηριοι, and in Latin *oratoria*, that is, oratories, or houses of prayer. In later times, these titles were appropriated to smaller or domestic chapels; but at first they were given to places of Christian worship in general. Oratory is used among the Romanists for a closet or little apartment near a bed-chamber, furnished with a little altar, crucifix, &c., for private devotion."

ORCHARD, פרדס *paridis*. (Eccl. 2. 5; Cantic. 4. 13.) This is a word introduced into the later Hebrew from the Persian, in which it denotes a royal park, whence the Greek *παραδεισος*, *paradise*; it is rendered in our version in the above passages "orchard." In the Scriptures gardens are denominated from the prevalence of certain trees or fruits, as פרדס רמוֹנים *paridis rimmonim*, the "garden of pomegranates," (Cantic. 4. 13;) גנת אגוז *gannath agoz*, "the garden of nuts." (Cantic. 6. 11.) See Garden.

ORDINATION, is the act of conferring holy orders; of initiating a person into the Christian ministry. The twenty-third Article of our Church declares that, "It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard."

The Apostolic Fathers speak constantly as if those who ministered had received a regular commission to minister. Clement of Rome, in his first Epistle to the Corinthians, is copious on the subject of ministers; not proving anything formally about their commission, but taking it for granted. From this epistle it may be perceived that the Corinthian church had ejected some ministers; for which he blames them. Polycarp speaks of the qualifications of good ministers: he mentions also Valens' having been dismissed from the Presbytery. Ignatius, writing to the Church at Ephesus, speaks of that church as very well governed; and says much on the subject of episcopal authority. To which we may add, that the distinction between Clergy and Laity, (*Κληρος* and *Δαϊκοι*,) was known in the time of Clemens Romanus, and expressed in the same words in which it has been expressed ever since.

The continuance of a regularly appointed clergy among the early Christians appears undeniably from the Roman laws concerning them, which afford notices of their revenues, arising from various successions, contributions, &c., their peculiar punishments, and the modes of life and employments which were permitted them. Of all these, Bingham gives an account in the fifth, sixth, and seventh books of his *Antiquities*.

Riddle, in his *Manual of Christian Antiquities*, observes, "As the office of Christian pastors and teachers was derived, not from any of the Levitical institutions, but rather from the constitution of the Jewish synagogue, as it existed after the return from the Babylonish captivity; so was also the method of their ordination or appointment to their office. It has been shown by Selden and Vitringa, that the presidents and readers of the synagogue were appointed to their office with the solemn imposition of hands; and that this custom is to be traced to Exodus ch. 29; Leviticus ch. 8, and similar passages. In a later period of the Church, we find the introduction of the customs of anointing, investing with the sacred garments, and delivering the sacred vessels into the hands of the person ordained, (Exod. 29. 24; Levit. 21. 10; Numb. 3. 3,) in accordance with the Levitical ceremonies which took place at the consecration of the priests and high-priests. The terms *χειρατονια* and *ordinatio*, are derived from the civil customs of the Greeks and Romans. The words *ordinatio* and *ordinare*, are used in the common ecclesiastical sense of 'ordination' and 'to ordain,' by Tertullian, Cyprian, Optatus, and Leo the Great. Jerome, in like manner, explains 'ordinare' by 'ordines sacros et ecclesiasticos conferre, quod faciunt episcopi.' *Ordo*, corresponding to the Greek *ταξις*, is the word commonly used by the Latin writers of the Middle Ages. Greek writers use the terms *αφορισμος*, 'a setting apart,' and *καθιερωσις*, 'consecration.'

"The first passage of the New Testament in which we read of the ordination (properly so called) of ministers to any office in the church, is Acts 6. 1-7, which contains an account of the appointment of seven deacons in the church of Jerusalem; (with which compare Mark 16. 18; Acts 8. 14,18,19,20; 9. 10-19.) And we have further accounts of the appointment and ordination of ecclesiastical officers in Acts 13. 1-4; 14. 23; 1Timothy 4. 14; 5. 22; 2Timothy 1. 6. In the First Epistle to Timothy, St. Paul reminds him of the laying on of the hands of the presbytery; but in the Second Epistle, he speaks of the laying on of his own (the Apostle's) hands. The Roman canonists maintain that two separate ordinations are here spoken of; the former, in which Timothy was ordained priest by the presbytery, and the latter, in which he was made bishop by the Apostle; but many Protestant interpreters suppose that St. Paul refers to only one ordination; and that the imposition of his own hands, and of those of the presbytery, formed a concurrent act, performed at one and the same time.

"The church always regarded a formal and solemn dedication of ministers to their office, as a useful and even necessary custom. It was a rule in the earliest days of the Church, that all things should be done decently, and in order. (1Cor. 14. 40.) The ministry of the word was deemed a sacred office, and the election and appointment of ministers (*χειρατονια*), was viewed as a solemn transaction. Forms of ordination are found in the earliest liturgies of both Eastern and Western churches.

"The Church used every precaution in order that none but fit persons should be ordained to the sacred ministry: hence there were a variety of disqualifications. Besides the observance of negative rules, or the absence of disqualification, it was necessary in order to ordination that certain positive regulations should be complied with, or that persons to be ordained should possess some real and definite qualifications.

"I. They were required to be of a certain age. The rules of the early Church concerning the canonical or legitimate age for ordination were undoubtedly borrowed from the Jewish institution; the age of twenty-five years required for the Levites being adopted for deacons, and that of thirty years required for the priests, being applied to presbyters and bishops. In the *Apostolical Constitutions*, lib. ii., c. 1, the age of at least fifty years is required for a bishop; and we find reference made to this rule by Boniface in the eighth century. It is certain, however, that at no very late period this law had grown out of date, and the term of thirty years was fixed as the lowest canonical age for a bishop, as well as for a presbyter. It appears, indeed, that exceptions even to this rule were sometimes made in favour of persons of a lower age. Thus we are told that Gregory Thaumaturgus and his brother Athenodorus, were raised to the episcopal dignity while they were young men, and the general rule was perhaps dispensed with in the case of Acholius, bishop of Antioch, Athanasius, bishop of

Alexandria, Paul, bishop of Alexandria, and Remigius, bishop of Rheims; but as the youth of these persons is alluded to only in general terms, it is possible that they may have attained the age of thirty years before they were made bishops. Athanasius, indeed, who was elected to succeed Alexander, in the year 326, could hardly have been thirty years old at that time; but as he was considered very young to be chosen to the episcopal office, it is probable that the canonical age for a bishop was then higher than thirty years, at least in the Church at Alexandria. In Justin, the lowest canonical age for a bishop is fixed at thirty-five years. The Roman bishops, Siricius and Zosimus, required as the lowest age, for a deacon thirty years, for a presbyter thirty-five, and for a bishop forty-five.

"The age at which Our blessed Lord entered upon his ministry was frequently alleged as the reason for fixing thirty years as the canonical age for presbyters and bishops. The Council of Trent fixed the age for the deaconate at twenty-three; for the priesthood at twenty-five. Children were sometimes appointed to the office of reader; but by the laws of Justinian none were to be appointed under twelve years of age. The age for subdeacons, acolyths, and other inferior officers, was fixed, sometimes at fourteen years, sometimes at fifteen, eighteen, twenty, or twenty-five.

"II. They were obliged to undergo an examination, which related to their faith, morals, and condition. This examination was conducted chiefly by the bishops; but the concurrence of the people was requisite, in order to the admission of a candidate. A remarkable testimony to the fact of its having been usual to publish the names of candidates for holy orders, is given by the Roman historian, Lampridius, in his life of Alexander Severus. Afterwards, the examination extended to the qualifications of the party to be ordained, in respect of orthodoxy and learning. By a law of Justinian, every candidate for holy orders was required to give in a testimonial or account of his faith, in his own hand-writing, as well as to take the oath against simony. And a council held in the beginning of the ninth century enacted, that every presbyter should go through a course of preparation or probation, previously to ordination.

"III. It was a rule, that no person should be appointed to the higher offices of the Church, without having passed through the inferior degrees. This rule, which at one time furnished matter for a dispute between the Churches of Rome and Constantinople, was generally observed; exceptions to it being admitted, for the most part, only in extraordinary cases.

"IV. Every one was to be ordained to some special charge, for the exercise of spiritual functions, in some specified church or place. Exceptions to this rule, as in the cases of Paulinus and Jerome, were rare.

"V. Every spiritual person was required to remain in the diocese in which he was ordained. This rule related especially to bishops. It was not strictly observed.

"VI. The clerical tonsure was not made requisite until the end of the fifth century or the beginning of the sixth. In the fourth and fifth centuries we find it censured as unbecoming spiritual persons, on the ground of its being among the tokens of penance.

"The testimony of the ancient Church is in few points so clear and decided as in recording the rule that the bishop was regarded, *ex officio*, the regular minister of ordination. At an early period, the power of ordaining was vested in the bishop or governing presbyter, or at least it was arranged that no ordination by a presbyter could be valid without episcopal concurrence and assent. The canons of councils, for the most part, attribute the power of ordaining to the bishop without further remark, and early ecclesiastical writers often expressly assert that ordination is valid only when performed by a bishop. Thus in the Homilies of Chrysostom it is distinctly said that a presbyter possessed no power of ordaining. Epiphanius represents it as an error of Aërius that he desired to place bishops and presbyters on an equal footing. Ordinations by presbyters were frequently declared invalid. The ordinations of Novatians, Donatists, and other reputed heretics or schismatics, were admitted as valid, on condition that they were administered regularly, that is, by a bishop. And the only right in the matter of ordination which belonged to presbyters, was that of assisting the bishop in ordaining their fellow-presbyters. Ordination was administered in the church in the presence of the congregation; any more private administration was regarded as an abuse.

"No fixed seasons for ordination were appointed during the first four centuries; the rite was performed at any part of the year, according to the necessities of the Church. During the same period we find no certain rules restricting the performance of this rite to the Lord's Day; a law which afterwards prevailed. It was then usually administered at the time of the celebration of the Lord's Supper; the candidate kneeling before the table.

"Candidates for the ministry having prepared themselves by prayer and fasting, were ordained by the bishop with prayer and imposition of hands. No mention of the additional ceremony of anointing is found in any laws or regulations of the Church anterior to the ninth century; Innocent III. and Durandus, *Rationale Div. Off.*, are the first who treat of the usefulness, necessity, and mystical signification of unction at ordination. It has been said that some traces of this custom are found in the age of Gregory the Great; it is certain, however, that its general adoption must be assigned to a later period. The ceremony of delivering the sacred vessels, ornaments, and vestments, to the parties ordained, (investiture,) was not established as a whole until the seventh century; although several particulars of it may be traced to an earlier date, being mentioned in the records of the third and fourth centuries. The idea is evidently borrowed from the Levitical institutions; and it is well known that the Gregorian æra was distinguished by the assimilation of the Christian to the Jewish hierarchy. The party ordained was signed with the sign of the cross; and was embraced, after his ordination, by the ordaining minister and his assistants, with the kiss of charity."

In the Church of England, without ordination, no person can receive any benefice, parsonage, vicarage, &c. A person must be twenty-three years of age before he can be ordained deacon, or have any share in the ministry; and twenty-four before he can be ordained priest, and by that means be permitted to administer the Holy Communion. The person to be ordained is to bring a testimonial of his life and doctrine to the bishop, and to give an account of his faith in Latin; and both priests and deacons are required to subscribe to the Thirty-nine Articles. The times of ordination are the four Sundays immediately following the Ember weeks; being the second Sunday in Lent, Trinity Sunday, and the Sundays following the first Wednesday after September 14 and December 13. These are the stated times; but ordination may take place at any other time, according to the discretion of the bishop, or the circumstances of the case.

ORGAN. See Musical Instruments.

ORION, כסיל *kisel*, (Job 9. 9; 38. 31; Amos 5. 8.) The ancient translators, like our own, render this word by Orion, which is a constellation in the heavens just before the sign Taurus; in Arabic styled "the giant." According to the tradition of the Orientals, this constellation was Nimrod, the founder of Babylon, who was afterwards deified. Michaëlis and others suppose that the ancient Hebrews were acquainted with this traditional circumstance, and that כסיל *kisel* signified "the wicked one," a name applied to the deified Nimrod. See Constellation; Nimrod.

ORPHAN. The ordinary acceptation of the word orphans is well known to be that of "children deprived of their parents;" but the Greek word ορφανους, rendered "comfortless" in our translation of John 14. 18, implies the case of those who have lost some dear protecting friend, some patron, though not strictly a father, and in this sense it is employed figuratively of disciples without a master.

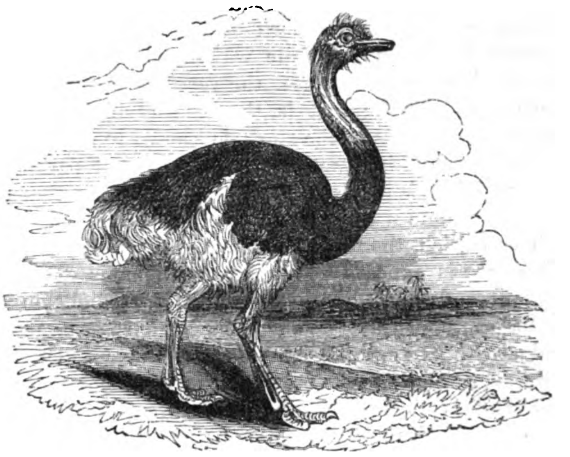
OSPREY, עזניה *azniyah*. (Levit. 11. 13; Deut. 14. 12.) This, which is one of the unclean birds, the Septuagint and Jerome render the osprey, or sea-eagle. Some think the black eagle to be here intended, but the probabilities are equally in favour of our authorized version.

The osprey, or fish-hawk, *Pandion haliæëtus*, is a native of both continents; it measures in length three feet and a half, but its expanded wings do not reach above seven feet. Its bill is large, much hooked, and of a bluish colour; a row of strong bristly feathers hangs down from its under bill next to its throat, whence it has been termed the bearded eagle. The top of the head and back part of the neck are dark-brown inclining to black; the feathers on the back are variegated by a lighter brown, with dark edges; the breast is white with irregular spots of brown; the tail-feathers are dark-brown, the outer edges of the exterior feathers whitish; the quill-feathers and thighs are dusky; the legs and feet yellow, the claws, which are large, and form a complete semi-circle, are of a shining black, and have one singularity in their conformation, the outer toe being capable of turning easily backward, which enables the animal to hold its prey more firmly. The osprey subsists entirely upon fish, which it seizes by darting down with incredible velocity upon them; its usual haunts are by the sea-shore; and it also frequents the borders of large lakes or rivers. Its nest is built on the ground among reeds, and the female lays three or four white eggs, which are rather smaller than a hen's.

OSSIFRAGE, פרס *peres*. (Levit. 11. 13; Deut. 14. 12.) This is a bird of the eagle species, which was forbidden to the Israelites to be used as food. The Targum of Onkelos, and the Septuagint and Vulgate versions, render it "vulture," and many modern versions concur in this reading. Others think the word denotes the black eagle; and some the falcon. It is most probable, however, that it is the great sea-eagle, which as it differs in its colours during the several stages of its growth, has obtained three distinct systematic names, *Falco ossifragus*, *Falco albicilla*, *Falco albicandus*. When it has attained its fifth year, it puts on its last suit, which is a dusky-brown, intermixed with gray, with a white tail. It is about the size of the golden eagle, and inhabits the cliffs along the sea-shore. It is found in the northern parts of Europe and in Asia.

OSTRICH, יענה *yaanah*; frequently also by the poetical designation of בת־היענה *bath ha-yaanah*, "the daughter of screeching;" Sept. *στρουθυς*; called also by the Greek writers *στρουθιο καμηλος*, the "camel-bird," a name borrowed also by the Romans, *Struthio camelus*, and adopted by Linnæus. By a false derivation from ענה *anah*, this word has been taken to signify an owl; and it has been so rendered in our version in numerous places, but in reality it refers to the ostrich. It must be remembered that the owl is not a bird of the desert, but rather resides where habitations are not far off, and that it is not the companion of serpents; whereas in several of these passages the yaanah is associated with deserts, a dry, extensive, thirsty desert, and with serpents. The yaanah is mentioned as an unclean bird, (Levit. 11. 16; Deut. 14. 15;) as an inhabitant of the wilderness, (Isai. 13. 21; 34. 13; 43. 20; Lam. 4. 3,) according to the last passage, cruel to its young; and in Job 30. 29; Micah 1. 8, allusion is made to its lamentable howling. All these particulars correspond with the habits of the ostrich. Shaw says, "During the lonesome part of the night they often make a doleful and hideous noise. I have often heard them groan as if they were in the greatest agonies."

In Job 39. 13, the word רננים *rinonim* occurs, which is probably a poetical expression for ostriches. The name, Gesenius says, comes either from the buzzing noise of the wings, or from the cry of the female ostrich.



The Ostrich.

The ostrich is by far the largest among the winged tribes, and seems to be the connecting link between the quadruped and the fowl. She is not to be classed with the former, because she is furnished with a kind of wings, which if they cannot raise her from the ground, greatly accelerate her flight; not with the latter, for the feathers which grow out of her small wings are all unwoven and decomposed, and their beards consist of long hairs detached from one another, and do not form a compact body to strike the air with advantage; which is the principal office for which the feathers of the wing are intended. Those of the tail have also the same structure, and consequently cannot oppose to the air a suitable resistance. They can neither expand nor close as circumstances require, nor take different inclinations; and what is not a little remarkable, all the feathers which cover the body exhibit the same conformation. The ostrich has not, like most other birds, feathers of various kinds, some soft and downy, which are next the skin; and others of a more firm and compact nature, which cover the former; and others still longer and of greater strength, and on which the movements of the bird depend. All her feathers are of one kind, all of them bearded with detached hairs, or filaments, without consistence and reciprocal adherence; they are therefore of no utility in flying, or in directing the flight. Besides the peculiar structure of her wings, she is pressed down to the earth by her enormous size. Buffon calculates the weight of a living ostrich in middling condition at about eighty pounds; and it would require an immense power in the wings to raise and support in the air so ponderous a mass. Thus, by her excessive weight, and the loose texture of her feathers, she is condemned, like a quadruped, to run upon the surface of the earth. But although incapable of raising herself from the ground, she is admirably fitted for running. The greater part of her body is covered with hair, rather than feathers; her head and her sides have little or no hair; and her legs, which are very thick and muscular, and in which her principal force resides, are in like manner almost naked; her large sinewy and plump feet, which have only two toes, resemble considerably the feet of a camel; her wings, armed with spikes like those of a porcupine, are rather a kind of arms than wings, which are given her for defence. These characteristic features serve to illustrate the description which Jehovah himself has condescended to give of this animal in the Book of Job. (ch. 39. 13-18.) It begins with this interrogation: "Gavest thou wings and feathers unto the ostrich?" Dr. Shaw translates it, "The wing of the ostrich is expanded; the very feather and plumage of the stork." The same writer says, "When the ostrich is full grown, the neck, particularly of the male, which before was almost naked, is now very beautifully covered with red feathers. The plumage, likewise, upon the shoulders, the back, and some parts of the wings, from being hitherto of a dark-grayish colour, becomes now as black as jet, while some of the feathers retain an exquisite whiteness. They are, as described in the 13th verse, the very feathers and plumage of the stork; that is, they consist of such black and white feathers as the stork is known to have. But the belly, the thighs, and the breast do not partake of this covering, being usually naked; and when touched, are of the same warmth as the flesh of quadrupeds."

The ostrich, though she inhabits the sandy deserts, where she is exposed to few interruptions, is extremely vigilant and shy. She betakes herself to flight on the first alarm, and traverses the waste with so great agility and swiftness, that the Arab is never able to overtake her, even when he is mounted on his fleetest horse. The fact is thus stated in the Book of Job: "What time she lifteth up herself on high she scorneth the horse and his rider." She affords him only an opportunity of admiring at a distance the extraordinary agility and stateliness of her movements, the richness of her plumage, and the great propriety of ascribing to her "an expanded quivering wing;" the wings, by their continual though unwearied vibrations, serving her at once for sails and oars, while her feet, no less assisting in conveying her out of sight, are equally insensible of fatigue. A traveller states that "She sets off at a hard gallop; but after being excited a little, she expands her wings, as if to catch the wind, and abandons herself to a speed so great that she seems not to touch the ground."

"When the Arab rouses an ostrich," says Buffon, "he follows her at a distance, without pressing her too hard, but sufficiently to prevent her from taking food, yet not to determine her to escape by a prompt flight. It is the more easy to follow her in this manner, because she does not proceed in a straight line, and because she describes almost always in her course a circle more or less extended." The Arabs then have it in their power to direct their pursuit in a concentric interior circle, and consequently straighter. When they have thus fatigued and starved her for a day or two, they take their opportunity, rush in upon her at full speed, leading her always as much as possible against the wind, and kill her with their clubs, to prevent her blood from spoiling the beautiful whiteness of her feathers.

The ostrich still inhabits the great Syrian desert, especially the plains extending from the Haouran towards the Jebel Shammar and Nejid. Some are found in the Haouran; and a few are taken within two days' journey of Damascus. The bird breeds in the middle of the winter, and lays from twelve to twenty-one eggs. The nest is generally made at the foot of some isolated hill. The eggs are placed close together in a circle, half buried in sand, to protect them from rain, and a narrow trench is dug round, whereby the water runs off. At ten or twelve feet from this circle, the female places two or three eggs, which she does not hatch, but leaves for the young ones to feed upon immediately after they are hatched. The parent birds sit on the eggs in turn; and while one is so employed, the other stands keeping watch on the summit of the adjacent hill, which circumstance enables the Arabs to kill them, and to take their eggs. This is effected by stratagem; for the hunting of the ostrich is not practised in the Syrian or Northern Arabian deserts. The Arabs reckon the eggs delicious food, and sell them for about a shilling each. Ostrich-feathers are sold at Aleppo and Damascus, principally at the latter city. The Shererat Arabs often sell the whole skin with the feathers on it, producing at Damascus about ten Spanish dollars. The skin itself is thrown away as useless. The people of Aleppo sometimes bring home ostriches which they had killed at the distance of two or three days' journey eastward.

In Job 39. 16 it is said, "She is hardened against her young ones, as though they were not hers; her labour is in vain without fear." The following extract, from Vaillant's *Travels in Africa*, may serve to illustrate this passage:—

"In the course of the day, I amused myself by firing my piece to start game. A female ostrich rose from her nest, which was the largest I had seen, containing thirty-two eggs; twelve more being distributed at some distance in a little cavity by itself. I could not conceive that one female could cover so many; they were of an unequal size, and on examination I found that nine of them were much less than the rest. This peculiarity interested me, and I ordered the oxen to be unyoked at about a quarter of a league distance from the nest. I then concealed myself in a thicket, from whence I could overlook the place, and yet remain within gun-shot. I had not watched long before the female returned and sat on the eggs. During the rest of the day, which I passed in the thicket, three more came to the same nest, covering it alternately; each continued sitting for the space of a quarter of an hour, and then gave place to another, who, while waiting, sat close by the side of her it was to succeed, a circumstance that made me conjecture that in cold or rainy nights they sit by pairs, or perhaps more. The sun was almost down; the male bird approached; these equally with the female assist in hatching the eggs. I instantly shot him; but the report of my gun scared the others, who, in their flight, broke several of them. I now drew nearer, and saw with regret that the young ostriches were just ready to quit the shells, being perfectly covered with down. This peculiarity of female ostriches assisting each other for the incubation of the same nest, is, I think, calculated to awaken the attention of the naturalists; and not being a general rule, proves that circumstances sometimes determine the actions of these creatures, regulate their customs, and strengthen their natural instinct, by giving them a knowledge not generally bestowed.

"An ostrich starting before me at the distance of twenty paces, I thought it might be sitting, and hastened to the spot from whence she rose, where I found eleven eggs quite warm, and four others at a distance of two or three feet from the nest. I called to my companions, who broke one of the warm eggs, in which was a young ostrich perfectly formed. I thought these quite spoiled, but found my people entertained a very different opinion of the matter, every one being eager to come in for his share. Amiroo, in the mean time, caught up the four outward ones, assuring me that I should find them excellent. In the sequel, I learned from this African, that the ostrich ever places near her nest a certain number of eggs, proportioned to those she intends to sit on; these remaining separate and uncovered continue good a long while, being designed by the provident mother for the first nourishment of her young."

Barrow likewise states, "Among the very few polygamous birds that are found in a state of nature, the ostrich is one. The male, distinguished by its glossy black feathers from the dusky gray of the female, is generally seen with two or three, and frequently as many as five, of the latter. These females lay their eggs in one nest, to the number of ten or twelve each, which they hatch altogether, the male taking his turn of sitting on them among the rest. Between sixty and seventy eggs have been found in one nest; and if incubation has begun, a few are most commonly lying round the sides of the hole, having been thrown out by the birds on finding the nest to contain more than it could conveniently hold." This fact was known to the ancients, as Ælian says of the female ostrich, "She separates the unproductive eggs, and sits only on the good ones, from which the brood is produced: and the others she uses for food for her young."

Sir John Gardner Wilkinson tells us that "Ostrich-eggs were highly prized by the Egyptians, and were part of the tribute paid to them by foreigners whose countries it inhabited; and it is possible that they were considered, as at the present day, the emblems of some Divine attribute, and suspended in their temples, as they still are in the churches of the Copts."

OTHNIEL, עתניאל Sept. *Γοθονιηλ*, was the son of Kenaz, the brother of Caleb, of the tribe of Judah, (Josh. 15. 17; Judges 3. 9,) who gave him his daughter Achsah in marriage on his taking Debir, otherwise called Kirjath-Sepher, from the Canaanites. After the Israelites had been oppressed for eight years by Chushan-rishathaim, king of Mesopotamia, Othniel was excited to levy an army against him. He overcame the Mesopotamians, and delivered his countrymen, who acknowledged him as regent or judge. During the forty years of his administration, the Israelites remained faithful to their God and King, and consequently prospered. (Judges 3. 8-11.)

OUCHES, משבצות *mishbatsoth.* (Exod. 28. 11,14,25.) This word refers to the setting of jewels, and implies the sockets for fastening the precious stones in the shoulder-pieces of the high-priest's ephod.

OVEN. Of ovens, or places for baking, there appear to have been among the Hebrews four kinds.

I. The mere sand, heated by a fire, which was subsequently removed. The raw cakes were placed upon it; in a short time they were turned, and afterwards, to complete the process, were covered with warm ashes and coals. Unless they were turned, they were not properly baked, which serves to explain the passage in Hosea 7. 8, "Ephraim is a cake not turned." The coal-baked cakes, called in Hebrew עגות *ugoth*, were prepared in this manner. (Gen. 18. 6; 19. 3; 1Kings 19. 6.) These cakes were generally prepared on journeys and in haste.

II. The second sort of oven was an excavation in the earth, two and a-half feet in diameter, but of different depths from five to six feet, as we may suppose from those which still exist in Persia. This sort of oven occurs under the word כירים *kiraim*, and in Leviticus 11. 35 is mentioned in connexion with the word תנור *tannoor*. The bottom is paved with stones; when the oven is sufficiently warmed, the fire is taken away, the cakes are placed upon the warm stones, and the mouth of the oven is shut. Gesenius says the word kiraim probably refers to bricks, as it occurs in the dual form. These are still used by the Bedouins, upon which they place their pots over the fire, and which form their hearth.

III. A moveable oven, called תנור *tannoor*, which was besmeared within and without with clay, being constructed of brick. A fire was kindled within it, and the dough was placed upon the side, where it baked, and was called מאפה תנור *maaphih tannoor*. (Levit. 2. 4.) Gesenius says, "It frequently consists among the Orientals only of a large conical pot, which is first heated and then cakes are placed on its sides. The *κλιβανος* of the Greeks appears to have been of a similar construction."

IV. A plate of iron placed upon three stones; the fire was kindled beneath it, and the raw cakes placed on the upper surface. The cake baked in this way is perhaps the מחבת *machbath* mentioned in Leviticus 2. 5,7. Not only leavened and unleavened cakes were baked in these ovens, but other kinds were also thus prepared.

Smith and Dwight, in their researches in Armenia, thus describe the tannoor of the present day: "What attracted our attention most this stormy day, was the apparatus for warming us. It was the species of oven called tannoor, common throughout Armenia, and also in Syria, but converted here for purposes of warmth into what is called a *tandoor*. A cylindrical hole is sunk about three feet in the ground in some part of the room, with a flue entering it at the bottom to convey a current of air to the fire which heats it. For the emission of smoke, no other provision is made than the open skylight in the terrace. When used for baking bread, the dough, being flattened to the thickness of a common pasteboard, perhaps a foot and a-half long by a foot broad, is stuck to its smooth sides by means of a cushion, upon which it is first spread. It indicates, by cleaving off, when it is done, and being then packed down in the family chest, it lasts at least a month in winter, and ten days in the summer. Such is the only bread known in the villages of Armenia; and even the cities of Erivan and Tabriz offer no other variety than a species perhaps only twice as thick, and so long that it might almost be sold by the yard. To bake it, the bottom of a large oven is covered with pebbles, (except one corner, where a fire is kept constantly burning,) and upon them, when heated, the sheets of dough are spread. The convenience of such thin bread, where knives and forks are not used, and spoons are rare, is, that a piece of it doubled enables you to take hold of a mouthful of meat more delicately than with your bare fingers; or, when properly folded, helps you to convey a spoonful safely to your mouth, to be eaten with the spoon itself. When needed for purposes of warmth, the tannoor is easily transformed into a tandoor. A round stone is laid upon the mouth of the oven, when well heated, to stop the draught; a square frame, about a foot in height, is then placed above it;

and a thick coverlet, spread over the whole, lies upon the ground around it, to confine the warmth. The family squat upon the floor, and warm themselves by extending their legs and hands into the heated air beneath it, while the frame holds, as occasion requires, their lamp or their food. Its economy is evidently great. So full of crevices are the houses, that an open fire-place must consume a great quantity of fuel, and then almost fail of warming even the air in its immediate vicinity. The tandoor heated once, or at the most twice, in twenty-four hours, by a small quantity of fuel, keeps one spot continually warm for the relief of all numb fingers and frozen toes.

"The house, apparently the best in the village, was built throughout, floor, walls, and terrace, of mud. Fortunately, as its owner had two wives, it had two rooms. The one assigned us, being the principal family apartment, was of course filled with every species of dirt, vermin, and litter; and withal, as they were in the midst of the process of baking, the insufferable smoke of the dried cow-dung which heated the tannoor or cylindrical oven, detained us a long time before we could take possession."

Jackson, in his *Overland Journey from India*, mentions the expertness of the Arab women in baking their bread:—"They have a small place built with clay, between two and three feet high, having a hole at the bottom for the convenience of drawing out the ashes, something similar to a lime-kiln. The oven is usually about fifteen inches wide at the top, and gradually widening to the bottom. It is heated with wood, and when sufficiently hot, and perfectly clear from the smoke, having nothing but clear embers at the bottom, which continue to reflect great heat, they prepare the dough in a large bowl, and mould the cakes to the desired size on a board, or stone placed near the oven. After they have kneaded the cake to a proper consistence, they pat it a little, then toss it about with great dexterity in one hand, till it is as thin as they choose to make it. They then wet one side of it with water, at the same time wetting the hand and arm with which they put it into the oven. The side of the cake adheres fast to the side of the oven, till it is sufficiently baked, when, if not paid proper attention to, it would fall down among the embers. If they were not exceedingly quick at this work, the heat of the oven would burn their arms; but they perform it with such dexterity that one woman will continue keeping three or four cakes in the oven at once, till she has done baking." See BREAD; HEARTH.

OVERSEER, פקיד *pakid.* (Gen. 39. 4; 41. 34.) This word signifies not only an officer who had the superintendence of the household, as Joseph had in that of Potiphar, but also an overlooker of workmen, as those appointed by Solomon. (2Chron. 2. 18.) We read that Pharaoh set task-masters, or overseers, over the children of Israel, who "made their lives bitter with hard bondage," (Exod. 1. 14,) a statement fully confirmed by the monuments, where the taskmasters are uniformly represented armed with cudgels.

OWL. In the Hebrew the following words occur which have been rendered in our version "owl:"—כוס *cos;* ינשוף *yanshuph;* קפוז *kippoz:* and לילית *lilith.*

I. כוס *cos*, *νυκτικοραξ*, (Levit. 11. 17; Deut. 14. 16; Psalm 102. 6,) is, except in the last passage, rendered "little owl." Aquila, Theodotion, and most of the ancient versions, support this rendering. Bochart thinks it to be a kind of pelican, from *cos*, cup, which he refers to the bag in its crop; it was probably the common barn-owl, *Strix flammea*.

II. ינשוף *yanshuph.* (Levit. 11. 17; Deut. 14. 16; Isai. 34. 11.) In the two first passages, our translators render this "the great owl," which is strangely placed after "the little owl," and among water birds. Since it is clearly mentioned among water-fowl, there is every reason to consider the Septuagint and Vulgate correct in assigning it to the ibis.

"The common ibis," says Sir John Gardner Wilkinson, "mentioned by Herodotus, corresponds with the *Numenius ibis*, or *Ibis religiosa* of modern naturalists, as Cuvier has shown; but this is not the ibis famed for its attack on the serpents, which was less common, and of a black colour. Those we find embalmed are the Numenius. They are white, with black pinions and tail; the body measures twelve inches, and four and a-half inches in diameter, and the beak about half a foot. The leg, from the knee to the plant of the foot, is about four and a-half inches, and the foot the same length; the wing, from the pinion joint to the extremity of the feathers being nearly ten inches. The *Ardea ibis* of Hasselquist, which is a small heron with a straight beak, has no claim to the title of ibis of the ancients. The black and the common Egyptian ibis were related to the curlews, both having curved beaks. The *Tantalus ibis* of Linnæus is indefinite, from its comprehending, as Cuvier says, 'four species of three different genera.' That the ibis was of great use in destroying locusts, serpents, scorpions, and other noxious creatures which infested the country, is readily credited, and its destruction of them led to the respect it enjoyed; in the same manner as the stork was honoured in Thessaly, where it was a capital offence to kill one of these birds.

"Bronze figures of the ibis represent it attacking snakes; which, if not of ancient Egyptian, but of Roman time, suffice to show the general belief respecting it; and Cuvier actually found the skin and scales of a snake, partly digested, in the intestines of one of these mummied birds. The food of the common ibis also consisted of beetles, and other insects; and in the body of one now in the possession of Sir Edwin Pearson, are several Coleopteræ, two of which have been ascertained by Mr. Hope to be *Pimelia pilosa*, and *Akis reflexa* of Fabricius, common in Egypt at the present day.

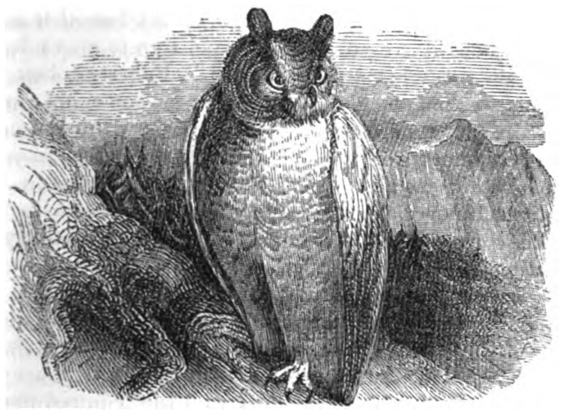
"Insects, snakes, and other reptiles, appear to have been the food of both kinds of ibis. There is no animal of which so many mummies have been found, particularly at Thebes, Memphis, and Hermopolis Magna. In the former, they are enveloped in linen bandages, and are often perfectly preserved; at Memphis they are deposited in earthenware vases of conical shape, but nearly always decomposed; and at the city of Hermes, in wooden or stone cases of an oblong form. Both kinds of ibis mentioned by Herodotus were doubtless sacred to the Egyptian Hermes.

"The ibis is rarely found in Egypt at the present day, though said sometimes to frequent the lake Menzaleh, and occasionally to be seen in other parts of the country. Cuvier and others have made considerable researches respecting it; and that celebrated naturalist brings forward a curious proof of its having been domesticated, from the discovery of a mummied ibis, whose 'left humerus had been broken and joined again.' For, he observes, 'It is probable that a wild bird whose wing had been broken would have perished before it had healed, from being unable to pursue its prey, or escape from its enemies.'"

III. קפוז *kippoz.* (Isai. 34. 15.) This, according to the old translators, is rendered "hedge-hog." But this animal is described as laying eggs and brooding over its young, which description does not apply to the hedge-hog. Bochart thinks it to be that species of serpent which is called in Greek *ακοντιας*, and in Latin jaculus, from its leaping or darting on its prey. But the prophet alludes to making a nest, and laying and hatching eggs, which is a strong reason for retaining the reading of our authorized version, "the great owl."

IV. לילית *lilith*, (Isai. 34. 14,) rendered in our version, "screech-owl." According to the Rabbins, the word denotes an apparition in the shape of a well-dressed woman, which lies in wait at night, particularly for children, and destroys them. Disregarding this idle fable, the word seems to denote some creature of the night, and so far as authority goes, our translation is well supported in referring it to a species of owl. We might perhaps refer it to the eagle owl, or *Bubo maximus*, which is found in many parts of the world, and haunts old ruins and other places where it is not liable to interruption. Like others of its tribe, it remains silent in its solitude during the day, but comes forth at night from its retreat, adding, by its strange appearance and dismal tones, to the gloom of the scenes which it delights to frequent. The ground colour of its plumage is brown mingled with yellow, diversified with wavy curves, bars, and dashes of black. Its length is about two feet; the legs are feathered to the toes, and the iris of the eye exhibits a bright orange colour.

Owls which form a family, styled *Strigidæ*, of rapacious birds, are well known in almost every climate. The species are rather numerous, but the general character of all is the same, and they differ principally in size. The species found chiefly in Syria and Egypt at the present day are the great owl, (*Strix bubo*,) the common barn owl, (*Strix flammea*,) and the little owl, (*Strix possemia*.)



The Great Owl.

Roberts says, "The owl is one of the most ominous birds of the East. Let him only alight upon the house of a Hindoo, and begin his dismal screech, and all the inmates will be seized with great consternation. Some one will instantly run out and make a noise with his areca nut-cutter, or some other instrument, to affright it away. I recollect one of these creatures once flew into the house of a lady when she was in the pains of parturition; the native servants became greatly alarmed, and ran to me lamenting the fearful omen. I had it driven from the house; and notwithstanding the malignant influence of the feathered visitor, and the qualms of the domestics, all things went on well. On another occasion I shot one of them which had troubled us on the roof night by night; but as he was only wounded in the wing, I took him into the house with the intention of keeping him, but the servants were so uncomfortable, and complained so much at having such a *beast* in the house, that I was obliged to send him away."

Sir John Gardner Wilkinson says, "The horned and white owl are frequently represented in the sculptures; but there is no evidence of their having been sacred, which is the more remarkable, as this bird has been chosen in many countries as the emblem of a deity, or connected with some mysterious notion. Its constant occurrence on the monuments of Egypt, (where it stands for the letter *m*, and bears the sense of 'in,' 'with,' and 'for,') together with the eagle, vulture, hawk, chicken, and swallow, led to the name 'bird-writing' which has been applied to hieroglyphics by the modern Egyptians. There is no reason for supposing the owl to have been an emblem of the Egyptian Minerva, as some have imagined. And if it obtained any degree of respect for its utility in destroying noxious animals, the return for those benefits was thought to be sufficiently repaid by the care with which it was embalmed after death. Several mummies of owls have been found in the Necropolis of Thebes." See IBIS.

OX, the male of horned cattle of the beeve kind, called collectively in the Hebrew בקר *baker*, separately אלוף *alluph* and שור *shor*. Those under three years are styled עגלות *agloth*, עגלים *aglim;* and those over three years פר *par*, פרה *parah*, פרים *parim*, פרות *paroth*, and also אבירים *abirim*, which last, however, is rather an epithet of strength. These animals are generally smaller in Oriental countries than among us. Although chiefly employed in agriculture, oxen were not, in old times, (Gen. 24. 25; Job 1. 3,) as now, excluded from the possessions of the nomades; herdsmen were, however, deemed inferior to the keepers of flocks. The oxen and bulls of Bashan, which were not only well fed, but strong and ferocious, are used as the symbols of ferocious enemies. (Psalm 22. 12; 68. 20; Isai. 34. 7.) Oxen were not only employed in drawing carts and ploughs, (see AGRICULTURE,) but the nomades frequently made use of them for the purpose of carrying burdens, as they did camels. With the Hebrews the nostrils of unruly cattle were perforated, and a ring made of iron, or twisted cord, was thrust through, to which was fastened a rope; which impeded respiration to such a degree that the most turbulent might be easily managed. (2Kings 19. 28; Job 40. 24; Isai. 37. 29; Ezek. 19. 4.) By this ring also camels, elephants, and lions taken alive were rendered manageable. When bulls became old, their flesh was unsuitable for aliment; for which reason they were left to die a natural death, for the old age of these animals, which had been their companions in labour, was treated by the Hebrews with kindness. Whence it is said that, in the golden age, the slaughter of an ox will be equally criminal with the slaughter of a man. (Isai. 66. 3.)

Of the various breeds of cattle among the Hebrews we know little, but the varieties of the ox represented in the Egyptian sculptures are three, and exhibit the principal distinctions of short-horned, long-horned, and one with the Indian hump. The two last do not exist now in Egypt, but are found in Abyssinia and Upper Ethiopia.

Herodotus describes the Egyptian mode of treading out the grain by oxen, in which he is fully borne out by the sculptures of the tombs; and these inform us that they occasionally, though rarely, employed asses for the same purpose. This was also the custom of the Jews, and like the Egyptians, they suffered the ox to tread out the corn unmuzzled, according to the express command of Moses.

"The ox and cow," says Sir John Gardner Wilkinson, "were both admitted among the sacred animals of Egypt. All, however, were not equally sacred; and it was lawful to sacrifice the former, and to kill them for the table, provided they were free from certain marks which the priests were careful to ascertain before they permitted them to be slaughtered. When this had been done, the priest marked the animal by tying a cord of the papyrus-stalk round its horns, fastened by a piece of clay, on which he impressed his seal. It was then pronounced clean, and taken to the altar. But no man, on pain of death, could sacrifice one that had not this mark. 'All the clean oxen were thought to belong to Epaphus,' who was the same as the god Apis. Herodotus says that a single black hair rendered them unsuitable for this purpose; and Plutarch affirms that red oxen alone were lawful for sacrifice. But the authority of the sculptures contradicts these assertions, and shows that oxen with black and red spots were lawful both for the altar and the table in every part of Egypt. The origin of the worship of the bull was said to be its utility in agriculture, of which Clemens considers it the type, as well as the earth itself; and this was the supposed reason of the bull being chosen as the emblem of Osiris, who was the abstract idea of all that was good or beneficial to man.

"Though oxen and calves were lawful food, and adapted for sacrifice on the altars of all the gods, cows and heifers were forbidden to be killed, being consecrated, according to Herodotus, to Isis; or rather, as he afterwards shows, and as Strabo, in perfect accordance with the sculptures, states, to Athor. This was a wise regulation, in order to prevent too great a diminution in the cattle of the country; and the prohibition being ascribed by the priests to some mysterious reason, was naturally looked upon, in process of time, as a Divine ordinance, which it would be nothing less than sacrilege to disregard. According to Strabo, many, both male and female, were kept in different towns in and out the Delta; but they were not worshipped as deities, like the Apis and Mnevis, which had the rank of gods at Memphis and Heliopolis. Nor did they enjoy the same honours that were paid to the sacred cow at Momemphis, where Venus was worshipped.

"Mnevis, the sacred ox of Heliopolis, was honoured by the Egyptians with a reverence next to the Apis, whose sire some have pretended him to be. He too was dedicated to Osiris, and represented of a black colour, like the god himself, by whom his worship was instituted; and though inferior to Apis, the respect shown him was universal throughout the country."

"In the coronation ceremony at Thebes, he appears to be introduced under the name of 'the white bull," which is specified by the same character used to denote silver, or, as the Egyptians called it in their monumental inscriptions, 'white gold.' If this really represents the Mnevis, Plutarch and Porphyry are mistaken in stating its colour to be black; and from what the latter says of the hair growing the wrong way, it seems that he had in view the Basis, or black bull of Hermonthis. Ammianus, Porphyry, and Ælian suppose that Mnevis was sacred to the sun, as Apis to the moon. Macrobius states that Mnevis, Apis, and Basis, were all consecrated to the sun, and Plutarch considers Mnevis to be sacred to Osiris. Strabo merely says, 'In the Heliopolitan præfecture is the city of the Sun, raised on a lofty mound, having a temple dedicated to that deity, and the bull Mnevis, which is kept in a certain inclosure, and looked upon by the Heliopolites as a god, like the Apis in Memphis.' The bull of Heliopolis appears to have been called, in the hieroglyphic legends, Mne. It had a globe and feathers on its head; but though found on the monuments of Upper Egypt, it is evident that it did not enjoy the same honours as Apis beyond the precincts of its own city.

"It was from this, and not the Apis, that the Israelites borrowed their notions of the golden calf; and the offerings, dancings, and rejoicings practised on the occasion, were doubtless in imitation of a ceremony they had witnessed in honour of Mnevis, during their sojourn in Egypt.

"The Indian, or humped ox, was common in former times, and is abundant in Upper Ethiopia, though no longer a native of Egypt. Like other cattle, it was used for sacrifice as for the table; and large herds were kept in the farms of the wealthy Egyptians, by whom the meat, particularly the hump on the shoulder, was doubtless esteemed as a dainty. It is sometimes represented decked with flowers and garlands on its way to the altar; but there is no appearance of its having been emblematic of any deity, or of having held a post among the sacred animals of the country."

The form of the ox entered largely into all the ancient idolatrous systems. Thus Baal, or the sun, was worshipped under the form of an animal of the ox or beeve kind; for we read of the heifer Baal in Tobit 1. 5; and Moloch had the head of a calf or steer. The ox appears as one of the cherubic emblems in Ezekiel's vision, (1. 10,) and the same seems to have been copied in a perverted way among the heathen. The Gauls worshipped a brazen bull, and the Temple of Juggernaut, in India, has in the middle of it an ox cut in one entire stone, larger than life. The ox has always been the symbol of agriculture; and Abarbanel says, "Therefore Jeroboam chose the appearance of an ox from the chariot of the cherubim, because it is the sign of abundance of corn and blessing of the nations." It is likewise so represented on Greek coins; an ox with an ear of corn, or a plough, denotes the fertility of the country.

In illustration of the words of Our Lord in the parable of the great supper, (Luke 14. 19,) "And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused," Roberts observes, "This was not such a trifling affair as some have supposed, for it should be remembered it is with oxen only the Orientals perform all their agricultural labours. Such a thing as a horse in a plough or cart among the natives I never saw. A bullock unaccustomed to the yoke is of no use; they therefore take the greatest precaution in making such purchases, and they will never close the bargain till they have proved them in the field. Nor will the good man trust to his own judgment; he will have his neighbours and friends to assist him. The animals will be tried in ploughing softly, deeply, strongly, and they will be put on all the required paces, and then sent home. When he who wishes to purchase is fully satisfied, he will fix a day for settling the amount and for fetching the animals away."

In Jeremiah 31. 18, it is said, "I was chastised as a bullock unaccustomed to the yoke." Campbell, in his *Travels in Africa*, observes, "I had frequent opportunities of witnessing the conduct of oxen when for the first time put into the yoke to assist in dragging the wagons. On observing an ox that had been in yoke beginning to get weak, or his hoofs to be worn down to the quick, by treading on the sharp gravel, a fresh ox was put into the yoke in his place. When the selection fell on an ox I had received as a present from some African king, of course one completely unaccustomed to the yoke, such generally made a strenuous struggle for liberty, repeatedly breaking the yoke, and attempting to make its escape. At other times such bullocks lay down upon their sides or back, and remained so in defiance of the Hottentots, though two or three of them would be lashing them with their ponderous whips. Sometimes, from pity to the animal, I would interfere, and beg them to be less cruel. 'Cruel!' they would say, 'it is mercy, for if we do not conquer him now, he will require to be so beaten all his life.' Some oxen would seem convinced of the folly of opposing the will of the Hottentots by the end of the first day; some about the middle of the second; while some would continue the struggle to the third; after which they would go on as willingly and quietly as any of their neighbour oxen. They seemed convinced that their resisting was fruitless as kicking against the pricks or sharp-pointed iron, which they could not injure, but that every kick they gave only injured themselves."

In England, the ox is not used so generally as it formerly was in agricultural work. The principle of speed has pervaded and governs every department of animal labour. A modern writer on cattle thus speaks of the system of ox-labour in Devonshire; and every one who is acquainted with the northern part of that county will recognise the accuracy of that description. "A man and a boy attend each team; the boy chants that which can scarcely be regarded as any distinct tune, but which is a very pleasing succession of sounds, resembling the counter-tenor in the service of the cathedral. He sings away with unwearied lungs, as he trudges along almost from morning to night; while every now and then the ploughman, as he directs the movements of the team, puts in his lower notes, but in perfect concord. When the traveller stops in one of the Devonshire valleys, and hears this simple music from the drivers of the ploughs, on the slope of the hill on either side, he experiences a pleasure which this operation of husbandry could scarcely be supposed capable of affording. This chanting is said to animate the oxen somewhat in the same way as the musical bells which are so prevalent in the same county. Certainly, the animals move along with an agility that would scarcely be expected from cattle; and the team may be watched a long while without one harsh word being heard, or the goad or the whip applied."

It is singular that a similar practice obtained among the ancient Egyptians, and we have given, under the word LANGUAGE, a specimen of a labour song from Champollion, used by the drivers of oxen in treading out the corn.

OX, WILD. The word תאוֹ *tio*, in Deuteronomy 14. 5, or תוֹא *toi*, as in Isaiah 51. 20, is in our version rendered respectively "wild ox," and "wild bull;" but it more probably refers to an animal of the deer kind. The Septuagint, with Aquila, Symmachus, and Theodotion, read *ορυξ*; the Vulgate *oryx;* and the Targums give *bos sylvestris.* It is therefore extremely probable that the word refers to the oryx, a species of antelope, which inhabits the solitudes of Africa, on the confines of Egypt. According to the authorities quoted by Bochart, it seems to have been properly an Egyptian animal, and familiarly known to the inhabitants of that country. The chase of the oryx is frequently represented in the Egyptian sculptures. They were sometimes hunted with dogs by huntsmen furnished with bows, and sometimes they were caught with the noose or lasso.

Sir John Gardner Wilkinson says, "Among the Egyptians the oryx was the only one of the antelope tribe chosen as an emblem; but it was not sacred; and the same city on whose monuments it was represented in sacred subjects, was in the habit of killing it for the table. The head of this animal formed the prow of the mysterious boat of Pthah-Sokari-Osiris, who was worshipped with peculiar honours at Memphis, and who held a conspicuous place among the contemplar gods of all the temples of Upper and Lower Egypt. This did not, however, prevent their sacrificing the oryx to the gods, or slaughtering it for their own use; large herds of them being kept by the wealthy Egyptians for this purpose; and the sculptures of Memphis and its vicinity abound, no less than those of the Thebaïd, with proofs of this fact. But a particular one may have been set apart and consecrated to the Deity, being distinguished by certain marks which the priests fancied they could discern, as in the case of oxen exempted from sacrifice. And if the law permitted the oryx to be killed without the mark of the pontiff's seal, (which was indispensable for oxen previous to their being taken to the altar,) the privilege of exemption might be secured to a single animal, when kept apart within the inaccessible precincts of a temple. In the zodiacs, the oryx was chosen to represent the sign Capricornus. M. Champollion considers it the representative of Seth; and Horapollo gives it an unamiable character as the emblem of impurity. It was even thought 'to foreknow the rising of the moon, and to be indignant at her presence.' Pliny is disposed to give it credit for better behaviour towards the dog-star, which, when rising, it looked upon with the appearance of adoration. But the naturalist was misinformed respecting the growth of its hair in imitation of the bull Basis.

"Such are the fables of old writers; and, judging from the important post it held in the boat of Sokari, I am disposed to consider it the emblem of a good rather than of an evil deity, contrary to the opinion of the learned Champollion."

PADAN ARAM. See MESOPOTAMIA.

PAHATH-MOAB, פחת מוֹאב Two thousand eight hundred and twelve men belonging to this place, supposed to be a city near the spot where Ehud routed the Moabites, returned with Zerubbabel from Babylon; and two hundred more with Ezra. (Ezra 2. 6; 8. 4.)

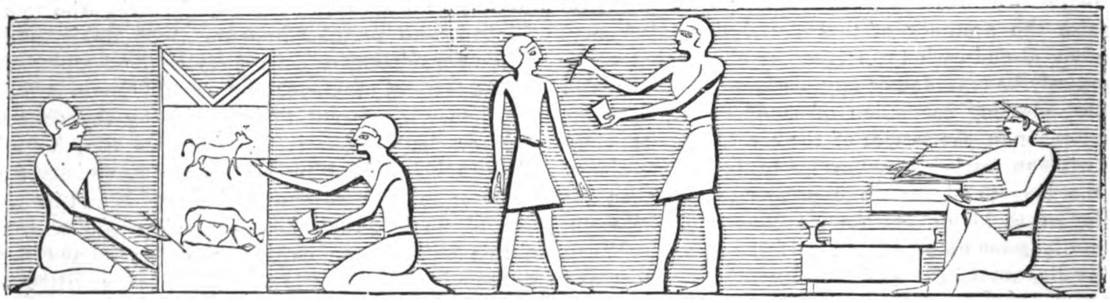
Pahath-Moab was also the name of a man, for it appears that one of that name sealed Nehemiah's covenant of reformation. (Nehem. 10. 14.)

PAINT. We have already under the word EYE explained that the passage in 2Kings 9. 30, in reference to Jezebel, rendered in our version "painted her face," should rather be given, "she adjusted or set off her eyes with the powder of lead ore."

Sir John Gardner Wilkinson observes, "Mr. Lane is perfectly correct in stating that the expression 'painted her face,' which Jezebel is said to have done, when Jehu came to Jezreel, is in the Hebrew 'painted her eyes.' The same is again mentioned in Jeremiah 4. 30, and Ezekiel 23. 40; and the lengthened form of the ancient Egyptian eye, represented in the paintings, was probably produced, as Mr. Lane supposes, by this means. Modern travellers frequently refer to this practice, which still obtains in various parts of the East. Waring, in his *Tour to Sheeraz*, remarks, 'This is a custom in Asiatic countries to the present day.' The Persians differ as much from us in their notions of beauty as they do in those of taste. A large, soft, and languishing black eye with them constitutes the perfection of beauty. It is chiefly on this account that the women use the powder of antimony, which, although it adds to the vivacity of the eye, throws a kind of voluptuous languor over it."

Dr. Edward Daniel Clarke, when in Syria, says, "We took some coffee in the house of the consul, where we were introduced to the ladies of his family. We were amused by seeing his wife, a very beautiful woman, sitting crosslegged by us upon the divan of his apartment, and smoking tobacco with a pipe six feet in length; her eyelashes, as well as all those of the other women, were tinged with a black powder, made of the sulphuret of antimony, and having by no means a cleanly appearance, although considered as essential an addition to the decoration of a woman of rank in Syria, as her ear-rings, or the golden cinctures of her ancles. Dark streaks were also pencilled from the corners of her eyes along the temples. This curious practice instantly brought to our recollection certain passages of Scripture, wherein mention is made of a custom among Oriental women of 'putting the eyes in painting,' and which our English translators of the Bible, unable to reconcile with their notions of a female toilette, have rendered 'painting the face.'"

Roberts likewise observes on Jeremiah 4. 30, "This is a minute description of an Eastern courtesan. In Ezekiel 23. 40, similar language is used. The females alluded to adorn themselves with their ornaments, which are described in the third chapter of Isaiah; and having bathed, they rub their bodies with saffron to make themselves fair; and then put on their crimson robes. One kind of paint with which they tinge their eyelids is made of a nut called *kaduki*, which is first burned to a powder, then mixed with castor oil; after which it is set on fire, and that which drops from it is the paint referred to. Another kind is made of the juice of limes, indigo, and saffron." See Eye.



Painting. From the Egyptian Monuments.

PAINTING. This art appears to have made some progress in the more advanced periods of the Jewish polity. In Ezekiel 23. 14,15, mention is made of "men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to." Jeremiah also mentions apartments which were painted with vermilion. (ch. 22. 14.) But as all pictures and images were forbidden by the Mosaic law, (Levit. 26. 1; Numb. 33. 52,) it is most probable that these pictures were copied by the Jews from some of their heathen neighbours after they had been corrupted by their intercourse with them.

Among the Egyptians, from the employment of hieroglyphics, it is supposed that the art of the painter was generally associated with that of the scribe. Writing or painting materials were usually carried in a box, suspended from the side by a thong; and it is not unusual to see an artist or scribe with his brush stuck behind his ear, as in the engraving, like the pen of a clerk in a counting-house. From the representation given of two artists engaged on a painting, it will be observed that though the easel stands upright, they had no contrivance to support or steady the hand; hence the Egyptian painters appear to have been very careful in tracing their outlines with chalk, which they effaced if any imperfection were discovered. It is evident that the manufacture of images and painted toys was carried to a remarkable extent, as well as the decoration of mummy-cases.

There is a portrait in the British Museum of a Græco-Egyptian female, with necklace, ear-rings, and hair-pin, found in a mummy-case, which is supposed to be one of the oldest specimens of the art in existence. It is an article of exceeding interest, viewing it as a faithful resemblance of one of the people of this country at an early period. It is painted on a plank of cedar wood; the colours are all vegetable, and fixed by a strong gluten.

The author of *The Antiquities of Egypt, in reference to Scripture Illustration*, observes, "The purpose of the Egyptians in their use of the art of design was very different to that of the Greeks, from whom modern art has been altogether derived. It was not to excite the imagination, but to inform the understanding; not to give pleasure, but to convey facts, that painting and sculpture were employed in Egypt. According to Clement of Alexandria, an Egyptian temple was γραμμα, 'a writing;' it addressed itself to the mind in the same manner as a book. And to proceed with the metaphor, the groups of figures which covered it with their hieroglyphic explanations, were the several chapters, or sections, of which the book was composed. So that it was designed to be a written record of the historical facts which led to its erection, and of the mythic fables, in conformity to which it was dedicated.

"The paintings in the tombs have also the same design. They represent supposed facts; the events of the life of the deceased, or the adventures of his soul after death. Clearness of idea, therefore, not pictorial effect, was the primary object of art in Egypt. The state of the arts of design among the Egyptians was entirely modified by this circumstance. Their artists made their imitations of nature sufficiently close to convey the intended idea with clearness and precision; and when that was attained, they had no motive for attempting any further improvement. It is the different degrees of accuracy which different objects require, in order that the picture may convey a clear and unequivocal idea to the mind, that doubtless has produced the singular unevenness (so to speak) which characterizes the remains of Egyptian art. For example: but little pains is generally taken with the human figure; its details are given imperfectly and incorrectly; and for an obvious reason. A very rude sketch will suffice to convey the idea, so that mistake shall be impossible; and that was generally all the artist wanted. But in the same column, or group, with these ill-drawn figures, the birds are often executed with a fidelity and spirit which can only be attained by a careful study of nature, and which could hardly be surpassed even by modern artists; and the reason is equally obvious. All this accuracy is required in order to the clear specification of the bird intended. Instances moreover are not wanting of Egyptian statues in which the details of the human form are more carefully attended to; and the Egyptians evidently excelled in the art of taking portraits, which was one of their modes of specifying the individual man or woman they intended to represent. The features of several of the Pharaohs are well known, and easily recognised wherever they occur. So that it was not from any defect in the national taste or capacity that the productions of art in Egypt are inferior to those of Greece, but because of the very different purposes for which the arts were cultivated in the two countries.

"As exactitude rather than effect has generally been the primary object of the Egyptian artists, and as they stopped short even of this when their designs were sufficiently accurate to convey the idea intended, another peculiarity appears in their productions. They were entirely unacquainted with the arts of perspective in drawing, and of the application of light and shade in colouring; they evidently did not feel the necessity of acquiring them, as their designs were conventionally understood without such assistance. Much distortion, both in drawing their figures, and in arranging them, has arisen from these defects, which render Egyptian paintings and reliefs exceedingly difficult of comprehension to a modern and unpractised eye. A brief account of some of the more remarkable of these peculiarities may not be unacceptable.

"The human face is almost always designed in profile both on flat surfaces and in relief, but with the exception of the nose it is really half the full face. The figure which accompanies the face is also distorted; the body is represented in front, the legs and feet in profile. In the very few instances where a side view of the whole was intended, but one arm and one foot are visible and seem to be all of which the figure is possessed, because there is no attempt to foreshorten. For the same reason, goats or antelopes are often depicted with one horn only, and in these representations the fable of the unicorn probably originated. Regular and solid figures would evidently present formidable difficulties to artists who knew nothing either of perspective or of light and shade, and their designs of them are extremely difficult of comprehension. It was only after long familiarity that the Egyptian representations of troughs, blocks, tools, household furniture, and similar objects, were understood by those who have recently devoted themselves to the study of these antiquities. The pictures of houses, gardens, and granaries, are still nearly unintelligible, though every detail is drawn with the minutest accuracy. A full elucidation of them would be highly interesting and important. In large pictures or groups, figures on the same plan are denoted by being placed one above the other. But though thus indifferent to picturesque effect in the details of their designs, the Egyptians knew how to obtain it in a very high degree in the arrangement and harmony of the whole, of which they formed a part. The effect of the immense coloured reliefs which cover the walls of some of the caves and temples, is said far to surpass that of the most celebrated efforts of Grecian art, notwithstanding the uncouthness and clumsiness of the details."

Speaking of Egyptiam tombs, Sir John Gardner Wilkinson says, "In some instances, all the paintings of the tombs were finished, and even the small figures representing the future occupant were introduced, those only being left, which being of a large size required more accuracy in the features in order to give his real portrait; and sometimes even the large figures were completed before the tomb was sold, the only part left unfinished being the hieroglyphic legends containing his name and that of his wife. Indeed, the fact of their selling old mummy cases, and tombs belonging to other persons, shows that they were not over-scrupulous about the likeness of an individual, provided the hieroglyphics were altered and contained his real name.

"The upper apartments of the tombs were richly ornamented with painted sculptures, being rather a monument in honour of the deceased than the actual sepulchre; and they served for the reception of his friends, who frequently met there, and accompanied the priests when performing the services for the dead."

PALACE, בית המלך *beth hammalek.* (1Kings 16. 18; 2Chron. 9. 11.) The ancient monarchs of the East were accustomed to seek for glory by building magnificent palaces and temples, by hewing sepulchres out of stone, by planting gardens, and building fortifications, which might strengthen and ornament their cities, especially the one which held the distinguished rank of a metropolis. Thus David made choice of "the strong hold of Zion" for the metropolis of his empire, from the advantages it offered in being inclosed on three sides by a natural fosse of ravines and deep valleys, and terminating in an eminence, which, while strong in its defences from without, commanded the town within. On Mount Zion he fixed his residence, and erected a palace of cedar, and other buildings, and it was on this account called "the city of David." This strong part of the whole metropolis continued to be ever afterwards what may be called the royal quarter of the town. Associations of dignity and worth were connected with the metropolis, so that a person was said "to ascend up into it," or "to descend from it," even though it were situated, as in the case of Babylon, upon a plain. (1Kings 12. 28; 22. 2; Ezra 7. 6; Acts 8. 5,15; 15. 2.) The palace of the king, in the most ancient times, as well as in the present day, was sometimes termed "the gate." (2Sam. 15. 2; Esth. 2. 19,21; 3. 2,3; Dan. 2. 49; comp. Matt. 16. 18.)

Solomon says, "I made me great works, I builded me houses, I planted me vineyards," (Eccl. 2. 9;) we also read of "the house of the forest of Lebanon," and that he built a palace for himself and another for Pharaoh's daughter. It is not easy from the brief intimations which Scriptural history affords to form a clear or connected idea of these buildings. The description of Josephus, though more precise, does not supply the deficiency, but by its assistance we may make out that the two palaces, for the king and the princess of Egypt, were not separate buildings, but, as the existing arrangement in Oriental palaces would be, distinct parts or wings of the same building. An Oriental palace consists for the most part of a series of open quadrangles, with distinct appropriations, and each surrounded with buildings suitable to its appropriation. In fact, they are distinct buildings, connected only by communicating doors, similar in their general plan to each other, but differing much in size and workmanship. The quadrangle into which the gate of entrance opens, usually contains the state apartments and offices, principally the hall in which the sovereign gives audience, sits in judgment, and transacts all public business. Hence the court is very often called "the gate," of which we have a modern instance in the Ottoman *Porte*, and which the preceding examples in the Scriptures, with reference to the courts of the Hebrew, Babylonian and Persian kings, confirm.

From the description of Josephus it would seem that the palace, as a whole, consisted of three quadrangles, of which that in the centre contained the hall of audience and justice, and other state apartments, while that on the right hand formed the king's palace of residence, and that on the left was the palace of the

Egyptian princess. The only point on which there may be a doubt is, whether the three quadrangles were on a line with each other, or that the one which contained the public halls was in advance of the others; for in this way, equally with the other, the palaces of the king and queen might be respectively described as to the right and left of the public building. There are some who think that "the house of the forest of Lebanon," was the same as this front or public portion of the whole pile; though it seems more probable that it was a royal residence in the neighbourhood of Jerusalem, deriving its name either from the number of cedar pillars which supported its galleries and halls, or from the plantations by which it was surrounded. These structures were, for the most part, built with immense blocks of squared stones; and the whole was fitted up with cedar; while the nobler rooms and galleries were lined with slabs of costly marble to the floor, and were above enriched with sculptures (on the wall), and apparently with paintings (on the plaster), especially towards the ceiling, all of which we may conclude to have been very much in the style of similar edifices among the Egyptians. If, as Josephus intimates, there were three ranges of ornaments in the principal rooms,—polished slabs at the bottom, sculpture above, and painting towards the top, it would be very easy to show how the same ideas and distributions are retained in the palaces of the modern East, where, above the basement slabs of looking-glass, are wrought recesses, and carvings, and arabesques, and ornaments of stucco (sculpture being interdicted); while towards the ceiling much highly coloured painting is displayed. According to Josephus, "barbaric pearl and gold" were not wanting among the materials which contributed to the decoration of the more splendid apartments. The historian is at a loss for words to express the full conception which the traditions of his fathers had conveyed to his mind, of the splendours of Solomon's palatial buildings: "It would be an endless task," he says, "to give a particular survey of this mighty mass of building; so many courts and other contrivances; such a variety of chambers and offices, great and small; long and large galleries; vast rooms of state, and others for feasting and entertainment, set out as richly as could be with costly furniture and gildings; besides that, all the service for the king's table were of pure gold. In a word, the whole palace was in a manner made up, from the base to the coping, of white marble, cedar, gold, and silver, with precious stones here and there intermingled upon the walls and ceilings."

The ruins of magnificent palaces and temples in Egypt are fully described by modern travellers. We shall therefore limit ourselves to a few observations made by Professor Robinson, who visited Egypt in 1838. "The character of Egyptian architecture, as exhibited in the temples at Thebes and elsewhere, is heavy and vast; with nothing of that lightness, and harmonious proportion, and beautiful simplicity, which distinguish the Athenian temples. Yet this very vastness, coupled with the associations of the place, produces a strong impression of sublimity. All is gloomy, awful, grand. The most striking specimens of this gigantic architecture, are the great colonnade at Luksor, which we first visited by moonlight; and especially the grand hall at Karnak, 'one hundred and seventy feet by three hundred and twenty-nine, supported by a central avenue of twelve massive columns, sixty-six feet high (without the pedestal and abacus) and twelve in diameter; besides one hundred and twenty-two of smaller or rather less gigantic dimensions, forty-one feet nine inches in height, and twenty-seven feet six inches in circumference, distributed in seven lines on either side of the former.' Nor were the decorations of these temple palaces less imposing. The two colossal statues of Amenoph, (usually called of Memnon,) seated majestically upon the plain, once guarded the approach to the temple palace of that king. They are sixty-feet high, including the pedestal. The temple has perished; Memnon has long ceased to salute the rising sun; and the two statues now sit in lonely grandeur, to tell what Thebes once was. The stupendous statue of Rameses II. in the Memnonium, a single block of Syenite granite, now prostrate and shattered, still 'measures from the shoulder to the elbow twelve feet ten inches; twenty-two feet four inches across the shoulders; and fourteen feet four inches from the neck to the elbow.' This enormous mass is nearly three times as large as the solid contents of the largest obelisk. How it could ever have been transported from Upper Egypt and erected here, is a problem which modern science cannot solve; nor is there much less difficulty in accounting for the manner of its destruction.

"It is impossible to wander among these scenes, and behold these hoary yet magnificent ruins, without emotions of astonishment and deep solemnity. Everything around testifies of vastness and of utter desolation.

"The walls of all the temples at Thebes are covered with sculptures and hieroglyphics, representing in general the deeds of the kings who founded or enlarged those structures. Many of these afford happy illustrations of Egyptian history. To me, the most interesting was the scene which records the exploits of Sheshonk, the Shishak of the Scriptures, who made a successful expedition against Jerusalem in the fifth year of King Rehoboam, B.C. 971. These sculptures are on the exterior of the south-west wall of the great temple of Karnak. They represent a colossal figure of this monarch advancing and holding in his hand ten cords, which are attached to as many rows of captives, one above another, behind him. These he presents to the deity of the temple. The upper rows, behind the middle of his back, contain each twelve or fourteen captives; the lower ones extend under his feet, and have more. The heads and shoulders of the captives are complete; while the bodies have merely the form of a cartouche with hieroglyphics, containing, perhaps, the name or character of the individual. In front of the high cap of the monarch, is a cartouche with his name; and behind him, above the rows of captives, the wall is covered with hieroglyphics. In one of these cartouches, Champollion and Rosellini profess to read the words, *Yuda Hamelk*, 'king of Judah,' and they consider this captive as the personification of the conquered kingdom of Judah. But Wilkinson has doubts. Indeed, it is hardly probable that all these individuals should represent different nations or tribes, as the same theory assumes. They are too numerous. To me, most of them seemed to have Jewish features with short peaked beards. Champollion also reads Beth-horon and Mahanaim. See *Gramm. Egypt.*" See House.

PALESTINE.

THIS region, a small country of Western Asia, is supposed to have derived its name, in Hebrew פלשת *Pilesheth*, (Exod. 15. 14,) in Greek *Παλαιστινη*, from פלשתי *Pilishti*, or Philistine, a people who migrated northward from Egypt, and having expelled the aboriginal inhabitants, settled on the borders of the Mediterranean; where they became so considerable as to give their name to the whole country, though they in fact possessed but a small part of it. Herodotus called the whole tract of country from Syria to Egypt by the name of Palestine; and Philo, in his book concerning Abraham, expressly says, that the region inhabited by the Canaanites was by the Syrians termed Palestine. The same region is also called the Syrian Palestine, by Tacitus and other ancient geographers.

Palestine, from its having been the theatre of some of the most important events that have occurred in the world's history, has long been the theme of the divine, the poet, the philosopher, and the historian. Herder describes the country as surrounded and limited by "mountains, seas, rivers, and deserts; a small but divinely-chosen spot, which, cultivated with diligence and guarded by the united force of the tribes, might have flourished. It lies, as it were, between the three divisions of the Eastern continent, in the boundless Asia, at the foot of those rich mountains of the primitive world, and is their outlet and haven. Above and below Judæa were the routes of the trade of the ancient world. So far as its situation is concerned, it might have been the happiest in the world, had they used their advantages and remained true to the spirit of their ancient law. Poor and now barren and naked land! in which, partly through sacred poetry and song, but yet more through the consequences of misfortune and folly, we know almost every glen and hill, every valley and village,—wilt thou ever enjoy a better renown? or are the mountains on which thy prophets trod, once so fruitful, doomed henceforth to perpetual desolation?"

This country is distinguished by a variety of appellations in the Sacred Scriptures, such as the "Land of Canaan," from its earliest inhabitants; the "Land of Promise," from God's promise to Abraham that his posterity would possess it; the "Land of Israel," from the Israelites; "Land of Judah," or "Judea," from the tribe of Judah, the most celebrated of the twelve tribes, and the only one including Benjamin, which remained after the captivity; and the "Holy Land," because it was to be the scene of the birth, miracles, death, resurrection, and ascension of Our Saviour Jesus Christ.

The ancient history of Palestine has been already given under the various articles relating to the Jewish kingdoms, Jerusalem, and the Maccabees; and the modern portion will be most advantageously treated in connexion with SYRIA, under which head it will accordingly be found, as well as a variety of details respecting the condition of both countries in modern times. The present article, therefore, will be confined to the Physical Geography, and Animal and Vegetable Productions, and from the importance of these subjects they will be treated of at some length; repetition of statements made in other parts of this work under various heads will as far as possible be avoided, but may in some cases be necessary to give completeness.

In the elucidation of the sacred geography of Palestine, and the fixing of many sites of remarkable places, so much has been done by Professor Robinson, in his recent *Biblical Researches in Palestine, undertaken in reference to Biblical Geography*, that we hope we may stand excused for making very free use of his valuable work, as it affords us the latest and best authority on these subjects, and the author has brought to his task a mind stored with such varied information, the result of many years previous study, as few, if any, former travellers have possessed.

I. PHYSICAL GEOGRAPHY OF PALESTINE.

BOUNDARIES, EXTENT, AND GENERAL FEATURES.

Palestine is bounded on the west by the Mediterranean Sea; on the east by Arabia Deserta, and the land of the Ammonites, Moabites, and Midianites; on the north by Lebanon and Syria; on the south by the land of Edom, or Idumea, and the Wilderness of Paran; and on the south-west by Egypt.

"Moses accurately describes the whole territory in the Book of Numbers, (34. 2-15,) which is the more interesting as it was dictated to the Jewish lawgiver by the God of Israel himself, for we must recollect that Moses was not permitted to enter the country which he describes with the fidelity of an eye-witness, his sight of it being limited to a distant view from Mount Nebo. By the Abrahamic covenant recorded in Genesis 15. 18, the original grant of the Promised Land to the Israelites was from the river of Egypt unto the river Euphrates. The boundaries of it are thus given:—'When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan, with the coasts thereof,) your south quarter shall be from the wilderness of Zin, along by the coast of Edom,' or Idumea. The boundary itself is next traced. 'And your south border shall be the utmost coast of the Salt Sea eastward,' or, as explained afterwards by Joshua's description, (15. 2,3,4,) 'the south border of the tribe of Judah began from the bay of the Salt Sea, that looketh southward,' or from the south-east corner of the Salt Sea, or Lake Asphaltites. 'From thence your border shall turn southwards to the ascent of Akrabbim,' or the mountains of Accaba, signifying 'ascent,' which ran towards the head of the eastern gulf of the Red Sea, passing doubtless the sea-ports of Elath and Ezion-geber, on that sea, which belonged to King Solomon. (1Kings 9. 26.) 'Thence,' continues Moses, 'it shall pass on to Zin,' or the wilderness so called, on the western side of Mount Hor, including that whole mountainous region within the boundary, 'and the going forth thereof shall be to Kadesh-barnea southwards, and it shall go on to Hazar-addar, and pass to Azmon; and the border shall fetch a compass from Azmon,' namely, it shall form an angle, or turn westward, towards the 'river of Egypt,' or Pelusiac branch of the Nile; 'and its outgoings shall be at the sea,' that is, the Mediterranean. This termination of the southern boundary westwards, as Dr. Hales observes, is exactly conformable to the accounts of Herodotus and Pliny.

"'And as for the western border, ye shall have the Great Sea for a border. This shall be your west border.' The Great Sea is the Mediterranean, as contrasted with the smaller seas or lakes, the Red Sea, the Salt Sea, and the Sea of Tiberias or Galilee. 'And this shall be your north border; from the Great Sea you shall point out Hor-ha-Hor, (not 'Mount Hor,' as rendered in our English Bible, confounding it with that on the southern border, but) the 'Mountain of the Mountains,' or 'the Double Mountain' or Mount Lebanon, which formed the northern frontier of Palestine, dividing it from Syria; consisting of two great parallel ranges, called Libanus and Anti-Libanus, running eastward from the neighbourhood of Sidon to that of Damascus. 'From Hor-ha-Hor ye shall point your border to the entrance of Hamath,' which Joshua, speaking of the yet unconquered land, describes, 'All Lebanon, towards the sun rising, from (the valley of) Baal Gad, under Mount Hermon, unto the entrance of Hamath.' (Josh. 13. 5.) This demonstrates that Hor-ha-Hor corresponded to all Lebanon, including Mount Hermon. 'From Hamath it shall go on to Zedad, and from thence to Ziphron, and the goings out of it shall be at Hazar Enan,' near Damascus. (Ezek. 48. 1.) 'This shall be your north border.'

"'And ye shall point out your east border from Hazar Enan to Shephan, and the coast shall go down to Riblah, on the east side of Ain, ('the fountain,' or springs of the river Jordan,) and the border shall descend and shall reach unto the (east) side of the sea of Chinnereth. And the border shall go down to Jordan on the east side, and the goings out of it shall be at the Salt Sea.' There it met the southern border, at the south-east corner of that sea.

"'This shall be your land with the coasts thereof round about.'

"Such was the geographical chart of the Land of Promise, dictated to Moses by the God of Israel." (Ransom.) Authorities are not well agreed as to its length and breadth, but, according to the most accurate computation, it may be said to be about one hundred and eighty miles in length, and the breadth averaging about ninety miles. It was therefore not half as large as England, notwithstanding the immense number of its inhabitants, as recorded in numerous passages in Scripture.

"Of the extent of Palestine," says Dr. Russell, "statements widely different from each other have been made; their disagreement, however, is mainly attributable to the fact of the persons who have made them having formed their estimate of the country as it existed under different princes, when it did in reality differ in extent.

"Confiding in the greater accuracy of Spanheim, Reland, and Lowman, we are inclined to compute the Hebrew territory at about fifteen millions of square acres; assuming, with these writers, that the true boundaries of the Promised Land were Mount Libanus on the north, the Wilderness of Arabia on the south, and the Syrian Desert on the east. On the west, some of the tribes extended their possessions to the very waters of the Great Sea, though, on other parts, they found their boundary restricted by the lands of the Philistines, whose rich domains comprehended the low lands and strong cities which stretched along the shore. It has been calculated by Spanheim, that the remotest points of the Holy Land, as possessed by King David, were situated at the distance of three degrees of latitude, and as many degrees of longitude, including in all about twenty-six thousand square miles.

"If this computation be correct, there was, in the possession of the Hebrew chiefs, land sufficient to allow to every Israelite capable of bearing arms, a lot of about twenty acres; reserving for public uses, as also for the cities of the Levites, about one-tenth of the whole. It is probable, however, that if we make a suitable allowance for lakes, mountains, and unproductive tracts of ground, the portion to every householder would not be so large as the estimate now stated. But within the limits of one half of this quantity of land, there were ample means for plenty and frugal enjoyment. The Roman people under Romulus, and long after, could afford only two acres to every legionary soldier; and in the most flourishing days of the Commonwealth, the allowance did not exceed four. Hence the quatuor jugera, or four acres, is an expression which proverbially indicated plebeian affluence and contentment, a full remuneration for the toils of war, and a sufficient inducement to take up arms in defence of the republic."

"The extraordinary fertility of the country," says Milman, "must be taken into the account; no part was waste; very little was occupied by unprofitable wood; the more fertile hills were cultivated in artificial terraces, others were hung with orchards of fruit-trees; the more rocky and barren districts were covered with vineyards. Even in the present day, the wars and misgovernment of ages have not exhausted the natural richness of the soil. 'Galilee,' says Malte Brun, 'would be a paradise, were it inhabited by an industrious people, under an enlightened government.' No land could be less dependant on foreign importation; it bore within itself everything that could be necessary for the subsistence and comfort of a simple agricultural people."

To the ancient fertility and beauty of the land appropriated to God's chosen people, the Scripture statements are direct and numerous; and the descriptions and delineations uttered before the Israelites had even seen or entered Canaan, are corroborated by subsequent testimonies. The Psalmist styles it the "pleasant land," (106. 24,) and Rabshakeh, the Assyrian general, describes it as resembling his own country, "a land of corn and wine, a land of bread and vineyards." (Isai. 36. 17.) "The seasons," says Josephus, "seem to maintain a competition which shall be most productive." The fertility of the country was extolled in subsequent times by Julian the Apostate, the mortal enemy of both Jews and Christians, who frequently mentions in his epistles the excellence and great abundance of its fruits and produce. Palestine must have been anciently rich and fruitful in no ordinary degree, to have sustained its large population both before and after the conquest of the Israelites. Its temperature was such that it was never subject to excessive heats and colds; its seasons were regular, especially the former and latter rains; its soil required little or no manure, and it may be said to have rejoiced in fatness. Its vines yielded grapes of a large and delicious flavour; its honey was abundant, and its milk abounded on every side; it produced palm-trees and dates, citrons and oranges, and every variety of fruit; its balsam shrub furnished the celebrated balm of Gilead, and a never-dying verdure clothed its gardens and vineyards. Sugar-canes were cultivated with peculiar care, and cotton, hemp, and flax, were reared for the most part by the inhabitants on their own soil. Libanus afforded them an ample supply of stately cedars, cypresses, and other fragrant trees, the forests of which are celebrated in Sacred Writ as superior to all others. On each side of the Jordan were fertile grounds which fed large herds of cattle, and the hilly districts not only afforded a variety of pasture, but sent forth numerous springs and rivulets which descended into the plains and valleys. Fish of every variety were procured in abundance from the Mediterranean, the Sea of Tiberias, and the rivers; while the Lake Asphaltites, or Dead Sea, yielded salt, with which the fish were seasoned and preserved, and which Galen affirms to have been preferable to any other. Every circumstance proves the great fertility of Palestine in ancient times, and that it was literally a land flowing with milk and honey; nor were the inhabitants remiss in their endeavours to improve a country so highly favoured. They were a numerous and an industrious people, who in their zeal for the improvement of the soil, made even the most desert and barren places yield some kind of produce, and the very rocks which now appear bare and blighted were at one time covered by corn, pulse, or pasture, for every hillock was then clothed with mould, which, through the indolence of succeeding generations, has been washed away. Such was Palestine, or the Promised Land, when the Israelites took possession of it, which exhibits a striking contrast to its present appearance, as if nature had rendered a great part of it incapable of cultivation—as if the Almighty had sent his withering blasts against it in his sore displeasure, and made that inheritance of his ancient people a wilderness, which formerly abounded in corn, wine, and oil. The pristine fertility of the Holy Land is, indeed, scarcely discernible in its present desolate condition. The cultivation of its fine plains has ceased, its springs are buried beneath heaps of rubbish, and the soil of its mountains, formerly kept up by terraces and covered with vines, is washed down to the valleys; and the eminences, once crowned with woods, are now stripped and parched into sterility. The wars of Titus Vespasian, the inroads of the northern barbarians and of the Saracens, the cruel devastations caused by the Crusades, and the oppression it now feels under the Mussulman domination, are causes more than sufficient to have reduced the whole country to a desert. Neither the climate nor the soil has deteriorated, but the inhabitants groan under despotic tyranny, and the fear of being plundered has restrained every desire to be industrious; this is the unanimous testimony of modern travellers.

"Under a wise and beneficent government," says Dr. Edward Daniel Clarke, "the produce of the Holy Land would exceed all calculation. Its perennial harvest, the salubrity of its air, its limpid springs, its rivers, lakes, and matchless plains, its hills and vales, all these, added to the serenity of its climate, prove this land to be indeed 'a field which the Lord hath blessed;' (Gen. 27. 27,28;) God hath given it the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

"Syria," says an eloquent writer, "one of the countries that have been improved by the most early cultivation, is not unworthy of the preference. The heat of the climate is tempered by the vicinity of the sea and mountains, by plenty of wood and water, and the produce of a fertile soil affords the subsistence, and encourages the propagation of man and animals."

"In extent," observes Rae Wilson, "Palestine may be calculated at one hundred and fifty miles in length and eighty in breadth. This sacred spot has emphatically been described in the sacred volume as a pastoral country, 'flowing with milk and honey.' If we look to its geographical boundaries, it appears to be protected on all sides by seas and deserts, so as to prevent its inhabitants falling an easy conquest to the great monarchies which were successively permitted to subjugate the civilized world. If we consider that the Hebrews, for great and mysterious purposes, were destined to be kept a peculiar people, the choice of this land for their residence was singularly marked by wisdom. The commerce of their shores was limited, and the mountainous surface of their country prevented them from congregating in large cities; their institutions were consequently less liable than those of regions more accessible to be corrupted by the example of strangers.

"Of all places on the face of the globe, this beautiful portion of Asia unquestionably claims a superiority in point of interest. It is eminently calculated to inspire the traveller with a rational curiosity, and with sentiments of a devotional nature. This spot is that 'glory of all lands,' in which the greatest scenes of antiquity were acted. Here was the site of the terrestrial paradise, in which the Creator placed the first of the race of mankind; here also the arts were invented, magnificent cities founded, laws established, and after the world had been destroyed by a general deluge, here the human race was again perpetuated. It was in this quarter that the Most High placed his once favoured people, the Jews, that revelations were delivered to the prophets, and those sublime oracles of truth communicated which shall endure for ever. Again, the most glorious and stupendous manifestation of Divine love was accomplished by the birth, life, doctrines, miracles, benevolence, sufferings, death, resurrection, and ascension of the anointed Son of God; and finally, the very foundations of Christianity were laid here, and the first churches planted. Under these considerations, so important to the lovers of revelation, may we not with propriety exclaim, 'Wonder, O heaven! and be astonished, O earth!'

"The desire of visiting this holy ground has long been deemed, in some degree, of a religious nature; and during that period when military ardour was excited by pious zeal, it was courageously gratified in the face of danger. Had there existed nothing more remarkable in Palestine than the exploits of the Crusaders, these alone are, of themselves, calculated to render the country most interesting to every man who has, at any time, experienced the elevated impulse of devotional feelings. But it is principally to those pious events by which the zeal of the Crusaders was awakened, that I would draw the attention of the reader. Casting my eyes towards the hills of this country, while I reviewed the transactions of which they have been the awful scenes, and reflecting on the abject condition of the descendants of the original inhabitants, for whom it is set apart by the Almighty, I was forced to acknowledge, with feelings of dread and devotion, that the words of eternal truth had, indeed, been most strictly fulfilled. Numerous are the prophecies concerning them recorded in sacred writ, and though the most remarkable will be found in one particular part, (Numb. 23. 9,) yet in another, the language appears more striking. (Deut. 28. 37; Jerem. 24. 9; 25. 9.)

"It was impossible to reflect on these, and other tremendous denunciations in the word of God, knowing how literally they have been verified, without feeling emotions of holy awe; especially when I further considered, that I was standing on the very soil which had been the abode of that scattered race, excommunicated by the religious horror of all nations against them, and still more by their own unconquerable attachment to the usages of their forefathers."

The enthusiastic Lamartine thus describes an extensive view of Palestine, as beheld from one of the first hills on entering Galilee, in 1832:—

"We first passed over a hill planted with olives and green oaks, dispersed in groups, or growing as underwood under the browsing teeth of the goats or camels. When we arrived at the other side of this hill, the Holy Land, the Land of Canaan, displayed its whole extent to our view. The impression was great, delightful, and profound. It was not a land naked, rocky, and barren, a mingled heap of low uncultivated mountains, as the Land of Promise had been painted to us, on the faith of some misguided writers, or a few travellers hastening with all speed to arrive at the Holy City, and return, and who had only seen, of the vast and varied domains of the twelve tribes, the rocky route which had led them, under a burning sun, from Jaffa to Jerusalem. Deceived by these writers, I only expected to find what they described—a country of trifling extent, without any extensive views, without valleys, without plains, without trees, and without water—a country clothed with gray white hillocks, where the Arab robber conceals himself in the shade of the ravines, to plunder the passenger. Such may, perhaps, be the road from Jaffa to Jerusalem, but such is not Judæa, as we beheld it the first day from the summit of the hills which border Ptolemaïs; as we found it on the other side of the hills of Zebulun and of Nazareth; at the foot of Mount Hermon, or Mount Carmel; as we found it, indeed, in its entire breadth and in all its varieties, from the heights which command Tyre and Sidon, to the Lake of Tiberias; to the hills of Samaria and Naplous, and from thence to the walls of Sion.

"In the first place, we have before us the plain of Zebulun. We are placed between two slight undulations of land, scarcely worthy the name of hills,—the vale which lies between them forms the path of our route; this path has been traced by the feet of camels, which have ground the dust for four thousand years, or by the large and deep holes which the pressure of their feet, always planted in the same spot, has dug in the white and friable rock which extends from the Cape of Tyre to the sands of the Libyan Desert. On the right and left, the sides of the hills are shaded here and there, at the distance of ten paces, with tufts of evergreen shrubs; at a greater distance rise trees with knotty trunks, interlaced branches, and a sombre and motionless foliage. They are principally green oaks of a peculiar species, the stem of which is more slight and stately than those of Europe, and whose velvet-surfaced leaves are round, and not indented like those of the common oak of Europe. The carob-tree, the mastich, and, more rarely, the plane-tree and the sycamore, complete the clothing of these hills; there are, besides, many other trees whose names I do not know; some of them have leaves like the fir or the cedar, and others, which are the most beautiful, resemble immense willows by the colour of their bark and the tender yellow hue of their foliage, but infinitely surpassing the willow in extent, in size, and elevation. The most numerous caravans may encamp around their colossal trunks, with their camels and their baggage, and be sheltered under the foliage of the branches. Between the spaces left by these trees, on the sides of the hills, are seen masses of a whitish or blue gray rock, which have pierced the soil, and are devoid of vegetation; but between these blocks of rock is found a deep, light and black vegetable soil, which would produce plentiful crops of wheat or barley, with the slightest care of the husbandman. Other spots are covered with a prickly underwood, wild pomegranate-trees, rose-trees of Jericho, and enormous thistles, the stem of which is as high as the head of the camel. One of these hills thus described, you see them all nearly in their actual forms, and the imagination may represent to itself their effect, when cited in sketching the landscape of the Holy Land. Our route lay between these two hills, and we descended on a slightly-inclined plane, leaving the sea and the Plain of Ptolemaïs behind us, when we perceived the first valley of the Land of Canaan. It was that of Zebulun, the garden of the tribe of that name.

"To the right and left before us, the two hills which we had just crossed opened gracefully in corresponding curves, like two subsiding waves, which part gently and harmoniously to clear a path for the vessel gliding on the deep. The space which they leave between them gradually extends, and becomes a valley of an oval form, the longer extremities of which are shaded by two other lines and hills. This plain seems to be about a league and a half in breadth, and from three to four leagues in length. From the elevation on which we were, at the gorge of the hills of Acre, the eye naturally descended and involuntarily followed the flexible sinuosities, until it lost itself in the bases of the mountains which terminate their view. On the left, the lofty gilded and rugged summits of Lebanon uplifted boldly their pyramids in the sombre blue of a morning sky; on the right the hill which bore us rose insensibly as it receded, going as it were to unite itself with other hills, and forming various groups of different elevations, some barren, others clothed with olive and fig-trees; a Turkish village adorned the summit, the white minaret of which contrasted strongly with the sombre colonnade of cypress which almost entirely surrounded the mosque. In front, the horizon, which terminates the plain of Zebulun, and which extended before us to the space of three or four leagues, formed a perspective of hills, mountains, valleys, sky, vapours, and shade, altogether blended with such harmony of colours and lines, such a happy symmetry, and varied too by effects so different, that I could not remove my gaze. Recollecting nothing in the Alps, Italy, or Greece, to which I could compare this magic ensemble, I cried, 'It is Poussin or Claude Lorraine!' Nothing, in fact, can equal the sweet majesty of this prospect of Canaan but the pencil of those two painters to whom the divine spirit of nature had revealed her beauty. We can only find a similar union of the grand and the gentle, of the strong and the graceful, of the picturesque and the fertile, in the landscapes imagined by those two great men, worthy to emulate these scenes, which the hand of the great Supreme Painter had designed and coloured for the habitation of a people then pastoral and innocent. . . . .

"In all the charming plains of the country of Canaan, I have since observed mounds or mamelons, bearing the form of quadrangular or oblong altars, and evidently destined to protect the first abodes of a timid and fearful nation. Their destiny, indeed, is so legibly written in their isolated and singular shapes, that the moss alone which covers them prevents our being deceived, and fancying them raised by the people who afterwards built upon them. But how could so small a nation have ever constructed so many enormous citadels of earth, when the whole army of Xerxes could not have elevated one? To whatever faith we may belong, we must be blind not to recognise a special and providential destination for these natural fortresses, elevated at the mouth, and at the issue of nearly all the plains of Galilee and Judea. Behind the mamelon of which we have spoken, and on which the imagination might easily picture an ancient city with its walls, its bastions, and its towers, the first hills gradually ascend from the plain, bearing, like grey or black spots on their sides, bowers of olive-trees and green oaks. Between these hills and the more elevated and sombre mountains to which they serve as bases, and which command them majestically, some torrent doubtless issued in foam, or some deep lake sent up its vapours, warmed by the first rays of the morning sun; for a bluish-white mist extends over the vacant space, and partially conceals, throwing them completely into the back-ground, the second line of mountains under this transparent curtain, which was here and there pierced by the rays of Aurora. More distant, and still higher, a third chain of acclivities, completely dark, display their round but unequal summits, and give to the landscape that tint of majesty and gravity which must necessarily be found in all that is sublime, either as an element or a contrast. From distance to distance there are breaks in this third chain, through which the prospect extends, bounded by a silvery sky tinted with rosy clouds; and behind this magnificent amphitheatre aspire two or three peaks of the distant Lebanon, rising like promontories in the sky, and receiving the luminous shower of the first solar rays suspended above them; they indeed seem so transparent, that one might fancy he saw through them the trembling light that they had hidden from us. Add to this spectacle the serene and warm vault of the firmament, the limpid colour of the twilight, the depth of the shadows which characterise an Asiatic atmosphere; image on the plain a khan in ruins, or immense herds of red cows, white camels, and black goats, coming with a slow step to seek water, scanty in its quantity, but limpid and savoury; represent to yourself some Arabs, mounted on their fleet coursers, traversing the valley, their arms inlaid with silver, and their scarlet dresses sparkling in the sun, together with a few women of the neighbouring villages clothed in their long sky-blue tunics, with the ends of their large white sashes falling to the ground, and wearing blue turbans ornamented by bandelettes strung with Venetian sequins; add here and there on the flanks of the hills a few Turkish or Arab hamlets, their walls of the colour of the rocks, and their houses roofless, and scarcely to be distinguished from the rocks themselves; let a cloud of azure smoke rise from distance to distance between the olive-trees and cypresses which surround these villages; not forgetting stones hollowed out like troughs, the tombs of the patriarchs, with some shafts of granite columns, sculptured capitals, &c., lying here and there about the fountains, under the feet of your horses; combine these accessories, and you will have a most exact and faithful picture of the delicious plains of Zebulun, of Nazareth, of Saphora, and Tabor. Such a country, repeopled by a new Jewish nation, cultivated and watered by intelligent hands, fecundated by a tropical sun, producing spontaneously every plant necessary or delightful to man, from the sugar-cane and the banana, to the vine and the corn of the temperate zone; from the cedar to the pine of the Alps; such a country would, I say, again become the Land of Promise, if Providence restored to it a people with the political elements of repose and liberty."

Professor Robinson, in describing his ascent of the tower of Ramleh, (see Arimathea,) the altitude of which is supposed to be about one hundred and twenty feet, remarks, "From the top of this tower there is a wide view on every side, presenting a prospect rarely surpassed in richness and beauty. I could liken it to nothing but the great plain of the Rhine by Heidelberg; or better still, to the vast plains of Lombardy, as seen from the cathedral of Milan and elsewhere. In the east, the frowning mountains of Judah rose abruptly from the tract of hills at their foot; while on the west, in fine contrast, the glittering waves of the Mediterranean Sea, associated our thoughts with Europe and distant friends. Towards the north and south, as far as the eye could reach, the beautiful plain was spread out like a carpet at our feet, variegated with tracts of brown, from which the crops had just been taken, and with fields still rich (June 8,) with the yellow of the ripe corn, or green with the springing millet. Immediately below us the eye rested on the immense olive-groves of Ramleh and Lydda, and the picturesque towers, and minarets, and domes of these large villages. In the plain itself were not many villages; but the tract of hills and the mountain side beyond, especially in the north-east, were perfectly studded with them; and as now seen in the reflected beams of the setting sun, they seemed like white villas and hamlets among the dark hills; presenting an appearance of thriftiness and beauty which certainly would not stand a closer examination. We lingered upon the tower until near sunset, enjoying the surpassing beauty in which the mountains of Judah and the plain of Sharon revealed themselves before us."

Mountains.

Palestine is eminently, as described by Moses, "a land of hills," a circumstance that has given rise to much of the peculiar imagery of the prophetic writings. Its mountains may be most conveniently described by beginning on the east of Jordan with those of Gilead, sweeping round the south of the Dead Sea with those of Seir, and then proceeding northward until we arrive at the boundary chain of Lebanon.

Mountains of Gilead. These are situated east of the Jordan, and extend from Anti-Libanus, or Mount Hermon, into Arabia Petræa. The northern part is called Bashan, and was celebrated for its oaks and pastures. The middle was denominated Gilead in the stricter sense. In the southern part were the mountains of Abarim, a range of rugged hills, forming the northern limits of the territory of Moab, which are conjectured to have derived their name from the passes between the hills of which they were formed, or, perhaps, from the Israelites having passed the river Jordan into the Promised Land, opposite to these mountains.

Mr. Buckingham, describing this district, remarks, "We continued our way to the north-east, through a country the beauty of which so surprised us, that we often asked each other what were our sensations; as if to ascertain the reality of what we saw, and persuade each other, by mutual confessions of delight, that the picture before us was not an optical delusion. The landscape alone, which varied at every turn, and gave us new beauties from every point of view, was of itself, worth all the pains of an excursion to the eastward of the Jordan; and the park-like scenes that sometimes softened the romantic wildness of the general character as a whole, reminded us of similar spots in less neglected lands."

Mountains of Seir. This name applies to a mountainous tract extending from the southern extremity of the Dead Sea to the gulf of Akaba or Ezion-Geber. The whole of this tract was probably before called Mount Hor, and was inhabited by the Horites, the descendants of Hor, who is not otherwise known, and whose name is now only retained in that part of the region where Aaron died. Mount Seir rises abruptly on its western side from the valleys of El Ghor and El Araba; presenting an impregnable front to the strong country of the Edomite mountaineers. To the southward of this place Burckhardt observed an opening in the mountains, where he supposed the Israelites to have passed. The mean elevation of this chain cannot be estimated at less than four thousand feet. In the summer the district produces most of the European fruits, such as apricots, figs, pomegranates, olives, and peaches; while in the winter, deep snows occasionally fall, with frosts to the middle of March. See Hor; Seir.

These mountains of Seir are not to be understood as a single range of high hills; but as an extensive mountainous region, from ten to twelve leagues in width, forming a rocky belt separating the Stony Arabia from the eastern deserts of sand. On first viewing these mountains from the southern part of the valley of Araba, high rocks of granite appear as if fractured into a thousand different forms. These rocks of granite formation extend almost as far northward as the Wady Gharûndel, which is almost half-way between the gulf of Akaba and Petra; they then begin to be covered with chalk and limestone, which extend five leagues to the north and north-east, and then disappear amidst rocks of sandstone veined with oxide of iron, and presenting more fantastic shapes than any other parts of the mountain. The exterior aspects of these mountains viewed from the valley are unusually stern and dark. Lord Lindsay speaks of them as "the black mountains from which the Edomites looked down;" and Mr. Stephens, standing on the shore of the northern extremity of the Ælanitic gulf, saw before him the broad sandy valley of Akaba, "with high, dark, and barren mountains, bounding it like a wall." He says, "The land of Idumea lay before me in barrenness and desolation; no trees grew in the valley, and no verdure on the mountain tops. All was bare and desolate."

Mountains of Judæa. The most mountainous part of the country around Jerusalem lies between it and the head of the Asphaltic lake. More to the south, the breadth of the country is less occupied by mountains, which are confined chiefly to the central ridge; the dependent hills, which extend, on the one hand, to the shores of the Mediterranean, and on the other, to the barren and high rocks which thickly set the western shore of the Dead Sea, are of a less rugged character. Cultivation on the hills is most common for about half the distance from Jerusalem to Hebron southward; and in the other half, the uncultivated hills are more or less wooded. The only mountain in this region which is seen from a distance, and seems to require particular notice, is that one nearly detached which rises about five miles to the south-east of Bethlehem, called the "Frank Mountain," from a tradition of its having been fortified and held by the Christians for many years against the Moslems during the Crusades.

Professor Robinson observes, "The present name of 'Frank Mountain' is known only among the Franks; and is founded on a report current among them, that this post was maintained by the Crusaders for forty years after the fall of Jerusalem. But to say nothing of the utter silence of all the historians of the Crusades, both Christian and Mahommedan, as to any occupation whatever of this post by either party, it is justly remarked by Irby and Mangles, that 'the place is too small ever to have contained half the number of men which would have been requisite to make any stand in such a country; and the ruins, though they might be those of a place once defended by the Franks, appear to have had an earlier origin, as the architecture seems to be Roman.' The present appellation appears to have sprung up near the close of the seventeenth century. Before that time most travellers who mention the mountain call it Bethulia, and give the same name to the ruins at its foot; though on what conceivable ground this latter name was adopted I have not been able to discover.

"More probable is the suggestion that this spot is the site of the fortress and city Herodium, erected by Herod the Great. According to Josephus, that place was situated about sixty stadia from Jerusalem, and not far from Tekoa. Here, on a hill of moderate height, having the form of the female breast, and which he raised still higher, or at least fashioned by artificial means, Herod erected a fortress with rounded towers, having in it royal apartments of great strength and splendour. The difficult ascent was overcome by a flight of two hundred steps of hewn stone. At the foot of the mountain he built other palaces for himself and his friends; and caused water to be brought thither from a distance, in large quantity and at great expense. The whole plain around was also covered with buildings, forming a large city, of which the hill and fortress constituted the acropolis. So important indeed was the city, that one of the toparchies afterwards took the same name; and Ptolemy also mentions it as a town of note. To the same place apparently the body of Herod was brought for burial, two hundred stadia from Jericho, where he died. All these particulars, the situation, the mountain, the round towers, the large reservoir of water, and the city below, correspond very strikingly to the present state of the Frank Mountain, and leave scarcely a doubt that this was Herodium, where the Idumæan tyrant sought his last repose."

Carmel. This is a mountainous ridge, which begins to rise about ten miles to the south of Acre, or Ptolemaïs, in the vicinity of a large bay formed by the sea. The northern and eastern summits are higher than the southern and western. The northern summit, or ridge, projects into the sea, while the southern recedes, and leaves a plain on the shore in the form of a half circle. The tops of these mountains are crowded with oaks and the valleys with laurels and olives. See CARMEL.

There was another Mount Carmel, with a city of the same name, situated in the tribe of Judah, and mentioned in Joshua 15. 55; 1Sam. 25. 2; and 2Sam. 3. 3, which was rich in pasturage. Professor Robinson says, "We now returned on foot down the hill towards Kurmul, leaving our animals to follow when loaded. Here are more extensive ruins than we yet had anywhere seen, unless perhaps at Bethel. On the way, about a quarter of a mile south of the castle, are the remains of a church standing quite alone. The ruins of the town lie around the head and along the two sides of a valley of some width and depth; the head of which forms a circular amphitheatre, shut in by rocks. The main ruins are on the level ground west of the amphitheatre; and here stands the castle. The castle itself is a remarkable ruin, standing on a swell of the ground in the midst of the town. It is quadrangular, the sides measuring sixty-two feet by forty-two, and facing towards the cardinal points.

"I have already used the names Kurmul and Carmel interchangeably; because there is no room for question that this is the Carmel of the mountains of Judah; where Saul set up the trophy of his victory over Amalek, and where Nabal was shearing his sheep when the affair took place between him and David, in which Abigail bore so conspicuous a part. No further mention of this Carmel occurs in the Scriptures; but Eusebius and Jerome describe it in their day as a village ten miles from Hebron, verging towards the east, with a Roman garrison."

Mount Tabor is the highest mountain in Lower Galilee, and one of the most striking in the Holy Land. It stands at the north-east of the great plain of Esdraëlon; and, although surrounded by chains of mountains on nearly all sides, it is the only one that stands entirely aloof from its neighbours. The appearance of this mount has been described by some authors as that of a half sphere, while to others it suggests the idea of a cone, with its head struck off. The height of Mount Tabor has been loosely guessed not to exceed one thousand feet above the level of the plain; but it has not been subjected to any accurate measurement. An hour is generally required to reach the summit by a circuitous path, but the ascent may be accomplished in three-quarters of an hour, or even half an hour by a forced exertion. The plain upon the top of the mountain is said to be almost half an hour in circuit. See TABOR.

Professor Robinson says, "We left Solam at three-quarters past ten o'clock for Nazareth; our road passing at first along the western end of the mountain of Duhy on high ground. The general direction quite to Nazareth is N. 9° W. After some twenty minutes we began to turn the north-west corner of the mountain, where a third great arm of the plain gradually opened upon us, running up between the Little Hermon and Mount Tabor. At a quarter past eleven o'clock, the latter, for the first time, rose upon our view in the north-east, an hour or more distant, a fine round mountain, presenting, as here seen, the appearance of the segment of a sphere; sprinkled with old oaks to its very summit, and realizing in its graceful form and beauty, all that I had been led to anticipate respecting it. Yet it seemed not so lofty as has usually been represented; and, on this side, it is surrounded and shut in by other mountains of nearly equal altitude. It stands out almost insulated upon the plain, being connected with the hills in the north-west only by a low ridge. Across this ridge, on the left of Tabor, we could again see the lofty peak of the distant Hermon; and could now distinguish the ice upon its summit glittering in the mid-day sun."

Little Mount Hermon. Beyond Mount Tabor, five miles to the south-west, a range of hills extends for several miles from east to west. This range is of no considerable elevation, and is fertile and suitable for pasturage. At its foot there are some natural caves, formerly used for sepulchres, but in which the Arabs now stable their horses. The range claims to be noticed, as it is commonly regarded as the "Mount Hermon" which the Psalmist celebrates for its pastures and abundant dews. (Psalm 42. 6; 89. 12.) It is, therefore, called the Little Hermon, to distinguish it from that snow-capped range of Anti-Libanus, to which also the name of Hermon has been applied.

Mountains of Israel. These, called also the mountains of Ephraim, occupy nearly the centre of the whole country; to the south of them are the mountains of Judah. Both ridges are fruitful, excepting those parts of the mountains of Israel which approach the district of the Jordan, and those also which extend from the Mount of Olives to the plain of Jericho. These tracts are rough and uneven, and abound in hiding-places for robbers. The highest peak in the mountains of Israel or Ephraim appears to be what was formerly called the Rock of Rimmon, (Judges 20. 45-47,) but now called Quarantania, from its being traditionally said to be the scene of Our Lord's forty days' fasting.

Mountains of Gilboa. These form a lengthened ridge, rising up in peaks about eight hundred feet above the level of the road, six miles distant from Scythopolis or Bethshan. Utter solitude reigns on every side of these mountains, which afford no dwelling-places for men, except for the wandering shepherd, whose search for pasturage must often be in vain; as a little withered grass and a few scanty shrubs, dispersed in different places, constitute the whole produce of the mountains of Gilboa.

Lebanon. Northward from Tabor and Gilboa extend numerous small mountain chains through the whole region until they are confounded with Lebanon. Though we have already described that chain and its cedars, we here avail ourselves of a few additional observations made by Professor Robinson in his *Biblical Researches in Palestine.*

"What interested me most of all, perhaps, was the view of the towering heights of Lebanon, so rich in delightful associations drawn from Scriptural history. As its ridges here present themselves to the eye, there is no difficulty in accounting for the name Lebanon, signifying, in Hebrew, the 'White Mountain.' The whole mass of the mountain consists of whitish limestone; or at least the rocky surface, as it reflects the light, exhibits everywhere a whitish aspect. The mountain teems with villages; and is cultivated more or less almost to the very top. Yet so steep and rocky is the surface, that the tillage is carried on chiefly by means of terraces built up with great labour, and covered above with soil. When one looks upwards from below, the vegetation on these terraces is not visible; so that the whole mountain-side appears as if composed only of immense rugged masses of naked whitish rock, severed by deep wild ravines running down precipitously to the plain. No one would suspect among these rocks the existence of a vast multitude of thrifty villages, and a numerous population of mountaineers, hardy, industrious, and brave. The great number of convents scattered over Lebanon is likewise deserving of notice.

"The celebrated cedar-grove of Lebanon is at least two days' journey from Beirût, near the northern and perhaps the highest summit of the mountain, six or eight hours north of Jebel Sŭnnin. It has been often and sufficiently described by travellers for the last three centuries; but they all differ as to the number of the oldest trees; inasmuch as in counting, some have included more and some less of the younger trees. At present the number of trees appears to be on the increase, and amounts, in all, to several hundred. This grove was long held to be the only remnant of the ancient cedars of Lebanon. But Seetzen, in A.D. 1805, discovered two other groves of greater extent; and the American missionaries, in travelling through the mountains, have also found many cedars in other parts. I mention the subject here chiefly in order to add the testimony of Professor Ehrenberg to the same fact. This distinguished naturalist spent a considerable time in Lebanon; and informs me, that he found the cedar growing abundantly on those parts of the mountain lying north of the road between Ba'albek and Tripolis. The trees are of all sizes, old and young; but none so ancient and venerable as those usually visited. To say nothing of the rich mines of discovery in physical science, still to be explored in Mount Lebanon, the mountain well deserves further examination in a matter of historical import. I refer to the various ancient temples found in several parts of Lebanon, on both sides; some of them high up, in places where it must have been difficult to build; and exhibiting a style of architecture similar to the wonderful structures of Ba'albek. The site of one of these temples was visible from our windows, near the village Beit Niory, half-way up the mountain, at the distance of three hours from Beirût. It is called Deir-el-Kŭl'ah; and was described as built up of immense hewn stones without cement, with large columns in front; which, as well as the walls, are now mostly overthrown. Burckhardt visited not less than four other like temples in different parts of the mountain; and a sixth is marked by Mr. Bird at Husn-es-Sufiry in the district of Ed-Dunnîyeh, north-east of Tripolis. Not improbably more exist in various other places."

VALLEYS AND PLAINS.

Palestine is traversed, as has been before stated, by two chains of mountains, having a general direction from north to south. Between these chains are found numerous valleys, mostly of limited extent, but, in some cases, spreading out into plains. Proceeding from the northward, we first notice, immediately within the hills skirting the coast between Cape Nakhoora and Acre, the *Valley of Abilene*, which is long and narrow, and bounded by low hills covered chiefly with oak.

The *Valley of Zebulun* lies to the south-east of this, and is the first vale immediately from the plain of Acre. It is of somewhat an oval figure, and between three and four miles in length and one in breadth. Although now under very partial cultivation, the natural fertility of its soil is evident in the abundance of plants, field-flowers, and herbs which spontaneously grow in it. The inclosing hills are beautifully wooded, chiefly with the carob-tree, and a sort of oak with whitish leaves, and the pasturage is considered among the finest in the Holy Land.

The *Vale of Sepphoris* is designated from a city of Galilee of that name. It is separated by hills from the valley of Zebulun, which is to the west of it. It is about the same length, and forms a very fine plain. Its verdure in spring is most striking, being abundantly enamelled with an endless variety of flowers, among which tulips of every colour are most conspicuous.

The small *Vale of Nazareth* is a kind of hollow, or basin, formed by inclosing mountains of no great height. "It seems," says Dr. Richardson, "as if fifteen mountains met to form one inclosure for this delightful spot; they rise around it like the edge of a shell, to guard it from intrusion. It is a rich and beautiful field in the midst of barren mountains. It abounds in fig-trees, small gardens, and hedges of the prickly pear; and the dense grass affords abundant pasture."

Behind the hills which bound the lake of Gennesareth on the west, there are some valleys, which tradition points out with some probability as the scenes of some of the transactions in the history of Our Lord. One of them is that in which he is supposed to have multiplied the seven loaves and fishes. This valley is long and of moderate width. The extremity, which advances towards the Lake of Gennesareth, is between Tiberias and Bethsaida. It is a fine valley, with green and abundant grass, and well capable of containing seated thereon a great number of people. Ransom.

Plain of Esdraëlon. Southward of the hills of Galilee, and between that province and Samaria, lies the Plain of Esdraëlon, known in Scripture as the "Plain of Megiddo." It measures about thirty miles in length from east to west, and eighteen in breadth from north to south. It is bounded on the north by the mountains of Galilee, and on the south by those of Samaria; on the east by Mount Tabor, the Little Hermon, and Gilboa, and on the west by Carmel, between which range and the mountains of Galilee is an outlet through which the Kishon winds its way to the bay of Acre.

Professor Robinson describes the impression of the first view of the great plain of Esdraëlon as almost overpowering. "Just below us, on the left, was a lovely little basin, or plain, a recess shut in among the mountains, and separated on the north from the great plain only by a slight ridge. I looked eagerly for the round summit of Tabor, but it was not visible; the mountain of Dŭhy, the Little Hermon, rose in desert nakedness between, and shut out Tabor wholly from the view. Further west, the mountains rose boldly along the north side of the great plain; and the precipice S. by E. of Nazareth, to which an ecclesiastical tradition gives the name of the 'Mountain of the Precipitation,' was conspicuous, bearing N. 7° E.

"The plain of Esdraëlon is skirted on its southern side by low hills, running from Jenin in a W.N.W. direction, until they unite with an extension of the ridge of Carmel. Further south, these hills become higher, and form the mountains of Samaria. It is this extension of Carmel towards the S.E., consisting of a low ridge or range of hills, which separates the great southern plain along the coast from that of Esdraëlon. From the knoll on the west of Jenin, we could look out upon this part of the plain and the adjacent southern hills, which are very much lower and less bold than those on the northern side around Nazareth."

The plain of Esdraëlon is partially traversed from east to west by two low ranges of hills, (Gilboa and Little Hermon,) leaving between them a broad valley, supposed to be the *Valley of Jezreel.* See SAMARIA.

Southward of Mount Carmel, a rich plain extends along the coast of Palestine, the northern part of which was the *Vale of Sharon*, so celebrated for its beauty and productiveness. This plain continues, with a varying breadth, for an extent of more than one hundred miles, until beyond Gaza it loses its fertility, and sinks into the desert which forms the boundary between Syria and Egypt.

Jerusalem stands upon rocky ground, cut off on three sides from the surrounding country by intervening valleys. Of these the most extensive and important is the *Valley of Jehoshaphat*, which lies east of the city, between it and the Mount of Olives. It is rather more than a mile in length, but narrow, there being but few places in which its breadth exceeds two hundred yards.

Professor Robinson says, "The deep valley on the east of Jerusalem appears to be mentioned both in the Old and New Testament only under the name of the Brook or Torrent Kidron. Josephus also gives it only the same name. (2Sam. 15. 23; 1Kings 2. 38.) The prophet Joel speaks indeed of a valley of Jehoshaphat, in which God will judge the heathen for their oppression of the Jews; but this seems to be merely a metaphorical allusion to the signification of the name. There is not the slightest historical ground, either in the Scriptures or in Josephus, for connecting it with the valley of the Kidron. (Joel 3. 2,12.) Yet on this slender foundation appears to rest the present name of the valley, and also the belief current among the Catholics, Jews, and Mohammedans, that the last judgment will be held in it. The name Jehoshaphat, however, was already applied to it in the earliest ages of the Christian æra; for it is found in Eusebius, and other writers of the fourth century. There is therefore no good reason why we should not employ this name at the present day. The Arabs, too, have adopted it, under the form of Wady Yehoshafat. It is remarkable that no writer (at least so far as I have been able to discover) has given the topography of the upper part of this valley; nor correctly described either the place of its beginning, nor its course below the well of Nehemiah. One of the latest and most exact travellers has even said that it commences near the N. E. corner of the city." The Professor goes on to describe the region as full of excavated tombs; "and these continue with more or less frequency on both sides of the valley, all the way down to Jerusalem. The valley runs for fifteen minutes directly towards the city; it is here shallow and broad, and in some parts tilled, though very stony. The road follows along its bottom to the same point. The valley now turns nearly east, almost at a right angle, and passes to the northward of the tombs of the kings and the Muslim Wely before mentioned. Here it is about two hundred rods distant from the city; and the tract between is tolerably level ground, planted with olive-trees. The Nabulus road crosses it in this point, and ascends the hill on the north. The valley is here still shallow, and runs in the same direction for about ten minutes. It then bends again to the south, and following this general course, passes between the city and the Mount of Olives.

"The channel of the Valley of Jehoshaphat, the Brook Kidron of the Scriptures, is nothing more than the dry bed of a wintry torrent, bearing marks of being occasionally swept over by a large volume of water. No stream flows here now, except during the heavy rains of winter, when the waters descend into it from the neighbouring hills. Yet even in winter there is no constant flow; and our friends, who had resided several years in the city, had never seen a stream running through the valley. Nor is there any evidence that there was anciently more water in it than at present. Like the wadys of the desert, the valley probably served of old, as now, only to drain off the waters of the rainy season."

The valley to the south of Jerusalem, under Mount Zion, is the *Valley of the Son of Hinnom.* "This valley," says Professor Robinson, "is so called in the Old Testament; and also the valley of Hinnom. The Arabian writer Edrisi, in the twelfth century, apparently includes the lower part of it under the name Wady

Jehennom; and this is the usual name for the whole wady among the Arabs at the present day. Its commencement is in the broad sloping basin on the west of the city, south of the Yafa road, extending up nearly to the brow of the great wady on the west. The large reservoir, commonly called the Upper Pool, or Gihon, may be regarded as a sort of central point in this basin; from which the land slopes upwards by a gentle acclivity on every side except the east. On this side the ground descends towards the Yafa gate, forming a broad hollow or valley between the two swells on the north and south. This point might, perhaps, not improperly be termed the Valley of Gihon; though the name Gihon, in Scripture, is applied only to a fountain.

"From the eastern side of the said Upper Pool, the course of the valley is S. 51° E. for the distance of one thousand nine hundred feet, to the bend opposite the Yafa gate. The valley is here from fifty to one hundred yards in width. The bottom is everywhere thickly covered with small stones; but is nevertheless sown, and a crop of lentils was now growing upon it. At four hundred and forty feet the valley contracts, becomes quite narrow and stony, and descends with much greater rapidity. Towards the end of the course it opens again, and meets the gardens in the oblong plat where it forms a junction with the Valley of Jehoshaphat.

"In these gardens, lying partly within the mouth of Hinnom, and partly in the Valley of Jehoshaphat, and irrigated by the waters of Siloam, Jerome assigns the place of Tophet; where the Jews practised the horrid rites of Baal and Moloch, and 'burned their sons and their daughters in the fire.' (2Kings 18. 10; Jerem. 7. 32.) It was probably in allusion to this detested and abominable fire, that the later Jews applied the name of this valley, Gehenna, to denote the place of future punishment, or the fires of hell. At least there is no evidence of any other fires having been kept up in the valley; as has sometimes been supposed."

The valley on the western side of Jerusalem bore, in the northern part, the name of the *Valley of Gihon*, but below the point where the Valley of Ben Hinnom turns off to the east, it was styled the *Valley of Rephaim*, (or the Giants' Valley,) in memory of its former gigantic inhabitants. It was memorable as being often the field of battle between the Philistines and the Hebrews under David and his successors. (2Sam. 5. 18,22; 23. 13; 1Chron. 11. 15; 14. 9.) This valley likewise appears anciently to have been distinguished for its abundant harvests. (Isai. 17. 5.) Like all the country about Jerusalem, it is now stony, and scantily furnished with patches of light red soil.

The *Valley of the Jordan* is the space between the hills on each side of the river and its lakes. From above the sources of the Jordan to the end of the Dead Sea, this valley is not less than one hundred and seventy-five miles in length. Its breadth varies much; in some places it is very inconsiderable, and in others it widens into extensive plains. "Through its whole course," says Dr. Richardson, "it is bounded by a chain of mountains on each side. On the east they rise almost precipitously from the bed of the river; but on the west there is a fine fertile vale, averaging about half or three-quarters of a mile broad, between the river and the mountain. This does not apply to the Lake of Gennesareth; for there the mountains are close to the lake on each side, with here and there a small beautiful vale, opening in the west. The mountains in the east are bolder, and continue with little interruption all the way. On the west side, the interruptions are frequent, and charming defiles, irrigated by small streams of water, pass off."

Professor Robinson says, "The common name of the great valley through which the Jordan flows below the Lake of Tiberias, is El Ghôr, signifying a depressed tract or plain, usually between two mountains; and the same name continues to be applied to the valley quite across the whole length of the Dead Sea, and for some distance beyond."

There are several valleys mentioned in Scripture as the scene of remarkable events, which may be here briefly noticed.

The *Valley of Blessing*, in Hebrew *Berachah*, in the the tribe of Judah, lay on the west side of the Dead Sea, and in the wilderness of Tekoah. The name is derived from a signal victory which God granted to Jehoshaphat over the combined forces of the Moabites, Edomites, and Ammonites. (2Chron. 20. 22-26.)

The *Vale of Siddim*, celebrated for the overthrow of Chedorlaomer and his confederate emirs or kings, (Gen. 14. 2-10,) lay on the shores of the Dead Sea, or perhaps occupied its site. In this vale stood the cities of Sodom and Gomorrah, which were afterwards destroyed by fire from heaven.

The *Valley of Shaveh*, also called the King's Dale, (Gen. 14. 17; 2Sam. 18. 18,) is supposed to have been near Jerusalem, and to have derived its name from a city of the same name that stood in it. Here Melchisedek, king of Salem, met Abraham after the defeat of the confederate kings. (Gen. 14. 18.)

The *Vale of Salt* is thought to have been in the land of Edom, east of the Dead Sea, between Tadmor and Bozrah. Here both David and Amaziah discomfited the Edomites. (2Sam. 8. 13; 2Kings 14. 7.)

The *Valley of Mamre*, in the vicinity of Hebron, received its name from an Amorite who was in alliance with Abraham; it was celebrated for the terebinth-tree under which the patriarch dwelt. (Gen. 13. 18.)

The *Valley of Ajalon* is near the city of the same name, in the district of the tribe of Dan; it is memorable as the scene of the miracle related in Joshua, ch. 10. This valley is better cultivated than most other places in the territory, and possesses a more equal and healthful temperature.

The *Valley of Bochim* (or of Weeping) lay near Gilgal, and was thus designated from the universal mourning of the Israelites, on account of the denunciations there made against them for their disobedience to the Divine commands respecting the nations whom they had invaded. (Judges 2. 5.)

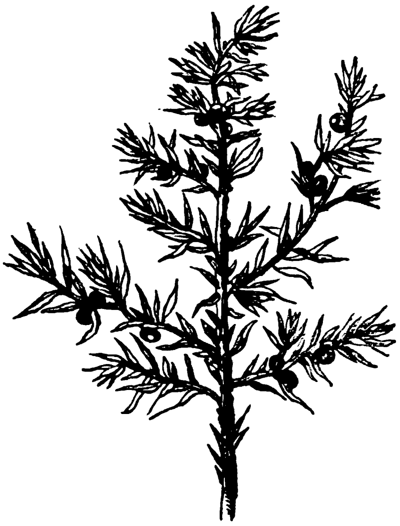
The *Valley of Elah* is situated three miles from Bethlehem, on the road to Jaffa; it is not above half a mile in breadth, but memorable for the victory gained by the youthful David over the champion of the Philistines. Dr. Edward Daniel Clarke says, "It is a pretty and interesting looking spot; the bottom covered with olive-trees. Its present appearance answers exactly to the description given in Scripture; for nothing has ever occurred to alter the appearance of the country. The two hills on which the armies of the Israelites and Philistines stood, entirely confine it on the right and left. The very brook whence David chose him five smooth stones, still flows through the vale, which is varied with banks and undulations. The ruins of goodly edifices attest the religious veneration entertained in later periods for the hallowed spot; but even these are now become so insignificant, that they are scarcely discernible; and nothing can be said to interrupt the native dignity of this memorable scene."

The *Valley of Sorek* commences about five miles west of Jerusalem, and extends about four miles in a direction south by west. It was celebrated for its clusters of grapes and its wine. The mountains which inclose it on the west present only the appearance of scarped rocks;

the vines of the valley are still considered the finest in the Holy Land. Ransom.

WILDERNESSES.

The Scriptures often speak of wildernesses or deserts, by which we usually understand desolate places, and thus an erroneous idea of the sterility of Palestine is formed. The Hebrews, however, were accustomed to give the name of desert, or wilderness, to all places that were not cultivated, but were chiefly appropriated to the feeding of cattle. Hence this term is frequently applied to the wastes which were contiguous to cities or villages, and on which the plough never came. The deserts or wildernesses of Palestine are therefore twofold; some are mountainous and well watered, and in many of them trees and shrubs grow wild, while others are sterile sandy plains, either destitute of water, or affording a very scanty supply from the few brackish springs that are occasionally to be found in them, and their principal vegetation being occasional patches of juniper or other hardy shrubs and plants.



The Juniper.

The *Desert* or *Wilderness of Shur* was situated towards the north-eastern point of the Red Sea. In this wilderness Hagar wandered. (Gen. 16. 7.) Being the most direct communication between Egypt and Palestine, it has been traversed from the earliest times (Exod. 13. 17,) to the present by caravans and armies. The Israelites marched through this wilderness after they had miraculously crossed the Red Sea. (Exod. 15. 22.)

The *Wilderness* or *Desert of Paran* was situated more to the south. (Numb. 10. 12.) The Desert of Paran "is in many parts," says Mr. Carne, "intersected by numerous ravines and glens, and broken by lofty barriers. Among these, the noble mountain of Paran is only a long day's journey distant, and always in sight from the neighbourhood; it is capable of ascent only on the farthest side, and that not without difficulty. Around its base are flat plains of sand, well adapted to large encampments; here and there, at long intervals, a clump of palm-trees is seen, and in their vicinity water is generally found."

The *Desert of Sinai* was that in the vicinity of Mount Sinai, in Arabia; here the Israelites were for a long time encamped, and here they received the law delivered to them by Jehovah. (Exod. ch. 19.)

The *Wilderness of Ziph* was contiguous to a town or village of the same name, in the south-east of Judah. Here David concealed himself for some time. (1Sam. 23. 14,15.)

The *Wilderness* or *Desert of Judæa*. The Desert of Judæa, in which John the Baptist abode till the day of his showing unto Israel, (Luke 1. 80,) was a mountainous and thinly inhabited tract of country; it was situated adjacent to the Dead Sea and the river Jordan. In the time of Joshua it had six cities, with their villages, (Josh. 15. 61,62,) but it is now a dreary and desolate region.

The *Great Desert of Arabia*, extending from the eastern side of the Red Sea to the confines of the Land of Canaan, in which the Israelites sojourned after their departure from Egypt, is in the Scriptures particularly called the Desert, and numerous allusions are made to it and to the Divine protection and support which were extended to them during their migration. Moses terms it "a desert land and waste howling wilderness," (Deut. 32. 10,) and "that great and terrible wilderness, wherein were fiery serpents, scorpions, and drought, where there was no water." (Deut. 8. 15.)

RIVERS.

The *Jordan*. The principal river which waters Palestine is the Jordan. Its source, near Mount Hermon, is in two fountains at Paneas, a city better known by its subsequent name of Cæsarea Philippi. Its apparent source flows from beneath a cave at the foot of a precipice, in the sides of which are several niches with Greek inscriptions. During several hours of its course, it continues to be a small and insignificant rivulet. It flows due south, through the centre of the country, intersecting the lake Merom, and the sea or lake of Galilee, and loses itself in the lake Asphaltites, or the Dead Sea, into which it rolls a considerable volume of turbid water. Professor Robinson informs us, "The present Arabic name for the Jordan is esh-Sheriáh, 'the watering-place;' to which the epithet el-Kebir, 'the great,' is sometimes annexed. The form el-Urdun, however, is not unknown among Arabian writers. The banks of the Jordan appear to preserve everywhere a tolerably uniform character. The river flows in a valley of about a quarter of an hour in breadth, sometimes more and sometimes less, which is considerably lower than the rest of the Ghor; in the northern part about forty feet. This lower valley, where Burckhardt saw it, was 'covered with high trees and a luxuriant verdure, affording a striking contrast with the sandy slopes that border it on both sides.' Further down the verdure occupies in some parts a still lower strip along the river's brink. So we saw it; and so also it seems to be described by Pococke, near the convent of St. John.

"The channel of the river varies in different places; being in some wide and some shallow, and in others narrower and deeper. At the ford near Bisan, on the 12th of March, Irby and Mangles found the breadth to be one hundred and forty feet by measure; the stream was swift, and reached above the bellies of the horses. When Burckhardt passed there in July, it was about three feet deep. On the return of the four travellers, twelve days later, (March 25,) they found the river at a lower ford extremely rapid, and were obliged to swim their horses. On the 29th of January, in the same year, as Mr. Bankes crossed at or near the same lower ford, the stream is described as flowing rapidly over a bed of pebbles, but as easily fordable for the horses. Near the convent of St. John, the stream at the annual visit of the pilgrims, at Easter, is sometimes said to be narrow, and flowing six feet below the banks of its channel. At the Greek bathing-place, lower down, it is described, in 1815, on the 3rd of May, as rather more than fifty feet wide and five feet deep, running with a violent current; in some other parts it was very deep. In 1835, on the 23rd of April, my companion was upon the banks higher up, nearly opposite Jericho, and found the water considerably below them. The lower tract of cane-brake did not exist in that part.

"These are the most definite notices which I have been able to find respecting the Jordan and its channel; and I have collected them here, because they have a bearing on another question of some interest, namely, the annual rise and supposed regular overflow of the waters of the river. It is indeed generally assumed that the Jordan of old, somewhat like the Nile, regularly overflowed its banks in the spring, covering with its waters the whole of its lower valley, and perhaps sometimes large tracts of the broad Ghôr itself.

"It seems, however, to be generally admitted that no such extensive inundation takes place at the present day; and all the testimony above adduced goes to establish the same fact. It is therefore supposed that some change must have taken place, either because the channel has been worn deeper than formerly, or because the waters have been diminished or diverted. But although at present a smaller quantity of rain may fall in Palestine than anciently, in consequence, perhaps, of the destruction of the woods and forests, yet I apprehend that even the ancient rise of the river has been greatly exaggerated. The sole accounts we have of the annual increase of its waters are found in the earlier Scriptural history of the Israelites; where, according to the English version, the Jordan is said to 'overflow all its banks,' in the first month, or all the time of harvest. But the original Hebrew expresses in these passages nothing more than that the Jordan 'was full (or filled) up to all its banks,' meaning the banks of its channel; it ran with full banks, or was brim-full. The same sense is given by the Septuagint and Vulgate.

"Thus understood, the Biblical account corresponds entirely to what we find to be the case at the present day. The Israelites crossed the Jordan four days before the Passover, (Easter,) which they afterwards celebrated at Gilgal, on the fourteenth day of the first month. Then, as now, the harvest occurred during April and early in May, the barley preceding the wheat harvest by two or three weeks. Then, as now, there was a slight annual rise of the river, which caused it to flow at this season with full banks, and sometimes to spread its waters even over the immediate banks of its channel, where they are lowest, so as in some places to fill the low tract, covered with trees and vegetation, along its sides. Further than this, there is no evidence that its inundations have ever extended; indeed, the very fact of their having done so, would in this soil and climate necessarily have carried back the line of vegetation to a greater distance from the channel. Did the Jordan, like the Nile, spread out its waters over a wide region, they would no doubt everywhere produce the same lavish fertility.

"Such is the Jordan; that venerated stream, celebrated on almost every page of the Old Testament as the border of the Promised Land, whose floods were miraculously 'driven back,' to afford a passage for the Israelites. In the New Testament it is still more remarkable for the baptism of Our Saviour; when the heavens were opened, and the Spirit of God descended upon him; 'and lo a voice from heaven, saying, This is my beloved Son.' (Matt. 3. 13.) We now stood upon its shores, and had bathed in its waters, and felt ourselves surrounded by hallowed associations. The exact places of these and other events connected with this part of the Jordan, it is in vain to seek after; nor is this necessary, in order to awaken and fully to enjoy all the emotions which the region around is adapted to inspire.

"As to the passage of the Israelites, the pilgrims of course regard it as having occurred near the places where they bathe, or not far below. Mistaken piety seems early to have fixed upon the spot, and erected a church, and set up the twelve stones near to the supposed site of Gilgal, five miles from the Jordan. This is described by Arculfus at the close of the seventh, and by St. Willibald in the eighth century; and the twelve stones are still mentioned by Rudolph de Sachem in the fourteenth. In later times, Irby and Mangles remark that 'it would be interesting to search for the twelve stones' near the ford where they crossed, some distance above Jericho. But the circumstances of the Scriptural narrative, I apprehend, do not permit us to look so high up; nor indeed for any particular ford or point, unless for the passage of the ark. 'The waters that came down from above, stood, and rose up, upon a heap. And those that came down toward the sea failed, and were cut off; and the people passed over *right against* Jericho.' (Josh. 3. 16.) That is, the waters above being held back, those below flowed off and left the channel towards the Dead Sea dry; so that the people, amounting to more than two millions of souls, were not confined to a single point, but could pass over any part of the empty channel directly from the plains of Moab towards Jericho."

The *Arnon* has its rise in the valleys of Mount Gilead from the torrents of that mountain. It flows first in a southern direction, and then west, and discharges itself into the Dead Sea. It separated the Ammonites, and subsequently the tribe of Reuben, from the Moabites, and formed the southern limit of the eastern part of Palestine. See ARNON.

The *Jabbok* takes its rise in the mountains of Gilead, and flows into the river Jordan. It is a rapid stream, and its waters are clear and agreeable to the taste. Its banks are thickly wooded with oleander and plane-trees. By the Arabs it is now termed Nahr-el-Zerkah, or the river of Zerkah, from a neighbouring station or village of that name. See JABBOK.

The *Kishon* issues from the mountains of Carmel, at the foot of which it forms two streams; one flows eastward into the sea of Galilee, and the other, taking a westerly course through the plain of Jezreel or Esdraëlon, discharges itself into the Mediterranean at a short distance from Acre; when swollen by heavy rains it is impassable. This is the stream noticed in Judges 5. 20,21, and 1Kings 18. 40. See KISHON.

Professor Robinson says, "Through the plain of Esdraëlon, the 'ancient river' Kishon is of old represented as pouring its waters in such abundance as to 'sweep away' the troops of Sisera during the battle of Deborah and Barak; and we still find the same river a considerable stream, under the name of El Mukutta, flowing along the base of Carmel into the bay of Akka. But in crossing the whole plain from Jenin to Nazareth on the 16th of June, although we passed several channels of some size, running westward from both the northern and southern arms, yet not one drop of water did we find in all those parts of the plain which, in the rainy season, send their waters to the Mediterranean. But this was a year of drought; and it would be a false conclusion to affirm for this reason, as Shaw has done, that the Kishon has no communication with Tabor, and never flowed through the plain. Not improbably, in ancient times, when the country was perhaps more wooded, there may have been permanent streams throughout the whole plain, like that which still runs eastward along the middle arm, and even now in ordinary seasons, during the winter and spring, there is an abundance of water in the plain flowing westwards to form the Kishon. The large fountains all along the southern borders furnish, at such times, more powerful streams; and all the water-courses from the hills and along the plain are full and overflowing. During the battle of Mount Tabor between the French and Arabs, April 16, 1799, many of the latter were expressly said to have been drowned in the stream coming from Deburieh, which then inundated a part of the plain. These considerations, and especially the marshes in the region of Lejjun or Megiddo, fully bear out the sacred writer in affirming that the forces of Sisera were swept away by the Kishon; swollen as the stream probably was by the tempest and rain, with which the Lord interfered on behalf of the Israelites. (Judges 5. 20,21.)

"It appears that the Kishon of the plain is not now a permanent stream; but usually flows only during te season of rain, and for a short time afterwards. Yet the river, as it enters the sea at the foot of Carmel, never becomes dry; and we must therefore seek for its perennial sources along the base of that mountain. Whether the brook at Lejjun reaches the bed of the Kishon during the summer, we are not informed; but the main sources appear to be lower down, in the valley by which the channel issues from the plain. When Maundrell crossed the Kishon here on the 22nd of March, three and a half hours from Lejjun, the water was low and inconsiderable. Shaw is the only traveller who appears to have noticed the sources of the permanent stream. 'In travelling under the eastern brow of Carmel,' he says, 'I had an opportunity of seeing the sources of the river Kishon, three or four of which lie within less than a furlong of each other. These alone, without the lesser contributions nearer the sea, discharge water enough to form a river half as big as the Isis.' The length of the stream from these sources to the sea, he estimates at seven miles, or about two and a half hours. It was probably somewhere along this permanent stream that Elijah slew the prophets of Baal. (1Kings 18. 40.)

"The quantity of water in the Mukutta as it passes through the lower plain to the sea, is not inconsiderable. Schubert forded it in May in travelling directly from Nazareth to Haifa, and found it scarcely forty feet in breadth, and three or four feet deep; the water coming half way up the bodies of the mules. Monro crossed the river near its mouth, at the south-east nook of the bay of Akka, in a boat; he describes the stream as about thirty yards in width, and deep, so that the asses, with their heads tied to the boat, were compelled to swim. Yet Shaw relates that the Kishon, when not swollen by the rains, 'never falls into the sea in a full stream, but insensibly percolates through a bank of sand, which the north winds throw up against the mouth of it;' thus he found it in the middle of April, 1722, when he passed it."

The *Sihor*, the Belus of ancient geographers, has its source about four miles to the east of the head of the river Kishon. It waters the plains of Acre and Esdraëlon, and flows into the sea at the gulf of Keilah.

The *Kanah*, or *Brook of Reeds*, springs from the mountains of Judah, but only flows during winter. It falls into the Mediterranean Sea near Cæsarea, and formerly separated the tribe of Ephraim from that of Manasseh. (Josh. 17. 8,9.) See Kanah.

Besor. The brook Besor, in the south-western border of the land of Israel, likewise flows into the Mediterranean, between Gaza and Rhinocorura. See Besor.

The *Kidron*, *Kedron*, or *Cedron*, as it is variously termed, runs through the valley of Jehoshaphat, eastward of Jerusalem, between that city and the Mount of Olives. Except during the winter, or after heavy rains, its channel is generally dry, but when swollen by torrents, it flows with great impetuosity; its waters are said to become dark and turbid, probably because it collects the waste of the adjacent hills; and like other brooks in cities, it is contaminated with the filth of which it is the receptacle and common sewer.

LAKES.

The lakes of Palestine are all connected with the great river of the country, the Jordan; and proceeding from north to south, they occur in the order following.

The *Bahr-el-Houle*, called in the Old Testament, "the waters of Merom," (Josh. 11. 5,) and celebrated chiefly for the defeat of the confederate kings of Canaan by Joshua on its borders. It is not mentioned in the New Testament. Josephus calls it the Lake Samochonitis; which appears to be a Greek rendering of the native name Samaco, which it bears in the Jerusalem Talmud; but in the same Talmud it is sometimes called "the sea of Cobebo," while the Babylonian Talmud names it "the Sibbechean Sea."

The dimensions of this lake, which lies about fifteen miles south-west of the source of the Jordan, and twelve miles north of the sea of Tiberias, are variously stated, probably in consequence of its different appearance at different times of the year. Josephus seems to make it seven miles long by half that breadth. Pococke allows this length, but says that it cannot be more than two miles broad except at the northern extremity. Dr. Robinson describes it as eight or ten miles long by four or five miles broad, but adds that the northern half is a mere marsh, covered with tall reeds or flags.

The *Lake of Tiberias* is, from its associations, the most interesting body of water in the Holy Land, far more so than the Dead Sea, although the latter is considerably larger, and is physically much more remarkable. This lake is also called the sea of Gennesareth, of Chinnereth, or Cinneroth, from its vicinity to a town of that name. See Galilee, Sea of.

Professor Robinson says, "We reached the brow of the height above Tiberias, where a view of nearly the whole sea opened at once upon us. It was a moment of no little interest; for who can look without interest upon that lake, on whose shores the Saviour lived so long, and where he performed so many of his mighty works? Yet to me, I must confess, so long as we continued around the lake, the attraction lay more in these associations than in the scenery itself. The lake presents, indeed, a beautiful sheet of limpid water, in a deep depressed basin; from which the shores rise in general steeply and continuously all around, except where a ravine, or sometimes a deep wady, occasionally interrupts them. The hills are rounded and tame, with little of the picturesque in their form; they are decked by no shrubs nor forests; and even the verdure of the grass and herbage, which earlier in the season (June 19,) might give them a pleasing aspect, was already gone; they were now only naked and dreary. Whoever looks here for the magnificence of the Swiss lakes, or the softer beauty of those of England and the United States, will be disappointed. My expectations had not been of that kind; yet from the romantic character of the scenery around the Dead Sea, and in other parts of Palestine, I certainly had anticipated something more striking than we found around the lake of Tiberias.

"The water is sparkling and pleasant to the taste; or at least it was so to us, after drinking so long of water carried in our leathern bottles. Indeed, I should not have hesitated to have joined Josephus and Quarsemius in pronouncing it sweet and most palatable, had not some of our party discerned in it a slight brackish taste; which, considering the very copious brackish fountains that flow into it, is not improbable.

"The lake is full of fish of various kinds; and Hasselquist was the first in modern times to note the remarkable circumstance, that some of the same species of fish are met with here as in the Nile, viz., *Silurus* and *Mugil* (chub), and likewise another, which he calls *Spurus Galilæus*, a species of bream. We had no difficulty in procuring an abundant supply for our evening and morning meal, and found them delicate and well-flavoured."

The *Dead Sea*, or *Lake Asphaltites*. The Jordan, after passing through the two before-mentioned lakes, empties its waters into the Dead Sea, sometimes called the Eastern Sea, sometimes the sea of Siddim, from its occupying the place of the vale of that name, in which the cities of Sodom, Gomorrah, Admah, Zeboiim, and Zoar were situated. See Dead Sea.

Professor Robinson says, "In constructing a new map of this region, a minute and very careful comparison of all the bearings taken by us at various points along the whole western coast of the Dead Sea, as well as of the distances travelled upon our several routes, has resulted in fixing the breadth of the sea at 'Ain Jidy at about nine geographical miles. The same minute comparison and cautious construction give likewise for the length of the Dead Sea, about thirty-nine of the like miles, 'Ain Jidy being situated nearly at the middle point of the western coast.

"There will, therefore, be no very essential error in estimating the whole length of the Dead Sea at thirty-eight or forty geographical miles. My own estimate of its length at the time, founded on various data, was about fifty common English miles. The length appears to vary not less than two or three miles in different years or seasons of the year, according as the water extends up more or less upon the flats toward the south.

"From the same point on the shore we estimated the height of the western cliffs at 1500 feet; and that of the highest ridges of the eastern mountains lying back from the shore, at from 2000 to 2500 feet above the water."

The Professor represents the stories so long current of the pestiferous nature of the Dead Sea and its waters as mere fables. "We were for five days in the vicinity of its shores; and nowhere perceived either noisome smell or noxious vapour arising from its bosom. Our Arabs, too, had never seen or heard of any such appearance. Smoke we had indeed often seen on the high ground above, proceeding from Arab encampments, or the preparation of charcoal. There must also naturally be an immense evaporation from the sea itself, in consequence of its low position and exposure to the summer heats; and this again cannot but occasionally affect the clearness of the atmosphere around. But the character of this evaporation cannot well be different from that of any other lake in similar circumstances. The Egyptian heat of the climate, which is found throughout the whole Ghôr, is in itself unhealthy; and in connexion with the marshes, gives rise, in summer, to frequent intermittent fevers; so that the Ghawarineh, or proper inhabitants of the Ghôr, including the people of Jericho, are a feeble and sickly race. But this has no necessary connexion with the Dead Sea, as such; and the same phenomena might probably exist, in at least an equal degree, were the waters of the lake fresh and limpid, or even were there here no lake at all.

"The mineral productions around the sea have often been described. The body of the mountains is everywhere limestone; excepting Usdum, which is of rock-salt. I am not aware that the dark basaltic stones so frequent around the lake of Tiberias have ever been discovered in this vicinity. There is, however, a black, shining stone, found at the northern extremity of the sea, which partially ignites in the fire, and emits a bituminous smell. We saw some of this in descending from Ras el-Fesh-Khah to the plain. It is used in Jerusalem for the manufacture of rosaries and other little articles. Sulphur is found in various parts; we picked up pieces of it as large as a walnut near the northern shore, and the Arabs said it was found in the sea near 'Ain el-Fesh-Khah in lumps as large as a man's fist. They find it in sufficient quantities to make from it their own gunpowder. Near Usdum we afterwards picked up small lumps of nitre. All these circumstances testify to the volcanic nature of the whole region; and this is also confirmed by the warm fountains of 'Ain Jidy and El-Fesh-Khah, on the west, and the hot sulphur springs of the ancient Callirhoë on the eastern coast.

"One of the most singular circumstances in the character of the Dead Sea, is the deep depression of its level below that of the Mediterranean. This has been detected only within the last few years. Messrs. Moore and Beke were the first to notice it, in March, 1837, by means of the boiling-point of water; in this way they found the depression to be about 500 English feet. A month or two later the careful barometrical measurements of Schubert gave the depression of the sea at 598·5 Paris feet; that of Jericho being 527·7 feet. The very great descent which we found from Carmel to the cliffs over 'Ain Jidy, and the immense depth of the sea below, point to a like result. But so great is the uncertainty in all such partial measurements and observations (as evinced in the like case of the Caspian Sea,) that the question can never be decided with exactness, until the intervening country shall have been surveyed, and the relative value of the two seas trigonometrically ascertained. To such an undertaking no great obstacle would probably exist."

II. NATURAL HISTORY OF PALESTINE.

Climate, Winds, and Seasons.

The great variety of surface in Palestine occasions corresponding varieties of temperature and humidity or dryness, and thus it has been remarked that Syria, under which term Palestine is included, has three climates. The summits of Lebanon, for instance, covered with snow, diffuse a salubrious coolness in the interior; the flat situations, on the contrary, especially those which stretch along the line of the coast, are constantly subjected to heat, accompanied with great humidity; while the adjoining plains of the desert are scorched by the rays of a burning sun. The seasons and their productions of course undergo a corresponding variation. In the mountains, the months of spring and summer very nearly coincide with those in the southern parts of Europe; and the winter, which lasts from November to March, is sharp and rigorous. No year passes without snow, which often covers the surface of the ground to the depth of several feet during many weeks. The spring and autumn are agreeable, and the summer by no means oppressive. But in the plains, on the other hand, as soon as the sun has passed the equator, a sudden transition takes place to an overpowering heat, which continues till October. "But then," observes a modern traveller, "the winter is so moderate, that the orange, date, banana, and other delicate trees, flourish in the open air; and it appears equally extraordinary and picturesque to an European at Tripoli to behold under his windows, in the month of January, orange-trees laden with flowers and fruit, while the lofty head of Lebanon is seen covered with ice and snow. It must nevertheless be observed, that in the northern parts, and to the east of the mountains, the winter is more rigorous, without the summer being less hot. At Antioch, Aleppo, and Damascus, and in the Haouran, there are several weeks of frost and snow every winter, which arises from the situation of the country still more than the difference of latitude; for, in fact, all the plain to the east of the mountains is very high above the level of the sea, exposed to all the parching blasts of the north and north-east, and screened from the humid winds of the south and south-west. Besides, Antioch and Aleppo receive from the mountains of Scanderoon, which are within sight, an air which the snow that covers them so long must necessarily render very sharp. The qualities of the air and waters present in Syria very remarkable phenomena. On the mountains, and in all the elevated plain which stretches to the eastward, the air is light, pure, and dry; while on the coast, and especially from Scanderoon to Jaffa, it is moist and heavy; thus Syria is divided lengthwise into two different districts, separated by the chain of mountains, which also cause their diversity; for these preventing by their height the free passage of the westerly winds, force the vapours which they bring from the sea to collect in the valleys; and as air is light only in proportion to its purity, these are unable to rise above the summits of this rampart. The consequence is, that the air of the desert and the mountains, though sufficiently wholesome for such as are in no danger of pulmonary complaints, is hurtful to those who are, and it is necessary to send such from Aleppo to Latakia or to Saida; this good property of the air on the coast is, however, outweighed by more serious bad ones; and it may, in general, be pronounced unhealthy, as it causes intermittent and putrid fevers, and such defluxions of the eyes as are common in Egypt. The evening dews, and sleeping on terraces, are found much less hurtful in the mountains and interior parts of the country, as the distance from the sea is greater."

Professor Robinson remarks, "The climate of the mountainous tract on which Jerusalem is situated, differs from that of the temperate parts of Europe and America more in the alternations of wet and dry seasons, than in the degrees of temperature. The variations of rain and sunshine, which in the West exist throughout the whole year, are in Palestine confined chiefly to the latter part of autumn and winter; while the remaining months enjoy almost uninterruptedly a cloudless sky. The autumnal rains, the early rains of Scripture, usually commence in the latter half of October or beginning of November; not suddenly, but by degrees; which gives opportunity for the husbandman to sow his fields of wheat and barley. The rains come mostly from the west or south-west, (Luke 12.54,) continuing for two or three days at a time, and falling especially during the nights. Then the wind chops round to the north or east, and several days of fine weather succeed. During the month of November and December the rains continue to fall heavily; afterwards they return only at longer intervals and are less heavy; but at no period during the winter do they entirely cease to occur. Snow often falls in Jerusalem in January and February to the depth of a foot or more; but does not usually lie long. The ground never freezes; but Mr. Whiting had seen the pool back of his house (Hezekiah's) covered with thin ice for one or two days.

"Rain continues to fall more or less through the month of March, but is rare after that period. During the present season, (1838,) there had been little or none in March, and indeed the whole quantity of rain had been less than usual. Nor are there at the present day any particular periods of rain, or succession of showers, which might be regarded as distinct rainy seasons. The whole period from October to March now constitutes only one continued season of rain, without any regularly intervening term of prolonged fair weather. Unless, therefore, there has been some change in the climate since the times of the New Testament, the early and the latter rains for which the husbandman waited with longing, seem rather to have implied, the first showers of autumn, which revived the parched and thirsty earth and prepared it for the seed; and the later showers of spring, which continued to refresh and forward both the ripening crops and the vernal products of the fields. (Prov. 16. 15; James 5. 7.)

"During the whole winter the roads, or rather tracks, in Palestine, are muddy, deep, and slippery; so that the traveller at this season is subjected to the utmost discomfort and inconvenience. When the rains cease, the mud soon disappears, and the roads become hard, though never smooth. Whoever therefore wishes to profit most by a journey in Palestine, will take care not to arrive at Jerusalem earlier than the latter part of March. During the months of April and May, the sky is usually serene, the air mild and balmy, and the face of nature, after seasons of ordinary rain, still green and pleasant to the eye. Showers occur occasionally; but they are mild and refreshing. On the 1st of May we experienced showers in the city; and at evening there was thunder and lightning (which are frequent in winter) with pleasant and reviving rain. The 6th of May was also remarkable for thunder and for several showers, some of which were quite heavy. The rains of both those days extended far to the north; and overtook our missionary friends who were returning from Jerusalem to Beirût. But the occurrence of rain so late in the season, was regarded as a very unusual circumstance. Morning mists, however, are occasionally seen at a still later period.

"In ordinary seasons, from the cessation of the showers in spring until their fair commencement in October or November, rain never falls, and the sky is usually serene. If during the winter there has been a sufficiency of rain, the husbandman is certain of his crops; and is also perfectly sure of fine weather for the ingathering of the harvest. The high elevation of Jerusalem secures it the privilege of a pure atmosphere; nor does the heat of summer ever become oppressive, except during the occasional prevalence of the south wind or sirocco. (Luke 12. 55.) During our sojourn from April 14th to May 6th, the thermometer ranged at sunrise from 44° to 64° F., and at 2 P.M. from 60° to 79° F. This last degree of heat was felt during a sirocco, April 30th. From the 10th to the 13th of June at Jerusalem, we had at sunrise a range from 56° to 74°; and at 2 P.M. once 86° with a strong N.W. wind. Yet the air was fine, and the heat not burdensome. The nights are uniformly cool, often with a heavy dew; and our friends had never had occasion to dispense with a coverlet to their beds during summer. Yet the total absence of rain soon destroys the verdure of the fields; and gives to the whole landscape the aspect of drought and barrenness. The only green thing which remains is the foliage of the scattered fruit-trees, and occasional vineyards and fields of millet. The deep green of the broad fig-leaves and of the millet is delightful to the eye in the midst of the general aridness; while the foliage of the olive, with its dull greyish hue, scarcely deserves the name of verdure.

"The harvest upon the mountains ripens of course later than on the plains of the Jordan and the sea-coast. The barley harvest precedes the wheat harvest by a week or fortnight. On the 4th and 5th of June the people of Hebron were just beginning to gather their wheat; on the 11th and 12th the threshing-floors on the Mount of Olives were in full operation. We had already seen the harvest in the same stage of progress on the plains of Gaza, on the 19th of May; while at Jericho, on the 12th of May, the threshing-floors had nearly completed their work. The first grapes ripen in July; and from that time until November, Jerusalem is abundantly supplied with this delicious fruit. The general vintage takes place in September. We find ripe apricots at Gaza in May; and they are probably brought to Jerusalem, though I do not recollect to have seen any there. The fine oranges of Yafa were found in abundance both at Jerusalem and Hebron.

"In autumn, the whole land has become dry and parched; the cisterns are nearly empty; the few streams and fountains fail; and all nature, physical and animal, looks forward with longing to the return of the rainy season. Mists and clouds begin to make their appearance, and showers occasionally to fall; the husbandman sows his seed; and the thirsty earth is soon drenched with an abundance of rain."

The winds which prevail in Palestine are either land-winds or sea-breezes. The last are cooler and commonly bring on rain, (Luke 12. 54,55;) the east wind on the contrary, which blows from the desert, is hot, and as it ordinarily produces a blight it becomes fatal to the corn and vines, (Gen. 41. 6,23; Job 15. 2; Ezek. 17. 10; 19. 12; Hosea 13. 15; Jonah 4. 8;) and is particularly dangerous to navigators in the Mediterranean Sea, a circumstance alluded to in Psalm 48. 7; Ezekiel 27. 26. The people of the East generally term every wind an east wind, that blows between the east and north and the east and south. The Euroclydon, which caused the wreck of the vessel in which Paul was sailing to Rome, was one of those tempestuous winds that drive everything before it, (Acts 27. 14;) such winds are common in the Mediterranean, where they are now called Levanters. The north-west winds prevail from the autumnal equinox till November; the south-west and west winds from November till February; the east wind usually prevails from February until June, and is succeeded by the north wind.

"The winds," observes the author of *Palestine*, "as in all countries which approach the tropics, are periodical, and governed in no small degree by the course of the sun. About the autumnal equinox, the north-east wind begins to blow with frequency and strength. It renders the air dry, clear, and sharp; and it is remarkable that on the sea-coast it causes the headache, like the north wind in Egypt. We may further observe, that it usually blows three days successively, like the south and south-east wind at the other equinox. It continues to prevail till November, that is, about fifty days, when it is followed by the west and south-west, called by the Arabs 'the fathers of rain.' In March arise the pernicious winds from the southern quarter, with the same circumstances as in Egypt; but they become feebler as we advance towards the north, and are much more supportable in the mountains than in the low country. Their duration at each return varies from twenty-four hours to three days.

"In countries in or near the tropics, and especially in the sandy deserts, this wind is peculiarly injurious. It fills the atmosphere with a subtle dust, which prevents respiration, and brings with it pernicious vapours. So charged is it with electricity, that it will sometimes dry out water in skin-bottles in an instant. It resembles the breath of a glowing furnace, destroying all symptoms of vegetation; and, even during the night, searches the skin in the most painful manner. Should the wind overtake the traveller in the Desert, it is almost sure to prove fatal to him. It has been known to bury in the sand a whole caravan of considerable magnitude. Even in the fertile plain of Esdraëlon, Dr. Edward Daniel Clarke, who, in his journey from Tiberias to Napolose, experienced it, represents it as far more insufferable than the sun. Its parching influence, he informs us, pervaded all places; and coming as from a furnace, it seemed to threaten the whole party with suffocation."

At Eboda, on his way from 'Akabah to Jerusalem, April 11th, Professor Robinson mentions being exposed to a violent sirocco, which continued till towards evening, resembling the khamsin of Egypt. "The wind had been all the morning N.E., but at eleven o'clock it suddenly changed to the south and came upon us with violence and intense heat, until it blew a perfect tempest. The atmosphere was filled with fine particles of sand forming a bluish haze; the sun was scarcely visible, his disk exhibiting only a dim and sickly hue; and the glow of the wind came upon our faces as from a burning oven. Often we could not see ten rods around us; and our ears, mouths, and clothes, were filled with sand. The thermometer at twelve o'clock stood at 88° F., and had apparently been higher; at two o'clock it had fallen to 76°, although the wind still continued. We encamped at three and three quarters o'clock in the wady, which is at first narrow, lying between hills of gentle acclivity. The tempest now seemed to have reached its greatest fury, and had become a tornado. It was with the utmost difficulty that we could pitch our tent. For a time the prospect was dreadful; and the storm in itself was probably as terrific as most of those which have given rise to the exaggerated accounts of travellers. Yet here was no danger of life, though I can well conceive that, in certain circumstances, as where a traveller is without water, and is previously feeble and exhausted, such a 'horrible tempest' may well prove fatal. Most of our Arabs covered their faces with a handkerchief, although we were travelling before the wind. After five o'clock the wind fell; the air became less obscure; a breeze sprung up from the N. W., which soon purified the atmosphere, restored the sun to his splendour, and brought us a clear and pleasant evening, with a temperature of 66° F. It was no little labour to free ourselves from the casing of sand in which we were enveloped."

Whirlwinds, darkening the sky with immense clouds of sand from the loose surface of the desert, and preceding showers of rain, are also frequent in Palestine, in common with other Eastern countries. To the appearance and effects of these phenomena there are many vivid and beautiful allusions in Scripture: as, "The heavens were black with clouds and wind, and there was great rain;" (1Kings 18. 45;) and, "He shall also blow upon them, and they shall weep, and the whirlwind shall take them away as stubble." (Isai. 40. 24.)

Travellers have observed that thunder in the low lands of Palestine, as well as in Egypt, is more common in the winter than in summer; while in the mountains, on the contrary, it is more frequent in the latter season, and very seldom heard in the former. In both these countries it happens more frequently in the rainy season, or about the time of the equinoxes, especially the autumnal; and it is further remarkable, that it never comes from the land side, but always from the sea. These storms, too, generally speaking, take place either in the evening or the morning, and rarely in the middle of the day. They are accompanied with violent showers of rain, and sometimes uncommonly large hail.

Lightning is also frequent in the autumnal months, a night seldom passing without a considerable quantity of it in the north-west, but without thunder; when it appears in the west or south-west, it is a sure forerunner of rain, and is often attended with thunder. To these phenomena the Psalmist seems to allude when he says, "He maketh lightning for rain."

The phenomena alluded to by the prophet Elijah are still found to diversify the aspect of the eastern sky. Clouds are sometimes seen to dissolve and disperse like smoke; while on other occasions they form in an instant, and from a small speck, increase to a considerable size. This is particularly observable at the summit of Lebanon; and mariners have usually found that the appearance of a cloud on this peak, is an infallible presage of a westerly wind, one of the "fathers of rain" in the climate of Judea.

Dews are very copious in Palestine; they fall by night, and compensate in some measure for the want of rain which is experienced at certain seasons of the year, and thus restore and refresh the face of nature. Dew was among the blessings with which the inheritance of Joseph was to be visited: "Of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath." (Deut. 33. 13.)

Professor Robinson states, under date of June 19th, 1838, "The sun rose gloriously upon us as we sat at the door of our tent, upon the summit of Tabor. A very heavy dew had fallen during the night; so that the tent was wet as with rain. After the sun had been up about half an hour, a fog came on and veiled everything below from our view. We now prepared to depart, but three of our mules had strayed away during the night, and this detained us for an hour. Meanwhile the fog cleared away, and we had again the glorious prospect of yesterday, now still more distinct and map-like. The summit of Tabor is subject to such morning fogs, which hang around it like a fleecy crown."

Of the Seasons in Palestine we have the best accounts in Genesis 8. 22, where the year is divided into the periods of "seed-time and harvest, cold and heat, summer and winter;" these six divisions being at the present day as distinctly recognised by the agriculturist, as they were by the ancient Hebrews.

I. *Seed-time*, termed by the Rabbins זרע *zera*, extends from the beginning of October to the beginning of December. During this season the weather is various, very often dark and cloudy, with mizzling or pouring rain. At the commencement of this season, they usually plough their lands, and sow their wheat and barley, and gather the latter grapes.

II. *Winter*, by the Rabbins termed חורף *hhoreph*, extends from the beginning of December to the beginning of February. In the commencement of this season, snows, which are then not unfrequent, scarcely continue through the day, except on the mountains; the ice is thin, and melts as soon as the sun ascends above the horizon. As the season advances, the cold, especially on the mountains, is intensely severe, and frequently so piercing that persons born in a more southern climate can scarcely endure it. The roads become slippery, and travelling is most laborious and dangerous, especially through the declivities of the mountains, (Jerem. 13. 16; 23. 12,) on which account Our Lord, when predicting the calamities that would attend the siege of Jerusalem, commanded his disciples to pray that their "flight might not be in the winter." (Matt. 24. 20.)

The cold of this season is, however, sometimes alleviated by intervals of fine weather. At such seasons the poorer classes in the East enjoy the conversation of their friends, sauntering about in the air, and sitting under the walls of their dwellings. These circumstances would seem to illustrate a difficult passage in the prophet Ezekiel, (33. 30,) "Also, thou son of man, the children of thy people are still talking concerning thee," (so it should be rendered,) "by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh from the Lord." When these things were transacted, it was the tenth month, corresponding to our December and January. (Ezek. 33. 21.)

III. The *Cold Season*, or *Winter Solstice*, termed by the Rabbins קור *kor*, or cold, extends from the beginning of February to the beginning of April. At the commencement of this season, the weather is still cold, though it gradually becomes warm, and even hot, particticularly in the plain of Jericho. Vegetable nature now revives; the almond-tree blossoms, and the gardens assume a delightful appearance.

IV. The *Harvest*, denominated by the Rabbins קציר *ketsir*, extends from the beginning of April to the beginning of June. In the first fortnight of this season, the latter rains are frequent, but cease towards the end of April, when the sky is generally fair and serene. On the sea-coast the heat is tempered by morning and evening breezes.

V. The *Summer*, termed by the Rabbins קיץ *kyits* extends from the beginning of June to the beginning of August. The heat of the weather is now very great, and the nights are so warm, that the inhabitants sleep on the house-tops in the open air.

VI. The *Hot Season*, called by the Rabbins חם *hhom*, extends from the beginning of August to the beginning of October. During the greater part of this season the heat is intense, although it soon begins to abate. During the hot season it is not uncommon for persons to die suddenly in consequence of the extreme heat of the sun, as in the instance of the Shunammite's son. (2Kings 4. 19,20.)

Geology.

The Geology of Palestine is still very imperfect and indistinct, but limestone appears to be the prevailing constituent of the mountains of Syria, as well as of Asia Minor and Greece. The general character of the stone of the mountains which compose the great central ridges of Syria, is that of a hard calcareous rock, sonorous when struck, and of a whitish or pale yellow colour; but these characters undergo various modifications of texture, colour, form, and intermixture, in different parts of the country. Thus, in the far north,—that is, in the hills which bound on the north the plain in which stood the ancient Hamath,—the calcareous rock is noticed by Burckhardt as being of considerable hardness, and of a reddish yellow colour; while Buckingham mentions the rock at the ruins near Om Keis as being a coarse gray limestone, and it probably extends throughout this district, as Burckhardt speaks of the uniform appearance of the calcareous stone in all the country between the rivers Mandhour and Zerka. On the west, approaching the Dead Sea from Jerusalem, the hard light-coloured limestone of the hills near that city is exchanged for a limestone of looser texture, sometimes white and sometimes grayish, between which are layers of a reddish micaceous stone, and the shore of the lake exhibits in several places perpendicular strata, formed of reddish brittle earth, which would doubtless in time become slate enclosed in limestone.

The mountain which borders, on the south, the river Zerka, is composed of calcareous stone, with layers of various-coloured sandstone and large blocks of the same black basaltic stone as is found around Tiberias. The river Mandhour is described as flowing through a bed of tufwacke; but whether the black Haouran stone is intended is not certain. Thus at Szalkhat, in the Haouran, Burckhardt notes, "The hill upon which the castle stands consists of alternate layers of the common black tufwacke of the country, and of a very porous deep red, and often rose coloured pumice-stone. In some caverns formed of the latter, saltpetre collects in great quantities."

Dr. Edward Daniel Clarke notices "basaltic phenomena" in the district west of the lake of Gennesareth. The extremities of columns, prismatically formed, penetrate the surface of the soil, and render the journey rough and unpleasant. "These marks of regular or of irregular crystallization generally denote the vicinity of a bed of water lying beneath their level. Nothing is more frequent in the vicinity of very ancient lakes, in the bed of considerable rivers, or by the borders of the ocean. Such an appearance, therefore, in the approach to the lake of Tiberias, is only a parallel to similar phenomena exhibited by rocks near the lakes of Locarno and Bolsenna in Italy; by those of the Wenner lake in Sweden; by the bed of the Rhine, near Cologne in Germany, and by numerous other examples."

Professor Robinson describes the main formation along the lake Tiberias as everywhere limestone; yet around Tiberias, and as one approaches it from above, black basaltic stones are found scattered upon the surface of the ground, having a volcanic appearance; indeed the walls and houses of Tiberias are in part built of them. Towards the northern end of the lake, they are much more frequent, and thickly cover the ground in some places.

The Mineralogy of Palestine is even more imperfectly known than its Geology. While on the one hand there is no evidence that the Jews wrought any mines of iron or copper, on the other, modern travellers have ascertained that the mountains of Palestine contain iron. In declaring to the Israelites the benefits and rich endowments of that Promised Land, of which they were about to take possession, Moses informed them that it was "a land whose stones were iron, and out of whose hills they might dig copper." (Deut. 8. 9.) That such proved to be the case may be inferred from the frequent mention of these metals in the history of the Jews, and the abundance in which they appear to have been possessed; but in the later condition of the country, in which for ages, the treasures hid in the earth have not been sought after, but little information concerning its metals can be expected; we will, however, briefly state what is known on the subject. Mr. Buckingham, crossing Lebanon from Tripoli to Baalbec, went over a mountain called Jebel Ainneto, which is composed of white limestone of different qualities, and exhibits, in parts, streaks or layers of red, as if coloured by the oxide of iron, or some other metal. In the valley below this mountain he observed several masses of a deep brown purplish rock, and was informed that this was the stone from which iron was procured, and that there was a mine still worked a few hours' journey to the south. Josephus mentions a mountain called the Iron Mountain, on the other side Jordan; and, from his indication of locality, it appears to have been one of those bounding the valley of the Jordan on that side, somewhere not greatly to the north of the Dead Sea. In a corresponding situation, Mr. Buckingham probably found this mountain, and the cause of the name it bore. Crossing the Jordan about nine miles above the Dead Sea, and then journeying in a north-east direction, the first range of hills was found to be generally of white limestone; but the second had a mixture of many other kinds of rock; among these was a dark red stone, which broke easily, and had shining metallic particles in it, like those of iron ore. The use of tin in alloying copper and the more precious metals was known to the Hebrews, but there is no proof of tin being a production of the Holy Land. Lead is said to exist at a place called Sheff, near Mount Sinai; and ancient lead mines have lately been discovered by Mr. Burton, in the mountains between the Red Sea and the Nile, though there is no notice of this metal being found within the limits of Palestine. Gold is always spoken of by the Hebrew writers as a foreign production; Dr. Edward Daniel Clarke, however, observes, that near the lake of Tiberias it was found formerly. He says, "We noticed an appearance of the kind, but, on account of its trivial nature, neglected to pay attention to it, notwithstanding the hints given by more than one writer upon the subject."

The Scriptures do not mention that Palestine afforded any silver; yet some traces of that metal appear to have been found. Whence the Jews got their principal supplies of silver is not very clear, unless from the Phœnicians.

The neighbourhood of Hasbeya, near the sources of the Jordan, is noted for its mines of asphaltum. Burckhardt was told by a priest that in this neighbourhood a metal was found, of which no one knew the name or made any use. Accordingly, on digging about, the traveller found several small pieces of a metallic substance, which he took to be a native amalgam of mercury. See METALS AND METALLURGY.

ZOOLOGY.

In the enumeration of "what may and what may not be eaten," in the 14th chapter of Deuteronomy, we have the earliest view of the zoology of Palestine. Much uncertainty, however, attaches to the names ordinarily given, as is shown under the various heads in the alphabetical arrangement of this work, and having there given the necessary particulars, it is our intention in this place to confine ourselves to an enumeration of the animals that are mentioned by travellers as having been seen by them in Palestine or Syria.

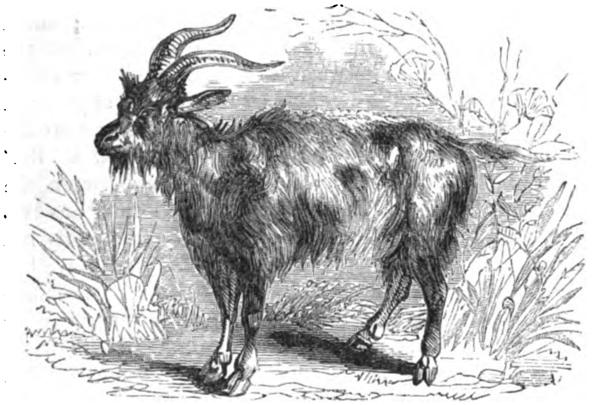
Mammalia. The camel is, as of old, the ordinary beast of burden; its ordinary pace is about two miles and a half per hour, but it will continue in motion for a much longer time than any other animal. It is the one-humped camel that is seen in Palestine. "The only difference," says Professor Robinson, "between the camel and the dromedary is, that the latter is trained for riding, and the former for burdens. The distinction, at the most, is the same as between a riding-horse and a pack-horse; but among the Bedouins, so far as our experience went, it seemed to amount to little more, than that the one had a riding-saddle, and the other a pack-saddle." Another authority states, "The distinction between the camel and the dromedary is not that the former has two humps and the latter but one, as very frequently has been stated and very generally believed. Both have but one hump, and the dromedary is distinguished from the camel only by its higher breed and finer qualities—as the high blood race-horse is distinguished from the cart-horse. Whenever an Arab perceives in one of his camels any indication of its being small and active, he trains it for the pupose of riding."

Horned cattle abound in Palestine, and are employed in agriculture, and as beasts of burden; the buffalo, also, is met with in great numbers. On the borders of Northern Palestine some of the Arab tribes keep large herds of buffaloes, chiefly it appears with a view to the profit which may be made by the sale of their leben (sour milk) to the townspeople. Professor Robinson, in his route from Tiberias to Safed, speaks of the "Ghawarineh" as having "large herds of horned cattle, among which are many buffaloes; all these were now returning from pasture across the plain to pass the night near the tents of their owners; and presented a greater appearance of ease, not to say of wealth, than we had yet seen among the Arabs.

"These buffaloes are of course a different species from the vast herds bearing that name, which roam over the western wilds of North America. They are very common in Egypt, being kept both for milk and for labour; and are found also in Italy, especially in the Pontine marshes. In Egypt, as likewise here and around the lake el-Huleh, they are mingled with the neat cattle, and are applied in general to the same uses. But they are a shy, ill-looking, ill-tempered animal. They doubtless existed anciently in Palestine; though probably in a wild state, or unsubdued to labour, as at the present day in Abyssinia. The remark was made made to me in Egypt, that the Abyssinians, when they come to that country, are astonished at the comparative tameness of the buffalo, and stand in much greater fear of them than the Egyptians do. The actual existence of this animal in Palestine, leaves little doubt that it is the reem of the Hebrew Scripture; for which both ancient and modern versions have substituted the apparently fabulous unicorn. The present name of the buffalo in Arabic is jamus."

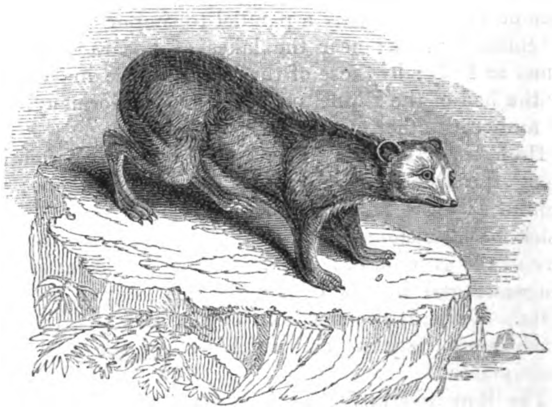
There are two varieties of sheep in Syria. The first, termed the Bedouin sheep, differs not much from the large breed in England, except that the tail is somewhat longer and thicker and the ears rather larger. The other species is very common in Syria, and on account of its extraordinary tail, has been noticed by nearly all travellers in the East. The carcass of one of these sheep, without including the head, feet, entrails, and skin, generally weighs from fifty to sixty pounds, of which the tail makes up fifteen pounds, but some of the largest breed, that have been fattened with care, will sometimes weigh one hundred and fifty pounds, the tail alone composing a third of the whole weight. Professor Robinson remarks, "The sheep of Palestine are all of the broad-tailed species; the broad part being a mere execrescence of fat, with the proper tail hanging out of it." See SHEEP.

There are two domestic varieties of the goat in Syria. One of them differs but little from the British goat; but the other is of larger size, and is distinguished by its pendulous ears, and for the ram-like form and character of the head. The goats of the Arabs are mostly of this long-eared species, and their colour is generally black. The Arab tents are usually made with its hair. Burckhardt notices a valuable species of domestic goat in the valley of Baalbec, which appears from the description to be a variety of the above. "The goats," he says, "are of a species not common in other parts of Syria; they have very long ears, large horns, and long hair, but not silky like that of the goats of Anatolia." See GOAT.


The Common Syrian Goat.

Beasts of prey appear to have been once numerous in Palestine, as we read in the Scriptures of lions, leopards, hyænas, bears, wolves, and jackals. Of these the first three seem now to be extinct, and the others much more rare than formerly. Bears and wolves are found in Lebanon, as well as lynxes, but in no great number.

Animals of the stag kind are numerous in Palestine, particularly on the verge of the deserts, but wild asses are no longer found there. Beside the ordinary domestic quadrupeds, the country presents the fox and hare, the polecat, porcupine, and mole, the common rat and mouse, field-mouse, dormouse, and hamster, the water-rat, the jerboa, the hyrax, and the bat.

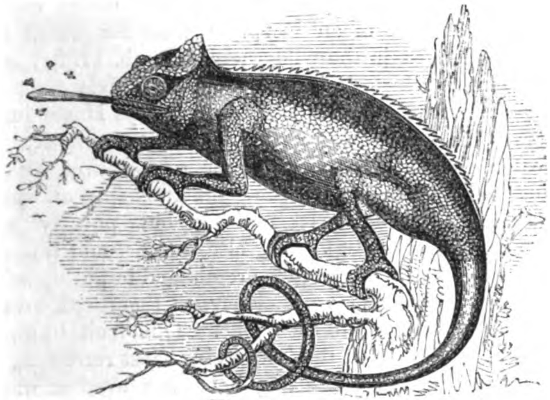

The Syrian Hyrax.

The *Birds*, if any, peculiar to Palestine, have never been particularly described, but many of the more ordinary species have been noticed by travellers, who speak of the vulture, eagle, osprey, or sea-eagle, kite, and owl; the crow, jackdaw, and magpie; the cuckoo, common roller, (*Coracias garrula*), wryneck, spotted woodpecker, and kingfisher; the common and the purple martin, and the European and the American goatsucker; and also the golden oriole, (*Oriolus galbula*,) bee-eater, (*Merops apiaster*,) hoopoe, and humming-bird; the swan, goose, duck, wild-duck, shoveller, sheldrake, wigeon, teal; the pelican, cormorant, and gull; the flamingo, stork, crane, bittern, curlew, woodcock, snipe, gray sandpiper, green plover, stone curlew, lapwing, coot, rail, and water-rail; the bustard, peacock, turkey, and domestic fowl. Several species of tetrao are met with in Palestine, as the francoline, the katta, the red-legged or Barbary partridge, the Greek partridge, and the quail.

Birds of the Passerine order are numerous: of the *Columbidæ* the ascertained species are the wood-pigeon, common dove, cropper dove, jacobine dove, (*Columba cucullata*,) turbit dove, broad-tailed shaker, carrier pigeon, ring-dove, turtle-dove, Indian turtle; and the *Columba Testaceo-incarnata* of Forskal. Four species of lark are found in Syria; the sky-lark, wood-lark, tit-lark, crested lark, and the calandra lark, as likewise the starling. Of the thrush genus the species are, the missel-thrush, fieldfare, song-thrush, fox-coloured thrush, blackbird, ring-ousel, and the locust-bird, (called by the natives the smurmur,) respecting which last Professor Robinson observes, "The Arabs say it does not eat the locusts, or at least not many; but attacks them with beak and talons, killing as many of them as possible." Of buntings, there are the yellow-hammer, ortolan, and black-faced bunting. The chaffinch, goldfinch, red linnet, and the sparrow, are also to be met with; as well as the nightingale, the petty-chaps, white water-wagtail, winchat, robin-redbreast, and the wren. Of the genus Muscicapidæ, or fly-catchers, only one species has been noticed in Syria, the pied fly-catcher.

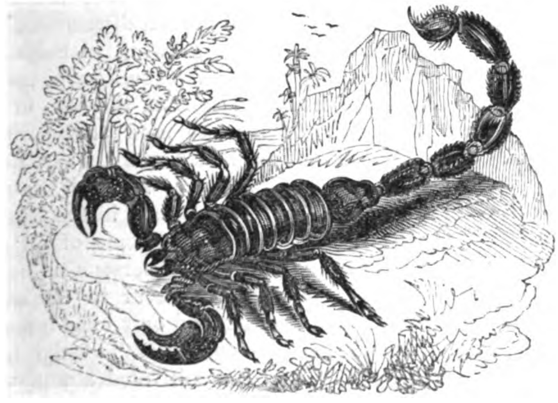
Song-birds are not very frequent in Palestine. Professor Paxton says, "The singing of birds is not often heard in Palestine. There are a few species of birds, with a gaudy plumage, but their notes are not melodious. The sweet plaintive note of the nightingale is sometimes heard, but oftener the harsh cawing of the crow." Professor Robinson, on the shores of the Dead Sea, likewise remarks, "We were not less surprised than delighted, to hear, (May 11th,) in the midst of the solitude and grandeur of these desolations, the morning song of innumerable birds. The trees, and rocks, and air around were full of the carols of the lark, the cheerful whistle of the quail, the call of the partridge, and the warbling of many other feathered choristers; while birds of prey were soaring and screaming in front of the cliffs above."

Reptiles, turtles, or sea-tortoises, are plentiful along the coast of Palestine; fresh-water tortoises occur in the lakes, and there is also the land-tortoise. Frogs and toads abound in the marshy pools, and lizards of different species are very abundant. On the western coast of the Dead Sea, Professor Robinson states that "one of the guides killed an immense lizard, which we had at first taken for a serpent; it measured three feet eight inches from the head to the tip of the tail. The Arabs did not know it; but our Egyptian servants instantly recognised it as the waran of Egypt, the *Lacerta Nilotica* of Hasselquist and Forskal." The starry lizard, (*Lacerta stellio*) is that, however, which appears to be most common in Palestine, particularly in Judæa. The chameleon is likewise found here.



The Chameleon.

No serpents of large size are mentioned in Syria, and few of noxious qualities; those of the latter kind are in the hot months found in the open country. The cerastes, or horned snake, is said to be the most venomous reptile of Syria. According to Russell, vipers are not common in Syria. Scorpions, however, infest the houses; their bite is followed by considerable pain for several hours, but the wound is seldom attended with serious consequences.



The Scorpion.

Fish. Travellers have afforded us very scanty materials in this department of natural history; the best is a list of such as Russell met with at Aleppo:—

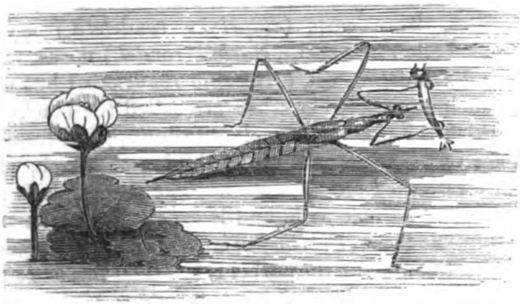
"Of different kinds of fish that I have observed," Russell states, "are carp, (*Cyprinus rondeletii*,) mystus niloticus, bellonii, barbel, (*Barbus rondel.*) nasus, tænia cornuta Schonfeldii, eel, (*Anguilla rondeletii*,) but none are in such abundance as what are called the black fish, with which the markets are plentifully supplied from the entrance of the winter till the beginning of March, when they are esteemed out of season. The sheat-fish is also sometimes to be met with, and is caught in a lake near Marash. The loche (*Cobitis fluviatilis barbatula*, Gesner,) is the most common; the barbel is less than those brought from abroad. The bleak (*Alburnus ausonii*) is known by two names; that is, there are two sorts of fish that appear to agree in every characteristic with the bleak, which nevertheless are esteemed different; the first, called mirmeed, seven or eight inches long; the second, teftef, is not above one and a-half or two inches. Chub (*Capito sive cephalus*) are plenty; roach (*Rutilus sive rubellus fluviatilis*) seldom large; gudgeons of three sorts (*Gobius fluviatilis*); the first is much spotted on the back, and called trukle; the second, kureetz, has fewer spots; the third, kalloor, scarce any, and is smaller than the other two. The mugilis (*Mugilis vel cephali fluviat.*) I am less certain of than the rest, but it agrees tolerably well with the description; doce, (*Leuciscus Bellonii*,) carassius, the phoxinus, (*Phoxinus squamosus major*,) also a fish called by the natives simak il inglese, from a corruption, I suppose, of Anguilla, as it has been commonly imagined to be a kind of eel, though upon examination it is found to be a genus hitherto undescribed; and two species of mystus. There are also crabs in abundance."

Wilde speaks of flying fish off the coast near Jaffa. Red mullet, sturgeon, and two sorts of cod, have been observed in the bay of Scanderoon. At Tripoli, Burckhardt procured a list of the best fish from a French merchant; they were called dorade (*Sparus aurata*), rouget, loup, severelle, malaye, maire-noire, maire-blanc, vieille; these names, however, appear to be merely local. The naturalists of the French expedition assign the following to the Mediterranean shore:—Three species of sargus, namely, the hoarse sargus (*Sargus raucus*), the common sargus (*Sargus vulgaris*), and the ringed sargus (*Sargus annularis*); the saw-fish (*Sciena aquila*), two species of perch (*Perca punctata*, and *Perca sinuosa*), the brazen serran (*Serranus æneus*), the salt-water barbel (*Mullus barbatus*), the sea-camel (*Vomer Alexandrinus*), three species of the genus Caranx in the mackarel family (*Caranx luna*, *Caranx rhinchus*, *Caranx fusus*), two species of real mackarel (*Scomber quadripunctatus*, and *Scomber unicolor*), and six species in the Linnæan genus of rays (*Raia*).

The inland waters, particularly the lake of Tiberias, are mentioned as containing plenty of excellent fish; thus Burckhardt speaks of the binny, a species of carp, and a fish called by the natives mesht, a foot long and five inches broad, with a flat body like the sole. Hasselquist mentions, among the fish of this lake, the charmuth, silurus, binny, mulsil, and spurus galilæus.

Of *Mollusca*, beside the more ordinary kinds, are found a species of cuttle-fish (*Sepia loligo*), and one of murex (*Murex trunculus*), which furnished the Tyrian dye.

Insects. The following species have been noticed in Palestine, and no doubt the list might be much enlarged by more accurate observation. The common beetle, carob-tree beetle, and *Scarabæus sacer* of Egypt; three species of cantharis, or blistering flies; two species of wasps, and two of bees; *Staphylinus maxillosus*, ear-wig, *Mantis religiosa*, the glow worm, five species of gryllus or grasshopper, including the locust (*Gryllus migratorius*), the cricket, the water-scorpion (*Nepa linearis*), the silk-worm (*Phalæna mori*). Russell states there are some beautiful varieties of the moth tribe; ants are very numerous, as also the musquito and common fly.



The Water Scorpion.

Botany.

Most of the botanical notices that we have, have been drawn up rather for Syria than for Palestine; but there is sufficient general resemblance between the two countries to warrant us in applying their main features to Palestine also.

Russell, in his *Natural History of Aleppo*, mentions the following vegetable productions as cultivated in Syria:—"Besides Turkey wheat, barley, and cotton, they sow in the fields cicers (*Cicer sativum flore candido*), lentils (*Lens vulgaris semina subrufo*), beans (*Faba rotunda*), chickling (*Lathyrus sativus*), small vetch (*Vicia minima*), sesamum, ricinus, hemp, a green kidney-bean (*Phaseolus minimus*), called by the natives mash; musk melon (*Melo vulgaris*), water melon, a small sort of cucumber called ajour, fennel flower, fænugreek (*Fænum græcum sativum*), bastard saffron, (*Carthamus officinarum*), Turkey millet. Near the city, tobacco is planted in the gardens only, but in the villages ten or fifteen miles off, a large quantity is planted in the fields." In addition to these, we may mention, on other authorities, as cultivated in Palestine, the hairy-flowered yellow vetch (*Vicia hybrida*), and the several species of *Lathyrus;* as *Lathyrus ambieus*, *Lathyrus sativus* (blue chickling vetch), *Lathyrus amphicarpos* (earth pea), *Lathyrus biflorus*, and *Lathyrus clymenum* (various-flowered lathyrus).

The seasons of flowering or ripening of various productions have been incidentally noticed by travellers. The common bean is in blossom in January, the cauliflower (*Brassica cauliflora*) at the end of the same month. Peas blossom early in March; at the same time beans are full-podded, and continue to the end of spring. Celery sown in July is in March fit to be gathered, and the cauliflower has attained its full size and perfection. In April and May come in lettuce (*Lactuca sativa*), beans, peas (*Pisum sativum*), purslain (*Portulaca oleracea*), and two species of cucumber (*Cucumis sativus*), all of which continue in season till July. The bean harvest takes place at the end of April in the district of Haouran, where vast tracts are sown with this vegetable, and the product serves as food for cows and sheep. Melons become ripe about the latter end of June in the valley of the Jordan, particularly on the borders of the Lake Tiberias. Burckhardt states, "The heat of the climate would enable them to grow almost any tropical product; but the only produce of their fields are wheat, barley, dhourra, tobacco, melons, grapes, and a few vegetables. The melons are of the finest quality, and are in great demand at Akka (Acre) and Damascus, where that fruit is a month later in ripening. Knowing how fond the Syrians in general are of the early fruits, I sent to my friends at Damascus a mule's load of these melons, which, according to Eastern fashion, is a very acceptable and polite present."

To the same season with the musk melon, Russell informs us, belong also the adder cucumber (*Cucumis flexuosus*), kidney-bean, Jews' mallow (*Corchorus olitarius*), esculent mallow, orange-shaped pompion, and several varieties of gourd.

The same author mentions the potherbs cultivated in the gardens, which are, "coriander, fennel, garlic, onions, leeks, parsley, celery, caraway, cress, fænu-greek (*Trigonella fœnum græcum*), mint, and fennel-flower. But besides the vegetables produced by culture, the fields afford capers, borage, common mallow, sorrel, dandelion, watercress, and truffles. Savory, wild as well as cultivated, is much used by the natives to give a relish to bread. They pound it when dry, then mix a certain proportion of salt, and dip their bread in it at breakfast or after meals. Mustard, which is found in abundance growing wild, but is not cultivated, is little used except by Franks. The shikakool (*Tordylium Syriacum*,) or Syrian hartwort, grows plentifully in the fields; and liquorice is found in abundance towards the desert; and vast quantities of it is consumed in making a decoction, which is drank cold, in the summer, in the manner of sherbet."

Melons, pumpkins, and cucumbers ripen abundantly in July. In Scripture, the name of the melon occurs but once, as that of an Egyptian fruit for which the Israelites longed in the wilderness, (Numb. 11. 5;) and the extent to which it is still employed gives force to their complaints. "The water-melon," says Hasselquist, "serves the Egyptians for meat, drink, and physic. It is eaten in abundance during the season, even by the richer sort of people; but the common people, on whom Providence has bestowed nothing but poverty and patience, scarcely eat anything else, and account this the best time of the year, as they are obliged to put up with worse fare at other seasons. They eat them with bread, and scarcely ever taste them ripe. This fruit likewise serves them for drink, the juice being most refreshing to these poor creatures; and they have less need of water than if they lived on more substantial food in this burning climate. This fruit also affords physic; but it is not every kind of melon that answers to this end. There is a variety softer and more pulpy than the common sort, and not so plentiful. When this is very ripe, and almost putrid, they hollow out a part of it, gather the juice then collected, and mixing it with rose-water and a little sugar, administer it in burning fevers, being the only medicine the common people use in such distempers."

The other species of cucurbita growing in Palestine are, (1,) the bottle-gourd (*Cucurbita lagenaria*,) so called from the shape of the fruit, as also from the use of its shell as a water vessel. It is much used stuffed with rice and chopped meat, and so boiled as a kind of pudding. (2.) The common pumpkin is too well known in this country to need particular notice; in the East it is said to be considered the most wholesome of all the cucurbita, and as such, is given to sick persons, as being cooling and diuretic. Cucumbers occur in the same passage of Scripture with melons, and only once besides, (Isai. 1. 8,) where the prophet speaks of "a lodge in a garden of cucumbers." They are cultivated abundantly in the same situations as the melon.

Beans may be had in Syria throughout the spring. The stalks are cut down with the scythe, and these are afterwards cut and crushed under the *norreg*, or corn-drag, (a threshing instrument of modern Egypt,) to fit them for the food of cattle, camels, oxen, and goats. Beans, when sent to market, are often deprived of their skins, as is the case also with lentils. Beans were undoubtedly in use among the ancient Hebrews. Basnage reports it as the sentiment of some of the Rabbins, that beans were not lawful to the priests, on account of their being considered the appropriate food of mourning and affliction. Basnage, however, does not refer to the authority; and neither in the sacred books, nor in the Mishna can any traces be found of the notion to which he alludes. So far from attaching any sort of impurity to this vegetable, it is described as among the first-fruit offerings.

From November to March the gardens produce cabbage, rapecole, spinach, beet, endive, radish, red beet, carrot and turnip. See GARDEN.

Fruit and Fruit-trees. The fruit of Palestine seems always to have been highly esteemed, and is early mentioned as a suitable present to a man of exalted rank; thus we read that the patriarch Jacob said to his sons, "Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds." (Gen. 43. 11.) Yet in the country to which this present was sent, horticulture was sedulously attended to. The culture of the vine, the process of treading out the grapes, and the general operations of the vintage, are elaborately and minutely represented on the paintings and the monuments of Egypt, and we no doubt see in them the modes followed in Palestine also. Next to the vine the date-palm was the fruit-tree most valued by the Egyptians, and to this Solomon compares Pharaoh's daughter. "This thy stature is like to a palm-tree, and thy breasts to clusters of grapes." (Cant. 7. 7-9.) It was always planted in the driest and most exposed parts of the garden, and the dates are usually represented as growing in very large and rich clusters. Pomegranates were also a favourite fruit, and are particularly mentioned in Solomon's Song: "I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded." (Cant. 6. 11.) The fruit-bearing sycamore was an object of still greater care; its delicious figs were the favourite luxuries of the Egyptian ladies, and we also find them mentioned with regret by the Israelites in their murmuring against Moses: "Wherefore have ye made us to come up out of Egypt, to bring us unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." (Numb. 20. 5.)

In Solomon's Song the budding of the fig-tree is represented to be simultaneous with the fruitage of the vine, and both are made part of the description of an Eastern spring: "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grapes give a good smell." (Cant. 2. 10-13.) The figs were not eaten fresh, but were preserved for winter food by pressing them together into a cake; we find these cakes mentioned among the presents which the wife of Nabal sent to David. (1Sam. 25. 18.)

In the Egyptian room of the British Museum may be seen the fruits of the doum and date-palm, fig, grape-vine, and pomegranate, &c. These have been found in the tombs, and were probably buried there for nearly thirty centuries.

The orange-tree, as well as the citron, thrive well along the coast of Palestine, and produce very excellent fruit in great abundance. Buckingham noticed, on the 16th of January, that the orange-trees at Ramla continued to be laden with their golden fruit. Gumpenberg also mentions that on the 1st of February he saw an orange-tree full of fruit and blossoms close to the lake of Tiberias. Oranges and citrons are also produced in the interior; D'Arvieux and Thevenot saw both at Shechem (Nablous.) The citron is supposed to be in the same condition as the orange during the month of January. The prophet Joel reckons the citron (tapuach) with the vine, the fig-tree, the palm, and the pomegranate as among the worthiest trees of Palestine. (1. 12.)

Wherever the citron grows we may expect to find the lemon, which is but a variety of it. The lemon-tree is accordingly found in Palestine, although it would seem to be more rare than either the orange or the citron. It was noticed by Pococke; Egmont and Heyman saw it in Galilee, at Hottein and Safat; Rauwolff saw it, together with the citron and orange, in a valley near Bethlehem. Another of the same family, the lime-tree, grows in the country. Dr. Edward Daniel Clarke and his companions received hospitable entertainment from a party of Arabs in and under the shade of a plantation of lime and lemon-trees.

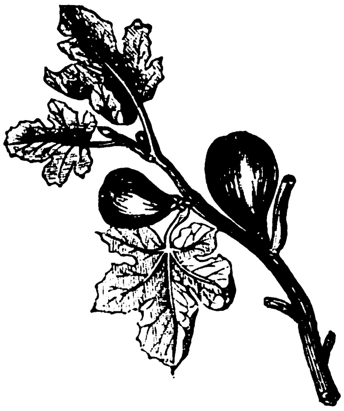
Some of the winter figs, as they are called, remain in January ripening on the fig-trees, although stripped of their leaves, and such as then continue are gathered as delicious morsels in the early spring. The figs of the winter crop are longer in shape, and of a darker colour than those of the summer produce.

About the middle of February the almond-tree puts forth its blossoms, being soon followed by the apricot, the peach, and the plum. The orange-trees on the plain of the coast are laden with ripe fruit at this time, and no oranges, it is said, can be finer than those of Palestine. The apple and pear-trees are in blossom in March. The Jericho plum-tree, commonly called Zacchoum, because it grew formerly in the plain of Jericho not far from the supposed house of Zaccheus, and imagined by the Eastern Christians to be the tree which Zaccheus climbed to see the Saviour pass, is said "to afford its fruit" towards the end of March or beginning of April. Nau and Maundrell saw some on the trees about this time. Mariti says, "The zacchoum has much resemblance to the plum-tree; its leaves are covered with thorns four or five inches long, the bark is knotty and shrivelled, green when it covers the tree, but turns yellow when dry. The wood is of the colour of box; and although not of so firm a texture, it will take the same polish and lustre. The leaves resemble those of the olive, but are straighter, more pointed, of a finer green, and almost prickly. The flower is white and fragrant. The fruit is a sort of large acorn without a calyx, inclosed in a kind of pellicle· this has little pulp, and is reduced almost to nothing when separated from the tree; but it contains a nut, the kernel of which has an abundance of oily matter."

The date-palm blossoms about the end of March or the beginning of April. (See PALM-TREE.) It is not quite clear that the doum-palm grows in Palestine; however as it grows not only in Upper Egypt but in Arabia, and even so near as the Sinai peninsula, it may be supposed that some specimens would be found in the plain of Jericho. Instead of one trunk without branches, the doum throws up two trunks, or perhaps more properly branches, at the same time from the soil. From each of these spring two branches which are frequently bifurcated higher up. The terminal branches are crowned with bundles of from twenty to thirty palm-leaves from six to nine feet in length. The fruit of the doum, it appears, is not very different from that of the date-palm. The tree is in blossom in Upper Egypt in April.

Hasselquist speaking of dates, and of the value set upon them in Europe as a foreign luxury, says, "I confess they are good to taste once or twice; but though I have got over the age when such things please most, yet I would gladly give two bushels of dates for half a bushel of good Swedish apples, and am persuaded that I could find thousands in Egypt ready to make the same exchange."

Wilde mentions several splendid specimens of the carob-tree (*Ceratonia siliqua*,) in the plain near Mount Carmel, the fruit of which was perfected by the middle of March. The expressed juice, and also the pulp of the fruit, is much esteemed in the East. This tree has been named St. John's bread, and the locust-tree, from an erroneous notion that it furnished the Baptist with his food in the wilderness. The tree is an evergreen, and grows to a considerable size, affording, in its season, small flowers of a dark purple colour, succeeded by a four-cornered, smooth, fleshy, and many-celled vegetable of a sweetish taste, the shells of which probably formed the husks, which, although the food of swine, were viewed with longing desire by the hungry prodigal. (Luke 15. 16.) The fig-tree blossoms in March, while the winter fig is still on the tree. See FIG-TREE



Fruit and Leaf of the Fig.

The oleaster (*Elæagnus Orientalis*) gives its fruit in April. In stature and manner of growth it resembles a middle-sized millian. Schulze states that he saw the oleander this month laden with fruit, which differs much in size according to climate and soil, from that of the berry of the barberry to that of a plum.

The nebek shrub (*Rhamnus Lotus*,) the lotus of the Lotophagi, grows abundantly in the plain of Jericho, and in other warm parts of Palestine. Its fruit is ripe in April, and is still wherever it grows, as much an article of food as in former days. Munro describes it as resembling in size and appearance a Siberian crab, in flavour like a bad mello wapple, but containing a stone like that of a cherry. It is a favourite food of the Bedouins; they grind the dried fruit, together with the stone, and preserve the meal in leathern skins. Lord Lindsay says, that they also make it into small cakes with water or milk. He describes the fruit, of which he ate in Sinai in April, as delicious. There are two other species of rhamnus which grow plentifully in all parts of Palestine. These are *Rhamnus paliurus*, or common Christ's thorn, and *Rhamnus spina Christi*, the Syrian Christian's thorn. This *Rhamnus paliurus* is by some supposed to be the plant which supplied the crown of thorns that was placed on the head of Our Saviour, and from the commonness of this shrub in Palestine, and the pliableness of its thorny branches, there is some probability in the conclusion. But the *Rhamnus spina Christi* also contests this distinction, for it grows up in several shrubby stalks, divided into slender branches armed with straight spines, set by pairs at each joint. Its small yellow blossoms produce a round, edible, and pleasant fruit about the size of the sloe.

The white mulberry (*Morus alba*) produces its fruit about the middle of April; it is the source of wealth to the whole country of the Druses, by the quantities of silk which it enables them to produce. It is mentioned in Scripture, (2Sam. 5. 23,24; 1Chron. 14. 14,15,) and there is every reason to suppose it was anciently very common in Palestine. See MULBERRY-TREE.

The terebinth-tree (*Pistacia Terebinthus*) is in flower at the beginning of April in Palestine. The fruit is of the size of juniper berries, hanging in clusters, and each containing a single seed of the size of a grape stone; they are of a ruddy purple, and remarkably juicy; another fruit, or rather excrescence, is found on the tree scattered among the leaves, of the size of a chestnut, of a purple colour, variegated with green and white: on opening them they appear full of worms. The people of Cyprus believe that this is produced by the puncture of a fly. See OAK; TEREBINTH-TREE.

In May, apricots, which are extensively cultivated in the orchards of Palestine, begin to yield ripened fruits. The attention which is paid to the culture of this tree in Syria, is indicated on approaching Damascus by the nurseries of apricot-trees for the purpose of being transplanted into the gardens of that city.

Adam's apples, or plantains, gooseberries, and currants, are mentioned by Rauwolff, as cultivated in his time in the gardens of Aleppo. In Russell's time, none of these were found there, but on the other hand cherries had become common; and strawberries had been brought from Europe, and were cultivated in chests upon the terraces. It is quite evident the ancient Hebrews were unacquainted with strawberries, gooseberries, cherries, and currants.

The common early apple ripens towards the end of May; and early this month fine large walnut-trees may be seen bending to the ground under their loads of fruit.

The zaarour-tree grows in considerable profusion in Syria and the southern deserts. It is also found in Palestine, at least beyond Jordan. The people of Damascus call it zaaboub. It bears a fruit like a small apple, very agreeable to the taste, with much of the flavour of the strawberry; it blossoms in May.

Burckhardt mentions the aszef while travelling in the Sinai peninsula. He describes it as a tree which he had already seen in several other wadys. It springs from the fissures in the rocks, and its crooked stem creeps up the mountain side like a parasitical plant. The Arabs say it produces a fruit of the size of a walnut, of a blackish colour, and very sweet to the taste. The bark of the tree is white, and the branches are thickly covered with small thorns, the leaves are heart-shaped, and of the same shade of green as those of the oak.

Grapes are gathered from the latter end of May until September, when the vintage commences. Early grapes were accounted great delicacies by the Hebrews, and were doubtless among the "first ripe fruits" which the bride in the Canticles desired.

The mandrake yields a ripe fruit in May. In Palestine the fruit attains the size, and is of the colour of a small apple, ruddy, and of a most agreeable odour. "Our guide," says Mariti, "thought us fools for suspecting it to be unwholesome. He ate of it freely himself, and it is generally valued by the inhabitants as exhilarating their spirits." See MANDRAKE.

The plantain-tree (*Musa Paradisiaca*) exists in Palestine, but it is not common; it begins to yield its fruit in June. The fruit is sweet, rather hard, between a pear and a date, a little viscid and mealy, melting in the mouth without chewing. It soon turns sour, and cannot in Egypt be kept five days after being separated from the tree. Rauwolff, Russell, and others, mention it under the name of Adam's apple, from a notion of the older naturalists and travellers that it was the forbidden fruit. The banana (*Musa sapientum*) is also found in the country; the fruit though less luscious than that of the plantain, is of a more delicate taste.

Early figs, both black and white, ripen in the month of June. Melons become ripe and fit for use at the latter end of June in the valley of the Jordan, particularly on the borders of Lake Tiberias. See Melon.

At Damascus, in July, Monro states, "The peaches, nectarines, and apricots, hang clustering from trees of timber; the plum, which are of the old stock, whence come our damascenes, and which by the way are well spoken of by Pliny, are more than double the size of those in England. There is also another plum, not known with us, round and very full of juice, containing a stone resembling that of a cherry." The fruit of the plum-tree is ripe in July and August.

In different parts of el-Ghor and to the east of the Dead Sea, occurs the doom theder-tree, which is different from the doum or palm. Burckhardt says, "It bears a small yellow fruit, like the zaarour." Captain Mangles says, the tree "bears a small stone fruit, resembling in taste a dried apple." The tree has a very hard wood, and its bark resembles that of the lemon-tree.

Captain Mangles mentions a shrub which he found beside the brook Dara, which falls into the Dead Sea, that bears a fruit about the size of an almond in its green husk, and not very dissimilar in colour, but having several seams or ribs, like those on the fruit of the green pippin. When it ripens, the skin retains its roughness, but the furitbecomes soft and juicy like a green gage, and has a sort of sweetness mixed with a strong bitter. "By culture it might perhaps be improved to a pleasant fruit. Some said it was eatable, but others asserted that it was poison, and that children were frequently disordered, or even died after eating it."

Melons, pumpkins, and cucumbers, are ripe in abundance in July. The olive ripens in August; the fruit is of a yellowish green turning black as it ripens. See Olive-tree.

Among other trees which yield their fruit in summer is the sycamore fig-tree (*Fica sycamorus*), the fruit of which much resembles a fig. The Egyptians as well as the Israelites were very partial to this fruit. Pliny and the older historians say that the fruit would not become perfectly ripe until scarified with an iron comb, after which it ripened soon, and Jerome (upon Amos 8. 14,) states, that without this or some analogous operation the fruit could not be eaten from its intolerable bitterness. See Sycamore.

The pomegranate-tree grows in Persia, Arabia, Egypt, and Palestine. The fruit it bears is very beautiful to the eye and pleasant to the palate; it is about the size of an orange, and contains within its ruddy brown and hard leathery rind, a number of cells divided by membranous partitions, in which lie closely packed in orderly rows the seeds or grains. The richly flavoured juice of the pomegranate is most refreshing and pleasant in the East; and the extracted grains are not only eaten, but are extensively used in the preparation of summer drinks (sherbets), to which they impart a ruddy or vinous tinge. The fruit is seldom ripe before the end of August, and in September most persons lay in a stock for winter consumption. See Pomegranate.

In September the *Cordia sebesten* produces its fruit, the sebesten plum. The fruit is shaped somewhat like an inverted pear, and is the only edible fruit (except that of the *Cordia myxa*) which the order of *Cordiaceæ* affords.

The pistachio-tree (*Pistacia vera*,) is laden with fruit in October. It bears a very rich species of nuts which hang in clusters. They somewhat resemble almonds in appearance, but are of a much better flavour, and are therefore most valued by the Orientals. The tree when laden with clusters of the ripe smooth nuts makes a fine appearance; but at other times is far from being handsome. See Nuts.

The vine, and its produce, are treated of under other heads. See Grapes; Vineyard.

Flowers. Wild flowers of great beauty abound in Palestine, and are noticed by most travellers, (see Flowers,) but the cultivated kinds are but few. Russell, speaking of the people of Aleppo, says, "In their little gardens they cultivate the Dutch hundred-leaf rose (*Rosa centifolia Batavia*), monthly rose (*Rosa omnium calendarum*), which, by proper management, flowers about ten months in the year, a few plants of the passion-flower; and several kinds of jasmin, oleander (*Nerium floribus rubescentibus*,) and myrtle grow plentifully in all the watered parts of Syria, but here only by culture. Henna (*Lawsonia ramis inermibus*,) is kept in pots and preserved with great care from the inclemency of the winter, being much esteemed on account of its sweet-scented flowers; Spanish broom (*Genista juncea*), vervain, mallow, night-shade (*Solanum bacciferum fruticosum*), winter cherry (*Alkekengi officinarum*), and abundance of flowers, several of which have been brought there by the Europeans, and of which they are very fond; of these, the chief are the ranunculus and anemony, carnation, hyacinth, narcissus, violet, tuberose, African marigold, lupin, Indian bell-flower, marvel of Peru, columbine, stock gillyflower."

In other towns of Syria or Palestine where there happen to be Europeans, flowers are cultivated by them, and their example has some influence, but in general the natives are content with the beautiful flowers and shrubs which spring up on every side without culture; they usually cultivate only the fruit-bearing kinds.

The following sketch, by Russell, will give an idea of the general appearance and contents of an Oriental garden: "In the inclosures of the gardens at Aleppo, are seen the plane-tree (*Platanus Orientalis*), white poplar (*Populus alba*), common white willow (*Salix vulgaris*), another willow that bears a sweet-scented flower, called by the natives bean, from which they distill a simple cordial water much used. Hornbeam (*Carpinus Mathioli*), a very few oaks (*Quercus latifolia*), ash (*Fraxinus excelsior*), lilac (*Lilac Mathioli*), bead-tree (*Zizipha alba*), a very few of the nettle-tree; oleaster (*Eleagnus Orientalis*), tamarisk (*Tamariscus Narbonensis*), turpentine-tree (*Terebinthus vulgaris*), a very few medlars (*Mespilus vulgaris*), elder (*Sambucus fructu in umbella nigro*), roses of various kinds, thorns (*Rhamnus prim.*), balaustine-tree (*Punica flore pleno majore*), forming on the whole a wild and irregular but agreable prospect. The cypress-trees are generally planted nigh the house; the blackberry (*Rubus vulgaris*), also grows wild all over the gardens."

The statistics of Palestine have seldom been given except in connexion with those of Syria, nor can they advantageously be separated; accordingly under that head in this work there will be found a statement of the present condition of both countries, as well as an abstract of their history to the most recent period. See Syria.

PALM. The word טפח *tophach*, signifies a palm, or four digits; otherwise called a hand breadth in Exodus 25. 25; 1Kings 7. 26. זרת *zereth*, rendered "a span," signifies the space from the end of the thumb to the end of the little finger, or three palms. (Exod. 28. 16.)

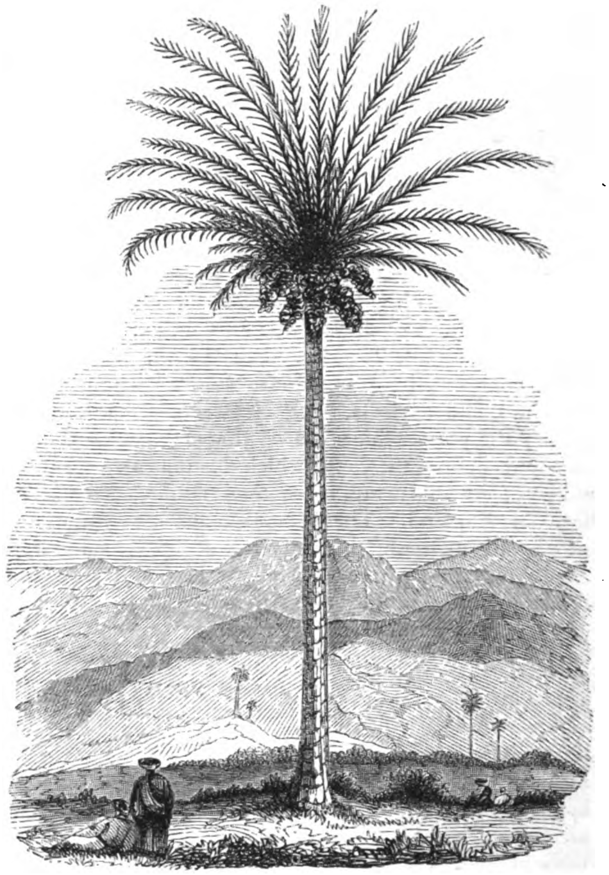
PALM SUNDAY. The Sunday next before Easter, is called Palm Sunday, in memory of palm branches being strewed on the road by the multitude when Our Saviour made his triumphal entry into Jerusalem six days before his crucifixion. (Matt. 21. 8; Mark 11. 8; Luke 19. 36.) It was anciently a common practice to strew flowers and branches of trees in the way of princes and conquerors; thus Herodotus states that people went before Xerxes, passing over the Hellespont, and strewed the way with myrtles.

St. Matthew, in narrating the triumphal entry of Our Lord, adds the circumstance, "And a very great multitude spread their garments in the way." Roberts says, "The people of the East have a robe which corresponds to the mantle of an English lady. Its name is salvi, and how often may it be seen spread on the ground where men of rank have to walk. I was not a little surprised soon after my arrival in the East, when going to visit a native gentleman, to find the path through the garden covered with white garments. I hesitated, but was told it was for 'my respect,' I must walk on them to show I accepted the honour."

Professor Robinson relates that during the recent rule of Mehemet Ali in Palestine, at the time of the rebellion at Bethlehem in 1834, when some of the inhabitants were already imprisoned and all were in deep distress, Mr. Farren, the English consul at Damascus, was on a visit to Jerusalem, and had rode out with Mr. Nicolayson, the minister of the English Church at Jerusalem, to Solomon's Pools. On their return, as they rose the ascent to enter Bethlehem, hundreds of the people, male and female, met them, imploring the consul to interfere in their behalf, and afford them his protection; and all at once, by a sort of simultaneous movement, "they spread their garments in the way before the horses. The consul was affected unto tears, but had of course no power to interfere."

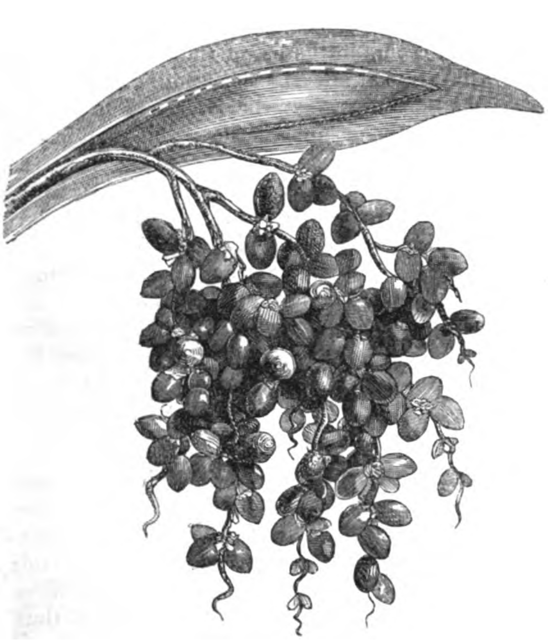
PALM-TREE, תמר *tamar;* Sept. *φοινιξ*, (Excd. 15. 27,) the palm. The palm-tree, of various species, is common in many parts of the East and in Africa, and, of a small size, is seen even in Spain and Italy, but is rarely found in Palestine at the present time, though formerly very numerous, as we learn from Scripture, (Levit. 23. 40; Deut. 34. 3; Judges 1. 16; 3. 13; 4. 5;) and likewise from the ancient coins of the Jews and Romans, which exhibit the palm, a sheaf of wheat, and a cluster of grapes, as the symbols of the Jewish nation.

"Several parts of the Holy Land, no less than of Idumæa, that lay contiguous to it, are described by the ancients to abound with date-trees. Judæa, particularly, is typified in several coins of Vespasian, by a disconsolate woman sitting under a palm-tree. Upon the Greek coin likewise of his son Titus, struck upon a like occasion, we see a shield suspended upon a palm-tree with a Victory writing upon it. The same tree upon a medal of Domitian is made an emblem of Neapolis, formerly Sichem, or Naplosa, as it is now called; as it is likewise of Sepphoris, or Saffour, according to the present name, the metropolis of Galilee, upon one of Trajan's. It may be presumed, therefore, that the palm-tree was formerly very much cultivated in the Holy Land. There are indeed, several of them at Jericho, where there is the convenience they require of being often watered, where likewise the climate is warm and the soil sandy, or such as they thrive and delight in. But at Jerusalem, Sichem, and other places to the northward, I rarely saw above two or three of them together; and even these, as their fruit rarely, if ever, comes to maturity, are of no further service than (like the palm-tree of Deborah,) to shade the retreats of their sheikhs, as they might formerly have been sufficient to supply the solemn processions with branches, such as is recorded in John 12. 13. From the present condition and quality, therefore, of the palm-trees, it is very probable that they could never in those quarters be either numerous or fruitful." (Shaw.) The opinion, then, that Phenice is the same with a country of date-trees, does not appear probable.



The Palm-tree (Phœnix Dactylifera).

The date palm (*Phœnix dactylifera*) is an evergreen endogenous plant which attains the dimensions of a tree, and flourishes only in warm climates, and, in case there is a sufficiency of water, in clayey, sandy, and nitrous soils. It is therefore commonly found most flourishing in valleys and plains. (Exod. 15. 27.) Its stem is very straight and very lofty, destitute of limbs, except very near the top, where it is surmounted with a crown of foliage that is always green. The dates grow on small stems, which germinate at the angles formed by the stock of the tree and the branches. Palm-trees exhibit what may be termed a sexual distinction, and in order to any fruits being produced, the seed from the flowers of the male palm must be borne at the proper season to the tree of an opposite character. If this be not done, or if it happen too early or too late, the female palm like the male bears no fruit. Where the palm-tree is cultivated, the inhabitants do not trust to the spontaneous impregnation of the female trees from the male blossoms; but at the time, the end of March, when the sheaths that respectively inclose the young clusters of the male flowers and female fruit begin to

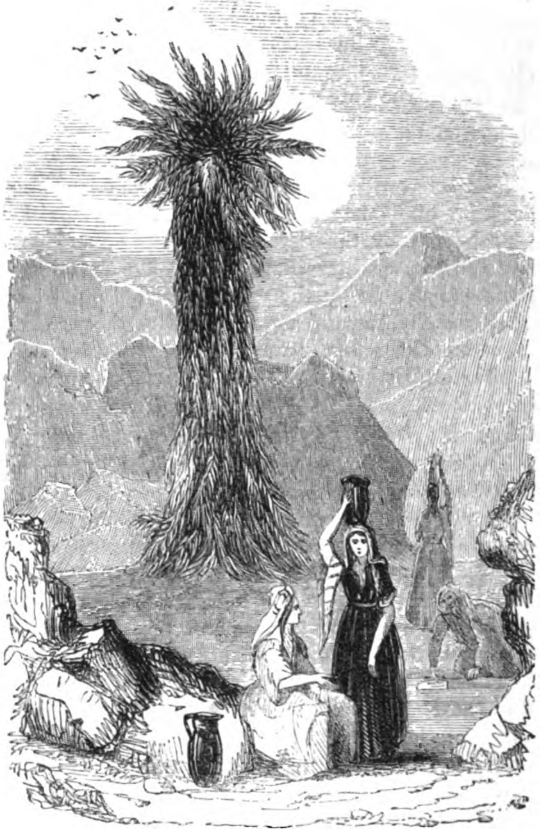


Cluster of Dates.

open, at which time the latter are formed and the first are mealy, they take a sprig or two of the male cluster and introduce it into the sheath of the female, or else they take a whole cluster of the male, and sprinkle its meal or farina over several clusters of the female. Dates become ripe in August, September, and October. Some are eaten in their crude state, the rest are strained through a press of woven osiers, and after the juice is forced out, are reduced into solid masses and preserved. The juice pressed out is the date wine, formerly very celebrated; under which name was also comprehended the beverage which was procured from clusters of dry dates steeped in warm water, and then pressed. The palm-tree is propagated chiefly from young shoots taken from the roots of full-grown trees; which, if well transplanted and taken care of, will yield their fruit in the sixth or seventh year, while those which are raised immediately from the kernel will not bear till about the sixteenth year. Mariti says, that in Syria, when the palm is newly planted, the natives surround its root with ashes and salt to promote its growth and vigour, while they guard it carefully from all gross and putrid matters, which are in the highest degree hurtful to it. The palm arrives at its greatest vigour about thirty years after being transplanted, and continues in full strength and beauty for seventy years longer, producing yearly fifteen or twenty clusters of dates, each of them weighing fifteen or twenty pounds. After this period it begins gradually to decline. It requires no other culture than to be well watered once in four or five days, and to have a few of the lower boughs lopped off when they begin to droop or wither. These, whose stumps or pellicles, in being thus gradually left upon the trunk, serve like so many rounds of a ladder, either to fecundate or to lop it, or to gather the fruit, are quickly supplied by others, which gradually hang down from the crown or top, contributing both to the regular and uniform growth of this tall and beautiful tree, and to its perpetual and delightful verdure.

The representations generally given of the palm-tree exhibit it in its cultivated state: how greatly its appearance is changed by such cultivation, may be seen by the subjoined extract and illustration, both copied from M. Laborde's work on *Arabia Petrea*.

"What appeared to me most worthy of notice was a palm-tree in its natural state, which we found above Wadi Seleh. The palm-tree is always represented with its summit pointed, its leaves bent back and spreading over its head, from whence gracefully hang dates as bright as coral; and we never imagine that all this elegance is produced by art, and that nature, less refined, has only attended to its preservation. Before us we saw the palm-tree as it had grown for many a year, forming a rampart of its perishing leaves, and again coming to life, as it were, in the midst of its wreck. Neglected by the Arab of the desert, who considers all attempts at cultivation beneath his dignity, the palm-tree, at times, forms impenetrable forests; more frequently, however, it is found isolated near a fountain, as we see in the engraving. It presents itself to the thirsty traveller like a friendly lighthouse, pointing out to him the spot where water is to be found to quench his thirst, and a charitable shade in which to repose."



The Wild Palm of the Desert.

Palms of all species have a peculiar yet very graceful appearance, and hence they have always been highly esteemed, and employed as a token of rejoicing. The Hebrews, at the Feast of Tabernacles, bore palm-branches in their hands; they also strewed them in the way before kings as they entered on public occasions into their cities, (Levit. 23. 40; 1Macc. 13. 51;) and the Greeks gave a branch of the palm to those who conquered in the games. (Comp. Rev. 7. 9.)

The ancients always speak of the palm as a stately and noble tree. Pliny speaks of the various species of palms, and of the great repute in which they were held by the Babylonians. He says, that the noblest of them were styled the royal palms, and he supposes they were so called from their being set apart for the king's use. The ancients had an opinion that the palm was immortal; at least if it did die, that it recovered again and obtained a second life by renewal. Hence the fable of the bird called the Phœnix is thought to have reference to this tree. Its unfading verdure rendered it a suitable emblem of immortality; thus the blessed in heaven are represented in the Apocalypse as standing before the throne, and before the Lamb, clothed with white robes and with palms in their hands.

Its beauty also has caused it to be used in the Scriptures as a symbol of a tall and graceful person, (Cantic. 7. 7,8;) and its flourishing growth typifies the prosperity of a religious upright man: "The righteous shall flourish like the palm-tree." (Psalm 92. 12.)

The doum palm (*Cucifera Thebaica*,) takes its coommn name from the isle of Doum in the Nile, where it is abundant, whilst its Latin name comes from Thebes, where it also abounds. It grows in Upper Egypt, in Arabia, and even as near as the Sinai peninsula; but it is much doubted whether any specimens of this tree are to be met with in Palestine. The doum palm differs in many respects from the phœnix: instead of one trunk without branches, the doum throws up two trunks at the same time, from each of which spring two branches; and the terminal branches are crowned with bundles of from twenty to thirty palm leaves, from six to nine feet in length. The tree flowers in April, and the fruit is not unlike that of the date palm.

PALMER-WORM. The word גזם *gazam*, signifies a kind of locust; (Joel 1. 4; 2. 25; Amos 4. 9;) but is rendered by the Septuagint *καμπη*, and in the Vulgate *eruca*, a caterpillar; the Chaldee and Syriac versions express it by the young yet unfledged locust, *bruchus*, which seems to agree best with the passage in Joel, where the gazam causes the beginning of the devastation. See Locust.

PALMYRA. See Tadmor.

PALSY, *παραλυτικος*. (Matt. 4. 24.) The palsy of the New Testament is a disease of very wide import, as has been elsewhere shown. (See Diseases.) Hence Our Saviour is recorded to have cured several paralytics; (Matt. 4. 24; 8. 6; 9. 2; Mark 2. 3,4; Luke 5. 18;) the man mentioned in John 5. 5, which had an infirmity thirty-eight years, was a paralytic. According to modern authorities, palsy is a disorder which deprives the limbs of sensation, or motion, or both. When one entire side of the body is affected, it is called hemiplegia; if one half of the body, the upper or lower, it is called paraplegia; if confined to a single limb or set of muscles, it is simply called paralysis. It is only in the slighter degrees of palsy in which medical aid can hope to afford much relief, as in general there is little prospect of a cure. Imbecility of mind usually attends it, nor is this to be wondered at, since in all cases its immediate cause is a compression on the brain.

PAMPHYLIA, *Παμφυλια*, (Acts 2. 10; 15. 38,) a province of Asia Minor, having to the south the Pamphylian sea mentioned Acts 27. 5, Cilicia to the east, Pisidia to the north, and Lycia to the west. Attalia and Perga, visited by St. Paul, were its principal cities. (Acts 13. 13.) A number of Jews who resided in this province, heard Peter on the day of Pentecost; and perhaps first carried the Gospel thither. (Acts 2. 10.) Afterwards Paul and Barnabas preached here.

PAN. The word סיר *ser*, translated "pan," in Exodus 27. 3, signifies generally a caldron, boiler, or pot. In Psalm 60. 10, it is rendered in our version "wash-pot," but in Exodus 16. 3, the "flesh-pot," or cooking utensil of the Egyptians. The form of these boilers or pots is shown on the Egyptian monuments, where the various processes of cookery are represented. See Caldron.

PANNAG, פנג *pannag*. (Ezek. 27. 17.) This word, which occurs in the list of the articles with which the Jews furnished the Tyrians, has not been satisfactorily explained. Gesenius says that it refers to a kind of pastry, while others suppose the name to imply some kind of balsam; others have thought it to be the name of a place, and perhaps the original of Phœnicia; and others, again, suppose it to be the plant which Dioscorides and Pliny have described by the name of *panax*, from which a composition was made serviceable in many diseases, whence panacea became the name of a universal medicine. The Syriac renders it by a word which signifies millet, resembling panic, which view Bishop Newcome adopts from the similarity of its sound to pannag. The question seems to admit of no satisfactory solution.

PANT AFTER THE DUST. This obscure expression occurs in Amos 2. 7, where, in denouncing the sins of Judah, the prophet says, "That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek." Roberts, in explanation, offers the following remarks:—"Who were those that thus oppressed the poor, who sold them for a pair of shoes, and 'panted after the dust of the earth?' They were the judges and the princes of the people. The Tamul translation has it, 'To the injury of the poor they eagerly took the dust of the earth;' literally, they gnawed the earth as a dog does a bone. 'Dust of the earth.' What does this mean? I believe it alludes to the lands of the poor, of which they had been deprived by the judges and princes. Nothing is more common in Eastern language than for a man to call his fields and gardens his man; that is, his dust, his earth. 'That man has gnawed away my dust, or sand.' 'Oh! the fellow! by degrees he has taken away all that poor man's earth.' 'The cruel wretch! he is ever trying to take away the dust of the poor.' In consequence of there not being fences in the East, landowners often encroach on each other's possessions."

PAPER REEDS, ערות *aroth*, (Isai. 19. 7;) Sept. *το αχι το χλωρον*. This word may signify generally the green river plants, of a reedy or rush-like form, which grow on the banks of streams and swampy places, but it is usually restricted to one particular plant, the *Cyperus papyrus*. This plant, from which was made the paper for which the Egyptians were not less famed than for the delicate texture of their linen, mostly grew in marshy land, or in shallow brooks, and ponds formed by the inundation of the Nile, in Lower Egypt, where much pains were bestowed on its cultivation. When the outer skin or bark is taken off, there are several films or inner pellicles, one within another; these, when separated from the stalk, were laid on a table, carefully matched and flatted together, and moistened with the water of the Nile, which, dissolving the glutinous juices of the plant, caused them to adhere closely together. They were afterwards pressed, and then dried in the sun, and thus were prepared sheets or leaves for writing upon in characters marked by a coloured liquid passing through a hollow reed. The best papyrus was used by the priests, and on this the sacred documents of Egypt were written. Many ancient books were written on papyrus, and those of the New Testament among the rest. At a later period, however, these sacred writings are found on skins. This was preferred for durability; and many decayed copies of the New Testament belonging to libraries were early transferred to parchment. Finally came paper, the name of which is derived from the Egyptian reed; but the materials of which it was fabricated were cotton and linen.

Papyri are frequently found in the mummy-cases of persons of wealth and distinction. Numerous specimens may be seen in the British Museum, and we may expect that ere long many of them may be deciphered. See Ark of Bulrushes.

PAPHOS, *Παφος*, the metropolis of the island of Cyprus, (Acts 13. 6,13,) was the residence of the Roman proconsul at the time of the Apostle Paul's visit. It was celebrated for the impure worship paid to Venus, the tutelar deity of the island. Here Elymas the sorcerer was struck blind, and St. Paul here converted Sergius the proconsul. While the Venetians were possessed of Cyprus, the place, under the name of Baffo, was the see of an archbishop, and a port of some importance, but twenty-five or thirty miserable huts are all that now remain of this once distinguished city.

PAPYRUS. See Paper Reeds.

PARABLE, *παραβολη*. A parable is an illustration, or allegorical instruction, founded on something real or apparent in nature or history, from which a moral is drawn, by comparing it with some other thing in which the persons addressed are more immediately concerned. The Hebrews call it משל *mashal*, and the Proverbs of Solomon are thus termed Mashalim, parables or proverbs. The word parable, however, is variously used in the Scriptures to denote a proverb or short saying, (Luke 4. 23;) a famous or received saying, (1Sam. 10. 12; Ezek. 18. 2;) a thing gravely spoken, and comprehending important matters in a few words, (Job 27. 1; Psalm 49. 4; 78. 2;) a thing darkly or figuratively expressed, (Ezek. 20. 49; Matt. 15. 15;) a visible type or emblem, representing something different from and beyond itself, (Heb. 9. 9;) a special instruction, (Luke 14. 7;) and a similitude or comparison. (Matt. 24. 32; Mark 3. 23.)

"Parable," according to Bishop Lowth, "is that kind of allegory which consists of a continued narration of a fictitious or accommodated event, applied to the illustration of some important truth. By the Greeks allegories were called *αιναι*, or apologues, and by the Romans *fabulæ*, or fables; and the writings of the Phrygian sage, or those composed in imitation of him, have acquired the greatest celebrity. Nor did Our Saviour himself disdain to adopt the same method of instruction; of whose parables it is doubtful whether they excel most in wisdom and utility, or in sweetness, elegance, and perspicuity. As the appellation of parable has been applied to his discourses of this kind, the term is now restricted from its former extensive signification to a more confined sense. This species of composition occurs very frequently in the prophetic poetry, and particularly in that of Ezekiel. The use of parables is of very great antiquity. In the early ages of the world, when the art of reasoning was little known, and the minds of men were not accustomed to nice and curious speculations, we find that the most ancient mode of instruction was by parable and fable. It has been well remarked by a talented writer, that 'Little reaches the understanding of the mass but through the medium of the senses. Their minds are not fitted for the reception of abstract truth. Dry argumentative instruction, therefore, is not proportioned to their capacity; the faculty by which a right conclusion is drawn, is in them the most defective; they rather feel strongly than judge accurately; and their feelings are awakened by the impression made on their senses.'"

In order to our forming a more certain judgment upon this subject, Bishop Lowth has briefly explained some of the primary qualities of the poetic parables; so that, by considering the general nature of them, we may decide more accurately on the merits of particular examples.

"It is the first excellence of a parable to turn upon an image well known and applicable to the subject, the meaning of which is clear and definite; for this circumstance will give it perspicuity, which is essential to every species of allegory. If the parables of the sacred prophets are examined by this rule, they will not be found deficient. They are in general founded upon such imagery as is frequently used and similarly applied by way of metaphor and comparison in the Hebrew poetry. Examples of this kind occur in the parable of the deceitful vineyard, (Isai. 5. 1-7;) and of the useless vine, (Ezek. 15.; 19. 10-14;) for under this imagery the ungrateful people of God are more than once described. (Ezek. 19. 1-9.) Moreover, the image must not only be apt and familiar, but it must also be elegant and beautiful in itself; since it is the purpose of a poetical parable not only to explain more perfectly some proposition, but frequently to give it some animation and splendour. As the imagery from natural objects is, in this respect, superior to all others, the parables of the sacred poets consist chiefly of this kind of imagery. It is also essential to the elegance of a parable that the imagery should not only be apt and beautiful, but that all its parts and appendages should be perspicuous and pertinent. Of all these excellencies there cannot be more perfect examples than the parables that have been just specified; to which we may add the well-known parable of Nathan, (2Sam. 12. 1-4,) as well as that of Jotham, (Judges 9. 7-15,) which appears to be the most ancient extant, and approaches somewhat nearer to the poetical form. It is also the criterion of a parable that it be consistent throughout, and that the literal be never confounded with the figurative sense; and in this respect it materially differs from that species of allegory called the continued metaphor. (Isai. 5. 1-7.)"

Herder observes, "What the historians of European nations propose in aphorisms, the Orientals clothe in the dress of fiction or fable. The tyrant who took from them their freedom of speech must at least leave them their fables, their proverbs, their wild and romantic tales. These not only commended themselves to the minds of the common people, but sometimes ventured, in humble guise, to approach the ear of the monarch. Thus Nathan related to David a little story of the one ewe-lamb of the poor man. Thus, too, Isaiah sung to his well-beloved, the people, a fabulous song of another beloved, the sentiment of which is simply that the former is an unfruitful and unprofitable vineyard, which the latter, the lord of the vineyard, threatens with immediate destruction. The prophets paint symbols upon the wall, or themselves become symbols, living fables, and when curiosity prompted the inquiry, What is this? What does this witless figure mean? the prophet explained its pregnant import."

The parables of Our blessed Lord far excel the most celebrated fables of antiquity in clearness and perspicuity, which made them remarkably fit for the instruction of the ignorant and prejudiced, for whom they were originally designed. Our Saviour's images and allusions are not only taken from nature, but especially from those objects and occurrences which are most familiar to our observation and experience. It requires no laborious search, no stretch of imagination, to discover his meaning. Such of his parables indeed as predicted the nature and progress of the Gospel dispensation, and the opposition it would meet with from the folly of mankind, were purposely left to be explained by the events to which they refer, and with which they so exactly correspond, that their meaning soon became plain and obvious to all. It is, moreover, particularly worthy of observation, that the moral instructions conveyed by the parables of the Gospel are of the most important nature, and essential to our duty and best interests. They do not serve merely to amuse the imagination, but to enlighten the understanding, and to purify the heart. They aim at no less an object than the happiness of mankind in a future and eternal state. The doctrines of the soul's immortality, and a future judgment, are the groundwork of Our Lord's parables; and to illustrate and confirm these fundamenial principles is their main and leading design. They all terminate in this point, and describe the awful scenes of eternity, and the interesting consequences of that trial, in a language which though simple and unadorned, is yet amazingly striking and impressive.

The parables of Our Lord were likewise admirably adapted to the time when, the place in which, and the persons to whom, they were delivered; while they were also fitted for the general instruction of mankind in all ages. Dr. Lightfoot and others have shown that Jesus often borrowed proverbs and phrases from the Jews. But an inspired teacher would hardly propose whole parables that were in common use for his own; nor does it appear that any one used the parables of Christ before his time; for those which are alleged out of the Talmudical or other Jewish writers, were all penned some ages after his birth. For example, the parable of the householder and the labourers, which is extant in the Jerusalem Gemara, was written an age and a half at least after the destructien of the Temple. It is more probable, therefore, that it was written in imitation of Christ, than borrowed from any ancient tradition. The same may be said of many others, as Matthew 18. 17, out of the book of Musar; and of another parable like that (Matt. 25. 1,) of the ten virgins. If Jesus had borrowed whole parables or discourses, it would scarcely have been remarked so often that he spoke as one who had authority, and not as the Scribes; nor would the extraordinary wisdom of his instructions have so much astonished his auditors, and the Scribes and Pharisees would have been glad to have exposed him by proclaiming to the people that he was indebted to the Rabbis for what gained him the reputation of superior sagacity.

Dr. Gray observes, "It is a singular excellency in the Gospel parables that though they were for the most part occasional, and wisely adapted by Our Saviour to the characters and circumstances of the persons to whom they were originally addressed, yet they contain most wholesome instructions and admonitions for all ages of the world, and for every future period of the Church. In short, all the parables of Christ are beautiful; the truest delineation of human manners, embellished with all those graces which an unaffected simplicity of diction is able to bestow, graces beyond the reach of the most elaborate artifice of composition. But two out of the number shine among the rest with unrivalled splendour; and we may safely challenge the genius of antiquity to produce from all its stores of elegance and beauty, such specimens of pathetic unlaboured description, as the parables of the prodigal son and the good Samaritan."

PARACLETE, *παρακλητος*. (John 14. 16,26; 15. 26; 16. 7.) This word signifies generally a consoler, a comforter; but is by the Evangelist applied to the Holy Spirit as bestowing spiritual aid and consolation. See Holy Ghost.

PARADISE, פרדס *paridis*. The word *paridis* occurs in Nehemiah 2. 8; Solomon's Song 4. 13; Ecclesiastes 2. 5; and in these passages it is rendered in the Septuagint *παραδεισος*, and in our version "forest," and "orchard." It denotes a park, inclosure, or garden, particularly one belonging to the king, and from the beauty and desirableness of such places, the word in its Greek form is, in the New Testament, used to denote the state of the souls of the faithful between death and the resurrection; where, like Adam in Eden, they are admitted to immediate communion with God, or to a participation of the tree of life which is in the midst of the Paradise of God. (Luke 23. 43; Rev. 2. 7.) To denote the same state, the Jews sometimes used the phrase "Abraham's bosom," a metaphor borrowed from the manner in which they reclined at meals. (Luke 16. 22.) Of this blessed state the Apostle Paul had a foretaste. (2Cor. 12. 2,4.) He states that he was caught up to the third heaven, that he might contemplate that scene of supreme felicity which awaits the just after the resurrection. Origen says, "If Paul saw such unutterable things, even though afterwards to descend from the third heaven, how many more, and how much greater shall we know, when, having followed Jesus, and taken up his cross, we shall be admitted into the blessed state above, never more to quit it."

There is a distinction, it seems, to be made between Paradise and Heaven. The enjoyment of Paradise is confined to the intermediate state; that of heaven is necessarily deferred till the creation of the new heaven and new earth, wherein dwelleth righteousness.

PARAN, פארן (Numb. 10. 12; Deut. 1. 19.) The desert of Paran, which the children of Israel entered after leaving Mount Sinai, and where thirty-eight of their forty years' wandering were spent, in the latter of these passages designated a "great and terrible wilderness," extended from Mount Sinai on the south, to the southern border of the land of Canaan; having the desert of Shur with its subdivisions, the deserts of Etham and Sin, on the west, and the eastern branch of the Red Sea, the desert of Zin and Mount Seir on the east. Mr. Carne represents the desert of Paran as being "in many parts intersected by numerous ravines and glens, and broken by lofty barriers. Among these, the noble mountain of Paran with its enormous precipices, is only a long day's journey distant, and always in sight from the neighbourhood: it is capable of ascent only on the farthest side, and that not without difficulty. Around its base are flat plains of sand, well adapted to large encampments." Burckhardt represents this desert, which he entered from that of Zin, or valley of El-Araba, about the parallel of Suez, as a dreary expanse of calcareous soil covered with black flints.

PARAPHRASES. See Targums.

PARASCHIOTH, a division of the Law into portions answering to the Lessons of our Church. (See Bible.) The Jews began the course of reading these paraschioth in their synagogues the first Sabbath after the Feast of Tabernacles; or rather, indeed, on the Sabbath-day before that, for when they finished the last course of reading, they also made a beginning of the new course, in order, as the Rabbins say, that the devil might not accuse them to God of being weary of reading his Law.

PARCHMENTS, *μεμβρανας*. (2Tim. 4. 13.) The Apostle Paul in this passage directs Timothy to bring with him to Rome, whither he charges him to repair speedily, certain things, "but especially the parchments;" what these parchments were to which so much importance seems to be attached, can only at this time be matter of mere conjecture. Parchment, said to have been invented as a substitute for the papyrus of Egypt, the exportation of which was prohibited for a time by one of the Ptolemies, gradually supplanted it in foreign countries, and came at length to be almost exclusively employed for legal and other works where permanency was desirable, but the comparative cheapness of papyrus, although accompanied by a less degree of durability, long maintained it in common use. See Writing and Writing Materials.

PARE HER NAILS. This expression occurs in Deuteronomy 21. 12, in reference to female captives taken in war: "Thou shalt bring her home to thine house, and she shall shave her head and pare her nails." The margin has "or suffer to grow," which is, as Roberts observes, "I doubt not the true meaning. This woman was a prisoner of war, and was about to become the wife of the man who had taken her captive. Having thus been taken from her native land, having had to leave her earliest and dearest connexions, and now to become the wife of a foreigner, and an enemy, she would naturally be overwhelmed with grief. To acquire a better view of her state, let any woman consider herself in similar circumstances. She accompanies her husband or father, to the battle; the enemy becomes victorious, and she is carried off by the hand of a ruthless stranger. Poignant, indeed, would be the sorrow of her mind. The poor captive was to 'shave her head' in token of her distress, which is a custom in the East to this day. A son on the death of his father, or a woman on the decease of her husband, has the head shaved in token of sorrow. To shave the head, is also a punishment inflicted on females for certain crimes. The fair captive, then, as a sign of her misery, was to shave her head, because her father or mother was among the slain, or in consequence of having become a prisoner of war. It showed her sorrow; and was a token of her submission. But this poor woman was to suffer her nails to grow, as an additional emblem of her distress. That it does not mean she was to pare her nails, as the text has it, is established by the custom of the East, of allowing them to grow when in sorrow. The marginal reading, therefore, would have been much better for the text. When people are performing penance, or are in captivity, or disgrace, or prison, or are devotees, they suffer their nails to grow; and some may be seen, as were those of the monarch of Babylon in his sorrow, 'like birds' claws,' literally, folding round the ends of the fingers, or shooting through the backs of their hands."

PARENTS, a name appropriated to immediate progenitors, as father and mother, whose duties towards their offspring are plainly set forth in the Scriptures. The duties of parents to children relate to their health, their maintenance, their education, and morals. As to their maintenance, it is the duty of parents to provide everything for them that is necessary until they are capable of providing for themselves. They, therefore, who live in habits of idleness, desert their families, or by their negligent conduct reduce them to a state of indigence and distress, are violating the law of nature and of Revelation. (1Tim. 5. 8.)

In respect to their education and morals great care should be taken. As it relates to the present life, habits of application, prudence, labour, justice, contentment, temperance, truth, benevolence, &c., should be formed. Their capacities, age, temper, strength, inclination should be consulted, and advice given suitable to these. As it relates to a future life, their minds should be informed as to the being of God, his perfections, glory, and the method of salvation by Jesus Christ. They should be catechised; allured to a cheerful attendance on Divine worship; instructed in the Scriptures; kept from bad company; prayed with and for; and above all, a good example set them. (Prov. 22. 6; Eph. 6. 1,2.)

Under the Mosaic law, the cursing of parents, that is, not only the imprecation of evil on them, but probably also all rude and reproachful language towards them, was punished with death, (Exod. 21. 17; Levit. 20. 9;) as was likewise the striking of them. (Exod. 21. 15.) An example of the crime of cursing a parent, which is fully in point, is given by Our Lord in Matthew 15. 4-6, or Mark 7. 9-12; "where," says Michaëlis, "he upbraids the Pharisees with their giving, from deference to human traditions and doctrines, such an exposition of the Divine law, as converted an action which by the law of Moses would have been punished with death, into a vow, both obligatory and acceptable in the sight of God. It seems, that it was then not uncommon for an undutiful and degenerate son, who wanted to be rid of the burden of supporting his parents, and in his wrath to turn them adrift upon the wide world, to say to his father or mother, Korban, or Be that Korban (consecrated) which I should appropriate to thy support; that is, Everything wherewith I might ever aid or serve thee, and of course, everything which I ought to devote to thy relief, in the days of helpless old age, I here vow unto God. A most abominable vow indeed, and yet some of the Pharisees pronounced on such vows this strange decision; that they were absolutely obligatory, and that the son who uttered such words was bound to abstain from contributing in the smallest article to the use of his parents, because everything that should have been so appropriated had become consecrated to God, and could no longer be applied to their use, without sacrilege and a breach of his vow. But on this exposition, Christ not only remarked, that it abrogated the fifth commandment, but he likewise added as a counter doctrine, that Moses, their own legislator, had expressly declared, that the man who cursed father or mother deserved to die." See Corban.

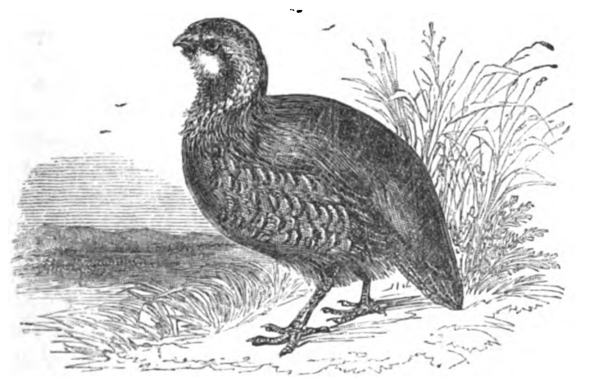
PARLOUR, עלית *aleyath.* (Judges 3. 20.) The words in the original, thus rendered, imply "an upper chamber of coolness," no doubt such as are still found in the mansions and gardens of the East, to which the owner retires to enjoy a purer air and more extensive prospects than any other part of his dwelling commands, and where he usually takes his siesta during the heat of the day. It is kept as a strictly private apartment; no one entering it but such as are specially invited. See House.

PARMENAS, *Παρμενας*, is mentioned as one of the first deacons of the Church of Jerusalem. (Acts 6. 5.) From his name he would appear to have been one of the Hellenistic Jews, and he is claimed as a bishop and a saint by the Greek church, but nothing certain is known about him.

PARTHIANS, *Παρθοι.* These are mentioned in connection with the Medes, among the devout men who were at Jerusalem when the Holy Ghost descended on the Apostle. (Acts 2. 9.) The country from which they came, Parthia, was situated with Media on the west, Hyrcania on the north, Aria or Ariana on the east, and the desert of Carmania or Kerman on the south, and corresponds to the modern provinces of Khorasan and Irak, on the south of the Caspian Sea.

The Parthians were celebrated for their mode of fighting by flight and shooting their arrows backwards. Their empire subsisted for about four hundred years, and disputed the dominion of the East with the Romans. See Persia.

PARTRIDGE, קרא *koria.* (1Sam. 26. 20; Jerem. 17. 11;) *περδιξ*, (Ecclus. 11. 31.) There are four species of Tetrao numerous in Palestine; the francoline (*Tetrao francolinus*), the katta (*T. al chata*), the red-legged or Barbary partridge (*T. petrosus*), and the Greek partridge (*T. sexatilis*). The francoline is about the size of the partridge, and feeds on seeds and insects; the flesh is highly esteemed in some Asiatic countries. The kattas abound in the stony districts of the country beyond Jordan. Burckhardt frequently mentions them. Near Boszra, he says, "The quantity of kattas here are beyond description; the whole plain seemed sometimes to rise; and far off in the air they were seen like large moving clouds." According to Russell these birds are found at all seasons, but they are most numerous in the months of May and June. The Turks are very fond of this bird, but by the Franks in Syria the flesh is esteemed black, hard, and dry. The red-legged partridge is common in Palestine. Monro shot one in the plains of Philistia, and states, that in plumage it resembled the red-legged partridge of France, but was nearly twice the size, being little less than a hen pheasant. Burckhardt mentions this bird as a powerful runner. Monro shot another in the neighbourhood of Jerusalem; it was perched on a stone, and differed in no respect in size from that he shot the day before, and the only variation in the plumage was observable on the breast, which was marked with regular black bars instead of chestnut-coloured spots, "but it is considered to be a different species by Linnæus, and called *Tetrao sexatilis*. The Barbary and Greek partridges are probably both their representatives, as both are red-legged." In his route from Wady Musa to Hebron, (June 4,) Professor Robinson remarks, "Here and on our way great numbers of the bird called kutâ by the Arabs, a large species of partridge, were flying about very low in all directions; our Egyptian servants, being used only to water-fowl, mistook them for ducks, and fired among them repeatedly, though without success. This species of bird has often been supposed to be the quails that came up and covered the camp of the Israelites; but there seems to be no other ground for this opinion, than their present abundance in regions not very remote from the route of that people."



The Barbary Partridge.

Professor Paxton observes, "We find only two allusions to the partridge in the Holy Scriptures. The first occurs in the history of David, where he expostulates with Saul concerning his unjust and foolish pursuit: 'The king of Israel is come out to seek a flea, as when one doth hunt a partridge on the mountains.' The other is in the prophecies of Jeremiah: 'As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool.' Bochart, indeed, denies that koria signifies the partridge; he thinks the woodcock is intended, because the koria of which David speaks in the first quotation is a mountain bird. But that excellent writer did not recollect that a species of partridge actually inhabits the mountains, and by consequence his argument is of no force. Nor is the opinion of others more tenable, that the koria hatches the eggs of a stranger, because Jeremiah observes, 'she sitteth on eggs, and hatcheth them not;' for the passage only means, that the partridge often fails in her attempts to bring forth her young. To such disappointments she is greatly exposed from the position of her nest on the ground, where her eggs are often spoiled by the wet, or crushed by the foot. The manner in which the Arabs hunt the partridge and other birds, affords an excellent comment on the complaint of David to his cruel and unrelenting sovereign; for observing that they become languid and fatigued after they have hastily been put up two or three times, they immediately run in upon them and knock them down with their bludgeons. It was precisely in this manner that Saul hunted David; he came suddenly upon him, and from time to time drove him from his hiding-place, hoping at last to make him weary of life, and find an opportunity of effecting his destruction. When the prophet says, 'the partridge sitteth on eggs, and hatcheth them not,' the male seems to be understood; because both verbs are masculine, and the verb *yalad*, in the masculine gender, cannot signify to lay eggs. 'The red partridges of France,' says Buffon, 'appear to differ from the red partridges of Egypt; because the Egyptian priests chose for the emblem of a well regulated family, two partridges, the one male, and the other female, sitting a-brooding together;' and by the text in Jeremiah, it seems that in Judea the male partridge sat as well as the female. But while the incubation of other birds which are by no means so attentive, is generally crowned with success, the hopes of the partridge are frequently disappointed by circumstances already noticed, which she can neither see nor prevent."

PARVAIM, פרוים occurs in 2Chronicles 3. 6, as the name of a country abounding in gold. Bochart conjectures, but without sufficient authority, that it is same with אוֹפִיר *Ophir.*

PASHUR, פשׁחור Sept. *Φαισουρ*, the name of a priest and overseer of the Temple in the time of Jeremiah. (ch. 20. 3; 38. 1.)

PASSOVER, פסח *Pasach*, *Πασχα.* This is the name of the festival in which the paschal lamb was offered, according to Exodus 12. 27, in commemoration of God's sparing the first-born of the Israelites in Egypt. This festival was also called *εορτη των αζυμων*, "The feast of unleavened bread," (Luke 22. 1;) *ημεραι των αζυμων*, "The days of unleavened bread," (Acts 12.3;) and *τα αζυμα*, "unleavened bread," (Mark 14. 1,) because it was unlawful to eat any other bread during the seven days the feast lasted. The name was also, by a metonymy, given to the lamb that was killed on the first day of this feast, (Ezra 6. 20; Matt. 26. 17,) whence the expressions, to eat the passover, (Mark 14. 12, 14,) and to sacrifice the passover. (1Cor. 5. 7.) Hence St. Paul calls Jesus Christ our Passover, that is, our true paschal lamb.

The history of this most solemn of all the Jewish festivals is related at length in the twelfth chapter of the Book of Exodus, from which we select the following verses as explanatory of its celebration:—

"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one-and-twentieth day of the month at even." (v. 18.)

"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." (v. 15.) "They shall eat the flesh [of the lamb] in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it." (v. 8.) "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat in haste." (v. 11.) "Ye shall take a bunch of hyssop, and dip it in the blood [of the slain lamb] that is in the basin." (v. 22.)

"And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." (v. 26,27.)

It was ordained that the month of the coming out of Egypt (Nisan) was to be the first month of the sacred or ecclesiastical year; and on the fourteenth day of this month, between the two evenings, that is, between the sun's decline and its setting, or rather, according to our reckoning, between three o'clock in the afternoon and six in the evening, at the equinox, they were to kill the paschal lamb, and to abstain from leavened bread. The day following, being the fifteenth, reckoned from six o'clock of the preceding evening, was the great feast of the passover, which continued seven days, but only the first and seventh days were peculiarly solemn. The slain lamb was to be without defect, a male, and of that year; if no lamb could be found, they might take a kid. They killed a lamb or kid in each family; and if the number of the family was not sufficient to eat the lamb, they might associate two families together. With the blood of the lamb they sprinkled the door-posts and lintel of every house, that the destroying angel, at the sight of the blood, might pass over them. They were to eat the lamb the same night, roasted, with unleavened bread and a salad of bitter herbs. It was forbidden to eat any part of it raw or boiled; nor were they to break a bone, but it was to be eaten entire. If anything remained to the day following, it was to be thrown into the fire. (Exod. 12. 46; Numb. 9. 12.) Those who ate it, were to be in the posture of travellers, having their loins girt, shoes on their feet, staves in their hands, and eating in haste; this last part of the ceremony was but little observed after the night when they came out of Egypt. During the whole eight days of the passover, no leavened bread was to be used; and the obligation of keeping the passover was so strict, that whoever should neglect it was condemned to death. (Numb. 9. 13.) But if any persons were prevented from arriving at Jerusalem in time for the feast, either by any uncleanness contracted by touching a dead body, or by the length of the journey, he was allowed to defer his celebration of the passover until the fourteenth day of the following month, in the evening. (Numb. 9. 10-12.) As differences or mistakes might very easily arise from their manner of determining the new moon, (see MONTH; MOON,) there must always have been danger of discrepancy as to the precise time of commencing the passover. Such a discordance might easily arise between the rival and hostile sects of the Pharisees and Sadducees; and such a difference, it has been conjectured, did exist at the time that Our Lord celebrated the passover with his disciples, one whole day before the Pharisees offered their paschal sacrifice. Sacrifices peculiar to this festival were to be offered every day during its continuance; but the first and last days were to be sanctified above all the rest, by abstaining from servile labour, and holding a sacred convocation. (Exod. 12. 16; Levit. 23. 7,8.)

On the tenth day of the month Abib, the master of a family separated a ram or a goat of a year old, (Exod. 12. 1-6,) which he slew on the fourteenth day, between the two evenings, before the altar. (Deut. 16. 2,5,6.) The priest sprinkled the blood upon the bottom of the altar; but in Egypt, when the event occurred which was the origin of the passover, the blood was sprinkled on the post of the door. (Exod. 12. 7.) The ram or the kid, which was properly called פסח *pasach*, *πασχα*, or protection, was roasted whole with two spits thrust through it, the one lengthwise, the other transversely, crossing the longitudinal one near the fore legs; so that the animal was in a manner crucified. Thus roasted, it was served up with a salad of bitter herbs, מררים *mirarim*. The ceremonies practised at the eating of the paschal supper were nearly the same as those observed by the Jews at the present day, and which are related in their books. These ceremonies were exemplified in part in the last supper of Our Saviour, where mention is made of blessing the bread and wine, which is likewise prescribed in their books. (Matt. 26. 26.) No sacrifices being permitted out of the land of Judea, the dispersion of the Jews has necessarily caused an alteration in this part of the commemoration; but as there was no occasion to make any change in any other part, there is at least strong reason to believe, from the narratives in the Gospels, that in the days when Our Lord partook of it, the mode was the same as that now in use among the Jews in England. This we shall therefore proceed to describe.

The word חמץ *hhamitz*, has properly a wider signification than is generally attached to that of "leaven," by which it is rendered in our authorized version. Hhamitz signifies the fermentation of corn in any shape, and applies to beer, and to all spirituous liquors distilled from corn. While, therefore, there are four days in passover week on which business may be done, being as it were only half-holydays, a Jewish distiller or brewer must suspend his business during the whole time. About the time of harvest, the pious Jews, who keep a watchful eye over their less scrupulous brethren, go often into the fields to watch the first ripe wheat; and no expense is spared to get in a sufficient quantity as quickly as possible, wherewith to bake the unleavened bread the ensuing spring. This is carefully kept in a dry place, lest any moisture should fall upon it and cause fermentation. About three months before Easter, the Jews in different towns hire a mill, for which the Gentile proprietors generally make them pay a large sum of money. They take a whole week to clean it, so that the least mark of the old flour is not to be seen, and then have their own wheat ground. The flour is sold at the rate of fourpence per pound to certain bakers, who are to bake it when made into cakes, and as these cakes are expensive, (costing six-pence or seven-pence per pound,) the poor are supplied with them by the charity of the rich. It is considered that eight pounds' weight are quite sufficient for each grown person. Every Jew who has a seat in the synagogue, whatever the amount of his seat-rent may be, pays two shillings in the pound as a tax towards the passover cakes, and about six weeks before the passover a box is placed at the entrance of the synagogue, when every Jew who has it not in his power to procure passover cakes for himself, signifies by a note the number of his household, and they are provided for him out of these funds. Upon an average, the weight of cakes given by one London synagogue alone is from fifty to sixty thousand pounds.

When the time of the feast draws near, the bakers' ovens are heated several times before they consider that the "old leaven is purged out." The poor Jews and Jewesses are then employed in kneading and rolling out the cakes as quickly as they can; and if there are not poor Jews enough in the place to do the whole work, the richer ones share in this pious labour. The cakes are made of flour and water only, without either yeast or salt; and the dough is not left for a moment without watching it, for fear it should rise or leaven.

On the evening before Passover eve, the master of every family searches the different apartments of his house for leavened bread after the following manner. Being lighted with a small wax candle, takes a wisk in one hand and a wooden spoon in the other, and goes into every room gathering all the leaven lying in his way. As soon as he comes to the first piece of leavened bread, he says, "Blessed art thou, O Lord, our God, King of the universe, who hath sanctified us with his commandments, and commanded us to clear away the leaven."

While he is gathering the pieces of bread which are laid before him, he does not speak, after saying the above blessing, but having finished gathering, he says as follows:—"All the leavened or leavening that is in my possession, that I have not seen, and which I have not removed, shall be null, and accounted as the dust of the earth."

Then he ties the spoon and the candle in a piece of linen rag, with all the leaven that has been gathered, which are kept until the next morning (which is the morning of Passover eve), and they are then burnt, when the following is said:—"All the leavened or leavening that is in my possession, that I have seen, and which I have not seen; which I have removed, and that which I have not removed, shall be null, and accounted as the dust of the earth."

On the fourteenth day of the first month, Nisan, the first-born son of every family fasts; because that the first-born in Egypt were smitten that night. If the first-born son is not eleven years old, his father fasts for him. If his father be dead, his mother fasts. If the eve of the Passover happens on the Sabbath, the search is made on the eve of the thirteenth, that is, on Thursday evening, and the leaven burnt on the Friday before noon; and every utensil used for leaven is removed on the Friday before the Sabbath commences, reserving only two meals for the Sabbath. After breakfast, on the Sabbath, they must shake out the cloth on which they have eaten, and put away the utensils with those not to be used on the festival. The solemn evening having come, the master of the house, on their return from the synagogue, sits down at the head of the table, the whole family, including the Jewish servants, being assembled round it. The table is covered with a white cloth; in the middle of the table stands a large dish, covered with a napkin; on the napkin is laid a large Passover cake, marked with three notches, which cake is called ישראל Israelite; the cake is covered with a napkin, and on the napkin is laid a second cake, with two notches in it, which cake is called לוי Levite; this cake is covered with a napkin, and on the napkin is laid a third cake, with one notch, which is called כהן Cohen, a priest; this cake is likewise covered with a napkin, on which stands a plate, and in the plate there is the shank-bone of a shoulder of lamb, with a small quantity of meat on it, which is burnt quite brown on the fire. A small quantity of raw chervil, a cup with salt water, an egg roasted hard in hot ashes, that it may not be broken, a stick of horse-radish, with the green top to it, a couple of round balls about the size of a pigeon's egg, made of bitter almonds pounded with apples, &c., worked up to the consistence of lime, in remembrance of the lime in which their fathers worked in Egypt. Each individual at table is provided with a glass or small cup for wine, which is filled four times in the course of the service, called כוסות ארבע *arba cosoth*, the four cups. Among the older and more devout Jews, it is customary for the master of the family to sit exactly in the manner prescribed in the Book of Exodus, with his loins girt, his staff in his hand, and shoes on his feet.

The service commences by the repetition of several blessings; and then they drink the first cup of wine, called the wine of the sanctification. The master of the house then dips some of the bitter herbs in vinegar, and gives a small portion to each one at table. He next breaks the middle cake, leaves one half in the dish, and hides the other until after supper. The Jews do not profess to know with certainty what this hidden part signifies; but the common belief is, that it is in commemoration of the hidden manna. They then lay hold of the dish containing the passover cakes, and the bitter herbs, and say, "Lo! this is as the bread of affliction, which our ancestors ate in the land of Egypt; let all those who are hungry, come and eat thereof, and all who are needy, come and celebrate our passover. At this time we are here; next year we hope to be in the land of Israel. Now we are servants; next year we hope to be free children."

The youngest in the company then asks, "Wherefore differs this night from all other nights? other nights we eat leavened or unleavened bread, this night we eat only unleavened; all other nights we eat any sort of herbs, but this night only bitter herbs; other nights we do not dip even once, but this night twice; all other nights we eat either sitting or leaning, but this night we all lean?" To which the rest reply, "Because we were slaves unto Pharaoh in Egypt, and the Lord our God brought us forth from thence, with a strong hand and stretched-out arm; had not He, blessed be his holy name! brought our ancestors forth from Egypt, verily we, our children, and our children's children, would have been slaves to Pharaoh in Egypt; for even if we were all wise, all men of knowledge, all aged or understanding in the law of God, it is commanded us, that we shall declare of the redemption of Egypt; and every one who discourses of the redemption is praiseworthy."

They then proceed to rehearse God's mighty acts of deliverance towards their fathers; the head of the family reading or repeating, the rest making responses. When this is finished, the unleavened bread is shown to all, as a mark of their freedom, and a portion of it is received and eaten by each. They again eat bitter herbs, dipped in the mixture that represents the lime. This concludes the first and greater part of the service. Supper is then placed on table, and is a meal of social rejoicing.

The supper being ended, two large cups are filled with wine. One of these is taken by the master of the house, and a blessing pronounced. This blessing refers very distinctly to the time of Messiah's reign: "Oh! most Merciful! make us to inherit the day when all shall be Sabbath; and we shall rest in life for ever; oh! most Merciful, cause us to be the inheritors of the day when all shall be good; oh! most Merciful, make us worthy to see the days of the Messiah, and life in the world to come; may He who exalteth the salvation of his king, and showeth mercy to his anointed, to David and his seed for evermore, who causes peace to exist in the heavens, cause his peace to be upon us, and upon all Israel. Amen." After this blessing, the head of the family gives the cup to all those sitting around. He then brings forth the hidden cake, and distributes a piece to each. The second cup of wine, called Elijah's cup, is then placed before him, the door is opened, and a solemn pause of expectation ensues. It is at this moment that the Jews expect the coming of Elijah will take place, to announce the glad tidings that the Messiah is at hand. Of this cup of Elijah no one partakes, but it is looked upon as sanctified. The ceremony concludes by singing the hymn of "Lord, build thy temple speedily;" at the end of which all present say, "This year we are here; may we be next year in Jerusalem!"

The passover has been celebrated by the Jews without intermission since their return from the Babylonish captivity; and it is probable the mode has never been changed in any other way than by the addition or substitution of different prayers, suited to their state of dispersion, which are to be met with in all the various services, as well as allusions to the sayings of certain eminent men, the date of which is of course not difficult to ascertain. It is therefore most probable that Our Lord and his disciples, in all the ceremonial part, commemorated it in the same manner as the Jews now do. The custom of dipping the bitter herbs appears to correspond with Christ's words: "He that dippeth with me in the dish;" "He to whom I shall give a sop when I have dipped it." In reading the narratives of the four Evangelists, we must bear in mind they were written by Jews, and that those for whom they were first written were either Jews or the disciples of Jews; none of them, therefore, enter into any detailed account of the services of that evening, but simply allude to them as matters well known. We are not therefore to be surprised that the two cups are not mentioned in all the narratives, but to regard the notice of them by St. Luke as sufficient evidence that they were used. In chapter 22. 17, it is said, "He took the cup, and gave thanks, and said, Take this, and divide it among yourselves;" and in verse 20, "Likewise also the cup after supper, saying, This cup is the New Testament in my blood." The breaking of the bread being mentioned in connexion with this cup, gives every reason to suppose that it was the hidden cake which Our Lord used for this purpose, and which is generally considered commemorative of the hidden manna. It is very probable that this might have been introduced during the time of the second Temple; the pot with the manna not being there. Our Lord said to them at a former period, "Your fathers did eat manna in the wilderness, and are dead: he that eateth of me shall never die. The bread that I will give is my flesh, which I will give for the life of the world."

It has been seen that the last supper of Our Lord was not held on the great day of the passover, and hence a difference of opinion has arisen as to the real character of that repast. In the Western churches, the more general opinion is, that the Saviour, in his last supper, ate the passover supper; though some suppose that he anticipated the usual time by a day,—that is, they suppose that he followed in this instance the practice of the Sadducees, who calculated the return of the new moon astronomically, which would bring this festival a day earlier than it would otherwise happen; this opinion Professor Jahn has shown to be inadmissible, adding, that all the arrangements of a religious nature which had any reference to the Temple, were made in accordance with the opinions that prevailed among the Pharisees; and besides the discourse in Matthew 26. 1-19; Mark 14. 12-18; Luke 22. 7-14, is concerning the customary day of the passover. The Greek church, on the contrary, contend that the last supper of Our Saviour was not the paschal supper, and that in instituting the Eucharist, he made use of leavened bread.

Some individuals of the Western churches agree in this opinion, excepting that they suppose unleavened bread to have been used on the evening of the 13th day of the month Abib, and that consequently the Saviour, in instituting the Eucharist on that evening, made use of bread of that kind.

With regard to the mystical signification of the passover, we know generally from St. Paul, (1Cor. 5. 7,) who calls Jesus Christ our passover, that this Jewish rite had a typical reference to Him; but concerning the points of resemblance between the type and antitype, divines are not agreed. Godwin, in his *Moses and Aaron*, has enumerated thirteen points of coincidence; Dr. Lightfoot, seventeen; and Keach, nineteen. We may, however, certainly learn that the person of Christ was typified by the paschal lamb. The animal sacrificed at the passover was to be a lamb without blemish; (Exod. 12. 5;) Christ is styled the Lamb of God, which taketh away the sin of the world, (John 1. 29,36;) a lamb without blemish and without spot. (1Peter 1. 19.) The paschal lamb was to be one of the flock; Christ the Word, who was made flesh and dwelt among us, (John 1. 14,) was taken from the midst of the people, being in all things made like unto his brethren. (Heb. 2. 17.)

Some of the fruits of Christ's death also were typified by the sacrifice of the paschal lamb; such as protection and salvation by his blood, of which the sprinkling of the door-posts with the blood of the lamb, and the safety which the Israelites by that means enjoyed from the plague that spread through all the families of the Egyptians, was a designed emblem. In allusion to the type, the blood of Christ is called the blood of sprinkling. (1Peter 1. 2; Heb. 12. 24.) Immediately upon the Israelites eating the first passover, they were delivered from their Egyptian slavery, and restored to full liberty; and such is the fruit of the death of Christ, in a spiritual and much nobler sense, to all that believe in Him; for He hath thereby "obtained eternal redemption for us," and "brought us into the glorious liberty of the children of God." (Rom. 8. 21; Heb. 9. 12.) The paschal lamb was ordered to be slain, and the blood was directed to be sprinkled upon the lintel and door-posts of each dwelling occupied by God's chosen people; that when the angel smote the Egyptians, he might pass over the houses of the Israelites, and leave them secure from danger; in a similar manner, by the blood of Christ alone, shed for many for the remission of sins, can the impending wrath of heaven be averted from sinful man. "Before the blood of Our Lord," says a modern divine, "was sprinkled upon his church, we stood (as it were) without, exposed, like the Egyptians, to the vengeance of a justly incensed God; but now his precious blood-shedding, like the sprinkled blood of the paschal lamb, is our safety and defence, so that the anger of Jehovah may pass over us. The death of the paschal lamb was for the deliverance of the Levitical church; yet, if any negligent or unbelieving availed not himself of the proffered refuge, he perished undistinguished with the Egyptians; thus, likewise, the death of the Lamb of God was for the deliverance of the Christian church; but if any one claims to be a Christian in name, while yet he renounces the doctrine of pardon and acceptance through the sprinkled blood of the Messiah, he thus places himself without the doors of the church, and will be strictly judged according to his works, by a law which pronounces that man accursed who observes not with undeviating punctuality all the commandments which it has enjoined. (Gal. 3. 10.) From the creation to the day of judgment, there have been and are, no more than two covenants; that of works and that of grace. Under the one or the other of these compacts, every man must arrange himself."

PASTIMES. See Recreations; Sports.

PASTOR, רעי *roe*, from רעה *roeh*, a shepherd. (Jerem. 12. 10.) Beside this literal sense, the word pastor is employed figuratively in the Scriptures, in somewhat the same way as it is now used to denote a stated minister appointed to watch over and instruct a congregation.

In illustration of the passage in Jeremiah, where it is said, "Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness," Keith remarks, "Besides successive invasions by foreign nations, and the systematic spoliation exercised by a despotic government, other causes have conspired to perpetuate the desolation of Judæa, and to render abortive the substance that is in it. Among these has chiefly to be numbered its being literally trodden under foot by many pastors. Volney devotes a chapter of fifty pages in length to a description, as he entitles it, 'Of the pastoral, or wandering tribes of Syria,' chiefly of the Bedouin Arabs, by whom especially Judæa is incessantly traversed. 'The pachalics of Aleppo and Damascus may be computed to contain about thirty thousand wandering Turkmen (Turcomans). All their property consists in cattle.' In the same pachalics the number of the Kurds 'exceed twenty thousand tents and huts,' or an equal number of armed men. 'The Kurds are almost everywhere looked upon as robbers. Like the Turkmen, these Kurds are pastors and wanderers. A third wandering people in Syria are the Bedouin Arabs.' 'It often happens that even individuals turn robbers, in order to withdraw themselves from the laws, or from tyranny, unite and form a little camp, which maintain themselves by arms, and, increasing, become new hordes and new tribes. We may pronounce that in cultivable countries, the wandering life originates in the injustice or want of feeling in the government; and that the sedentary and the cultivating state is that to which mankind is most naturally inclined.' It is evident that agriculture must be very precarious in such a country, and that under a government like that of the Turks it is safer to lead a wandering life than to choose a settled habitation, and rely for subsistence on agriculture. The Turkman, the Kurds, and the Bedouins have no fixed habitations, but keep perpetually wandering with their tents and herds, in limited districts, of which they look upon themselves as the proprietors. The Arabs spread themselves over the whole frontier of Syria and even the plains of Palestine. Thus contrary to their natural inclination, the peasants, often forced to abandon a settled life, and pastoral tribes in great numbers, without fixed habitations, divide the country, as it were, by mutual consent, and apportion it in limited districts among themselves by an assumed right of property; and the Arabs, subdivided also into different tribes, spread over the plains of Palestine, 'wandering perpetually' as if on purpose to tread it down. What could be more unlikely or unnatural in such a land, yet what more strikingly and strictly true? or how else could the effect of the vision have been seen. 'Many pastors have destroyed my vineyard; they have trodden my portion under foot.'"

PATARA, Παταρα, (Acts 21. 1,) was a sea-port town of Lycia, anciently of considerable note, where St. Paul going from Philippi to Jerusalem, found a ship bound for Phœnicia, in which he sailed. The port is now entirely choked up by the encroaching sands; but extensive ruins mark the former magnificence of the place.

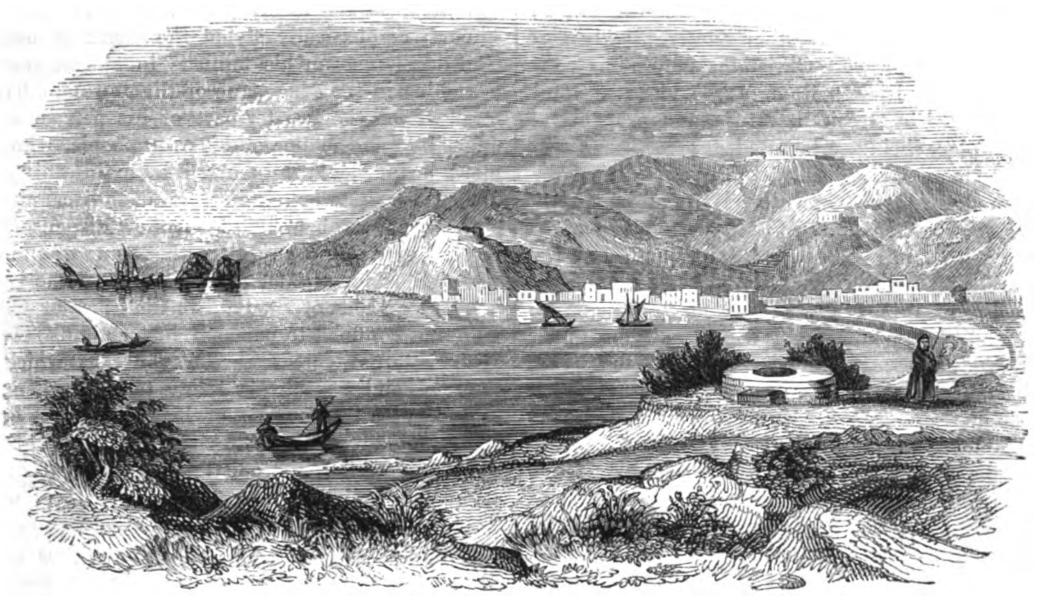
PATHROS, פתרוס a district of Egypt, mentioned by the prophets Jeremiah (44. 1,15,) and Ezekiel (29. 14; 30. 14,) is supposed to be the same as was afterwards called by the Greeks Thebais, and is now known as Sais, or Upper Egypt. It had its name from Pathrusim, the fifth son of Mizraim, who peopled it. (Gen. 10. 14.) From Pathros it is said God will recall the Jews to their own land, (Isai. 11. 11,) the expression here denoting the whole of Egypt.

PATIENCE is that calm and unruffled temper with which a good man bears the evils of life. We have set before us in the Scriptures the most powerful motives to excite us to the attainment of this grace. (1.) God is a God of patience. (Rom. 15. 5.) (2.) It is enjoined by the Gospel. (Rom. 12. 12.) (3.) The present state of man renders the practice of it absolutely necessary. (Heb. 10. 36.) (4.) Eminent examples of it are presented for our encouragement. (Job 1. 22; Heb. 12. 2.) (5.) Lastly, we are to remember that all our trials borne with patience will terminate in triumph. (Rom. 2. 7; James 5. 7,8.)

PATIENCE OF GOD. Thus may be considered the Divine long-suffering or forbearance with sinners. The Lord is called the God of patience, not only because He is the author and object of the grace of patience, but because He is patient or long-suffering in Himself, and towards his creatures. It is not, however, to be considered as a quality, accident, passion, or affection in God, as in creatures, but belongs to the very nature and essence of God, and springs from his goodness and mercy. (Rom. 2. 4.) It is said to be exercised towards his chosen people. (Isai. 30. 18; Rom. 3. 25; 2Pet. 3. 9.) The end of his forbearance to the wicked is, that they may be without excuse; to make his power and goodness visible. (Gen. 18. 32; 2Pet. 3. 9.) His patience is manifested, by giving warnings of judgments before he executes them, (Hosea 6. 5; Amos 1. 1; 2Pet. 2. 5;) in long delaying his judgments, (Eccles. 8. 11;) in often mixing mercy with them. There are many instances of this patience recorded in the Scriptures; as with the old world, (Gen. 6. 3;) the inhabitants of Sodom, (Gen. 18;) with Pharaoh, (Exod. 5;) with the people of Israel in the wilderness, (Acts 13. 18;) with the Gentile world, (Acts 17. 30;) with fruitless professors, (Luke 13. 6,9;) with Antichrist. (Rev. 2. 21.)

PATMOS, Πατμος, is a small island in the Ægean Sea, not far from Miletus, and about forty miles westward of Ephesus, whither the Apostle and Evangelist John was banished, A.D. 94; and where he had the revelation which he has recorded in the Apocalypse. On the authority of Tertullian it is usually stated, that this banishment took place after the Apostle had been miraculously delivered, unhurt, from a vessel of flaming oil into which he had been cast.

The island is now called Patino, and is about twenty-five or thirty miles in circumference, but consists wholly of a huge conical rock, which appears to be of volcanic origin, thinly covered by a barren soil. The population is estimated at about four thousand, who are



Patmos.

all Greeks. Patmos is said by a modern traveller to possess an excellent harbour, and the town being situated on the loftiest part of the island, makes a pretty appearance on entering. "The houses being constructed of a white freestone have a peculiarly neat aspect. It has been calculated that the town has an elevation of nearly five hundred feet above the level of the sea. In its centre is a large convent dedicated to St. John the Evangelist. We saw, in walking to the summit of the hill, the grotto in which St. John is said to have composed his Revelation. The convent has a resident bishop, with a considerable number of monks, and is a college for the education of young men of the Greek persuasion. In those parts of the island which the inhabitants are able to cultivate, we saw several small fields or patches of corn, banked up with stones to prevent the soil from being washed away by the rains. It appeared, however, to be capable of producing but an inconsiderable quantity of grain. The inhabitants procure sheep and cattle from the neighbouring islands. The town contains about two hundred houses." The ruins of its acropolis, or citadel, were discovered in 1817. There are here numerous small churches, many of which are opened only on the anniversary festival of the saints to whom they are dedicated.

PATRIARCH, *πατριαρχης*. This word signifies the father and founder of a family or tribe, such as Abraham. (Heb. 7. 4.) It is applied chiefly to those fathers of the Hebrew nation who lived before Moses, and who were both priests and princes. See GOVERNMENT OF THE HEBREWS.

The term patriarch is now a title of high dignity in some Christian churches of the East. The title first obtained among the Jews, in reference to the presidents of the Sanhedrin, which exercised a general authority over the Jews of Syria and Persia after the destruction of Jerusalem. The patriarchate of Tiberias, for the Western Jews, subsisted till the year 415; that of Babylon, for the Eastern Jews, till 1038. When the title was introduced into the Christian Church, the power of patriarchs was not the same in all, but differed according to the customs of countries, or the pleasure of kings and councils. Thus the patriarch of Constantinople grew to be a patriarch over the patriarchs of Ephesus and Cæsarea, and was called the œcumenical and universal patriarch; and the patriarch of Alexandria had some prerogatives which no other patriarch but himself enjoyed; such as the right of consecrating and approving of every single bishop under his jurisdiction.

At present the Greek church is governed by four patriarchs, namely, those of Constantinople, Jerusalem, Antioch, and Alexandria. The three last are equal and independent, but they acknowledge the superiority of the other, and his authority in so far that nothing important can be undertaken in the regulation of spiritual affairs, without his consent. The patriarch of Constantinople, is elected by plurality of votes, by the metropolitan and neighbouring bishops, and presented to the Sultan for institution. The patriarch of Antioch has two rivals, who assume the same title and dignity; the one as the head of the Syrian Jacobite church, the other as the Maronite patriarch, or head of the Syrian Catholics. The patriarch of Alexandria, who resides generally at Cairo, has likewise his Coptic rival; and the few who are subject to him are chiefly found in the villages or capital of Lower Egypt. The patriarchs of Antioch and Jerusalem reside chiefly at Constantinople, and possess but very slender and precarious revenues.

The Armenian church has likewise its patriarchs; and the claims of the Pope, extravagant as they have been, may be said to have had their origin in the bishop of Rome being early acknowledged as the only patriarch of the Latin church, he having succeeded in forcing the bishops of Lyons and Toledo to abandon their claims to the patriarchal dignity.

PATROBAS, *Πατροβας*, the name of a Christian who dwelt at Rome, and who is included in the salutations of the Apostle. (Rom. 16. 14.)

PAUL, *Παυλος*, the great Apostle of the Gentiles, called Saul before his conversion, was a Hebrew of the Hebrews, and a descendant of the patriarch Abraham, of the tribe of Benjamin, (Philip. 3. 5,) and a native of Tarsus, then the chief city of Cilicia. (Acts 9. 11.) By birth he was a citizen of Rome, (Acts 22. 28,) a privilege which had been conferred on many of the inhabitants of Tarsus, they having warmly embraced the cause of one of the contending parties during the civil wars of the later years of the Roman commonwealth. His father was a Pharisee, and he himself was educated in the most rigid principles of that sect. (Acts 23. 6; 26. 5.) His sister's son, and other relatives, early embraced the Gospel, and were Christians before his conversion. (Acts 23. 16-22; Rom. 16. 7,11,21.) Paul was early educated in Greek literature, and probably at Tarsus, that place being celebrated for its schools of learning and eloquence, and his proficiency is shown by quotations made in his more advanced years from several Greek poets. Thus in Acts 17. 28, he cites a verse from Aratus; in 1Corinthians 15. 33, he quotes another from Menander; and in Titus 1. 12, a verse from Epimenides. From Tarsus Saul removed to Jerusalem, where he studied the law and Jewish traditions under Gamaliel. (Acts 22. 3; 26. 5; Galat. 1. 14.) He appears to have been a person of great natural abilities, quick apprehension, strong passions, and firm resolution. He was also blameless in his life, and strictly faithful to the dictates of his conscience, according to the knowledge which he possessed; this is evident from his appeals to the Jews, and from the undissembled satisfaction he expresses on a serious comparison and review of his former and latter conduct. (Acts 23. 1; 26. 4,5; Philip. 3. 6; 1Tim. 1. 13.)

He completed his education by being taught the art of tent-making, in accordance with the practice of the Jews, with whom it was customary to teach youth of every grade some mechanical employment, by which, in case of necessity, they might maintain themselves without being burdensome to others.

For some time after the appearance of Christianity in the world, Saul was a bitter enemy and a furious persecutor of all who professed that faith; and when the proto-martyr Stephen was stoned, Saul was not only found consenting to his death, but even held the clothes of the witnesses whilst they stoned him. After this event, (A.D. 34,) he took a still more active part in the persecution of the Christians, not only at Jerusalem, but also throughout Judæa, but his career was miraculously arrested, (Acts 9,) and henceforward he is seen as the unwearied and undaunted advocate of all he had before abhorred, and "traversing sea and land to make a proselyte." His history, which occupies almost exclusively the much greater number of the chapters of the Acts of the Apostles, ends with the release of the Apostle from his two years' imprisonment at Rome, (A.D. 63;) and no ancient author has left us any particulars of the remaining part of his life. It seems probable, that immediately after he recovered his liberty, he went to Jerusalem; and that afterwards he travelled through Asia Minor, Crete, Macedonia, and Greece, confirming his converts, and regulating the affairs of the different churches which he had planted in those countries. Whether at this time he also preached the Gospel in Spain, as some have supposed, is very uncertain. It was, however, the unanimous tradition of the ancient church, that St. Paul returned to Rome, that he underwent a second imprisonment there, and at last was put to death on occasion of a dreadful fire which happened at Rome in the time of Nero. It was generally believed, though perhaps erroneously, that the emperor himself was the author of that fire: but to remove the odium from himself, he chose to attribute it to the Christians; and to give some colour to that unjust imputation, he persecuted them with the utmost cruelty. In this persecution, St. Peter and St. Paul are said to have suffered martyrdom, probably A.D. 65, and, if we may credit Sulpitius Severus, a writer in the fifth century, the former was crucified, the latter beheaded.

St. Paul was the principal instrument under Providence of spreading the Gospel among the Gentiles; his labours having embraced a vast extent of country, unvisited, so far as we know, by the other Apostles. Though emphatically styled the Great Apostle of the Gentiles, he began his ministry in almost every city by preaching in the synagogue of the Jews; and though he owed by far the greater part of his persecutions to the opposition and malice of his own people, whose resentment he particularly incurred by maintaining that the Gentiles were to be admitted to an indiscriminate participation in the benefits of the new dispensation, yet it rarely happened in any place that some of the Jews did not yield to his arguments, and embrace the Gospel.

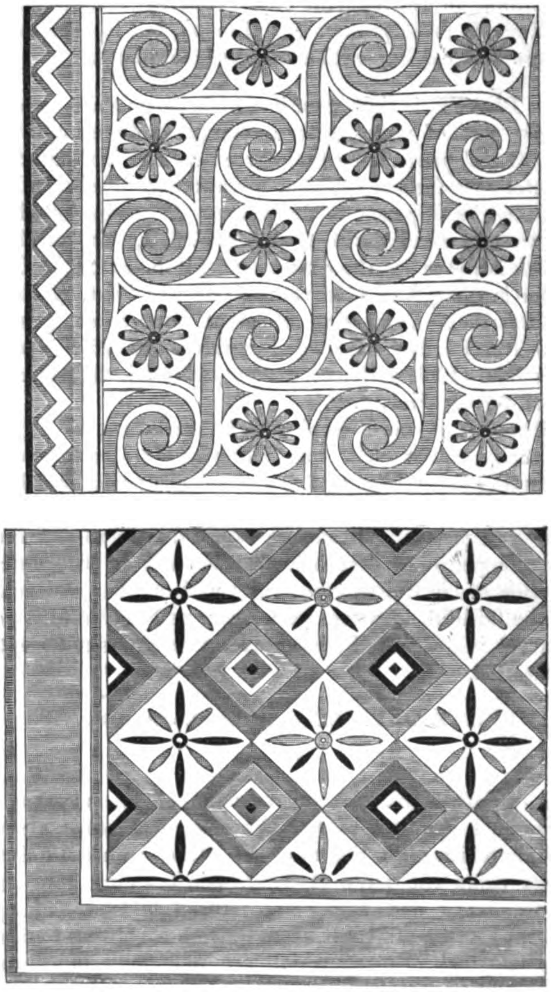
The exertions of St. Paul in the cause of Christianity were not confined to personal instruction. He watched with paternal care over the churches which he had founded, and was always ready to strengthen the faith and regulate the conduct of his converts by such directions and advice as their circumstances might require; he also wrote fourteen epistles to individuals or churches, which are now extant and form a part of our canon. These letters furnish ample evidence of the soundness and sobriety of his judgment. His morality is everywhere calm, pure, and rational, adapted to the condition, the activity, and the business of social life, and of its various relations; free from the over-scrupulousness and austerities of superstition, and from what was more perhaps to be apprehended, the abstractions of quietism, and the soarings or extravagancies of fanaticism. His judgment concerning a hesitating conscience, his opinion of the moral indifferency of certain actions, yet of the prudence and even the duty of compliance, where non-compliance would produce evil effects upon the minds of the persons who observed it, are all in proof of the calm and discriminating character of his mind; and the universal applicability of his precepts affords strong presumption of his Divine inspiration.

Lord Lyttelton makes the following admirable remarks with respect to the preference ascribed by St. Paul to rectitude of principle above every other religious gift: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal," &c., (1Cor. 13. 1-3:) "Did ever enthusiast prefer that universal benevolence, meant by charity here, (which, we may add, is attainable by every man,) to faith and to miracles, to those religious opinions which he had embraced, and to those supernatural graces and gifts which he imagined he had acquired, nay, even the merit of martyrdom? Is it not the genius of enthusiasm to set moral virtues infinitely below the merit of faith; and of all moral virtues to value that least, which is most particularly enforced by St. Paul, a spirit of candour, moderation, and peace? Certainly, neither the temper nor the opinions of a man subject to fanatic delusions are to be found in this passage. His letters, indeed, everywhere discover great zeal and earnestness in the cause in which he was engaged; that is to say, he was convinced of the truth of what he taught; he was deeply impressed, but not more so than the occasion merited, with a sense of its importance. This produces a corresponding animation and solicitude in the exercise of his ministry. But would not these considerations, supposing them to have been well founded, have holden the same place, and produced the same effect in a mind the strongest and the most sedate? Here, then, we have a man of liberal attainments, and in other respects of sound judgment, who had addicted his life to the service of the Gospel. We see him in the prosecution of his purpose travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beaten, stoned, left for dead; expecting wherever he came, a renewal of the same treatment, and the same danger; yet, when driven from one city, preaching in the next; spending his whole time in the employment; sacrificing to it his pleasures, his ease, his safety; persisting in this course to old age, unaltered by the experience of perverseness ingratitude, prejudice, desertion; unsubdued by anxiety want, labour, persecutions; unwearied by long confinement, undismayed by the prospect of death. Such was St. Paul and such were the proofs of apostleship found him."

"All the writings of St. Paul," says a modern divine, "bespeak him to have been a man of a most exalted genius, and the strongest abilities. His composition is peculiarly nervous and animated. He possessed a fervid conception, a quick apprehension, and an immensely ample and liberal heart. Inheriting from nature distinguished powers, he carried the culture and improvement of them to the most exalted height to which human learning could push them. He was an excellent scholar, an acute reasoner, a great orator, a most instructive and spirited writer. Longinus, a person of the finest taste and justest discernment in criticism and polite literature, classes the Apostle Paul among the most celebrated orators of Greece. His speeches in the Acts of the Apostles are worthy of the Roman Senate. They breathe a generous fire and fervour, are animated with a divine spirit of liberty and truth, abound with instances of as fine address as any of the most celebrated orations of Demosthenes or Cicero can boast; and his answers, when at the bar, to the questions proposed to him by the court, have a politeness and a greatness which nothing in antiquity hardly ever equalled. A person possessed of natural abilities so signal, of literary acquisitions so extensive, of an activity and spirit so enterprising, and of an integrity and probity so inviolate, the wisdom of God judged a fit instrument to employ in displaying the banners and spreading the triumphs of Christianity among mankind. A negligent greatness, if we may so express it, appears in his writings. Full of the dignity of his subject, a torrent of sacred eloquence bursts forth and bears down everything before it with irresistible rapidity. He stays not to arrange and harmonise his words and periods, but rushes on, as his vast ideas transport him, borne away by the sublimity of his theme. Hence his frequent and prolix digressions, though at the same time his all comprehensive mind never loses sight of his subject; but he returns from these excursions, resumes and pursues it with an ardour and strength of reasoning that astonishes and convinces. It was the opinion of Epiphanius that the alleged complication of St. Paul's discourses was only in appearance, and we may venture to add, that if any of them should remain after all obscure and intricate, yet some lesson of practical wisdom will be the reward of examination, some position of piety, some aphorism of virtue, easy from its brevity, intelligible from its clearness, and valuable from its weight. No person ever yet repented consulting the pages of St. Paul. They are, as has been justly stated, 'a golden mine, in which the diligent workman the deeper he digs, the more he will discover; the further he examines, the more he will find.'"

Testimonies of the high esteem in which the eloquence of St. Paul has been in all ages held might be easily produced, were it necessary to prove what no one capable of judging on the matter would attempt to deny; still a few brief words, all to the same effect, from men separated from each other by ages, and in whom little else in common can be detected, may not be misplaced. St. Augustine remarks, "No orator has ever surpassed St. Paul in eloquence, nor equalled him as an Apostle in depth and luminousness." Bossuet observes, "The Epistles of St. Paul would of themselves be a sufficient proof of the truth of Christianity:" and Chateaubriand says, "The more one reads the Epistles, especially those by St. Paul, the more one is astonished. We can hardly say what is that man, who, in a kind of ordinary prose speaks familiarly so many sublime words, gives such profound views of the human heart, explains the nature of the Supreme Being, and predicts the future."

PAVEMENT, מרצפת *martsepheth.* (2Kings 16. 17.) In the account of the sacrilege of Ahab, we read that he removed the brazen oxen upon which the base in the Temple rested, and substituted a stone pavement. The lower stories of Eastern houses and palaces, in later days, were usually paved with marble, (Esth. 1. 6,) but in the time of Moses marble was not used for pavements. The "paved work of a sapphire stone" mentioned in Exodus 24. 10, is therefore supposed to refer to the splendid floors known in Egypt, which were formed of painted tiles or bricks. Champollion and Rosellini have given specimens of these ornamented floors, and fragments of such may be seen in the British Museum.



Specimens of Egyptian Pavements. In the British Museum.

This taste still prevails in the East. Le Bruyn tells us, that the mosque at Jerusalem is almost all covered over with green and blue bricks, which are glazed, so that when the sun shines the eye is perfectly dazzled; and Dr. Russell likewise mentions that a portion of the pavement of some of the houses in Syria is composed of mosaic work. See House.

The "pavement" mentioned in John 19. 13, is called in Greek λιθοστρωτον, in Syro-Chaldaic, *gabbatha;* it was no doubt a tesselated pavement of mosaic work in front of the palace of Pilate. The passage might read, "He led Jesus out of the prætorium, whither the Jews might not enter, and took his seat upon the public tribunal (βημα,) which stood upon a tesselated pavement." Some writers suppose the similar pavement in the Temple to be meant; but this must be incorrect, as a Roman magistrate could not hold judicial proceedings in the Temple. See GABBATHA.

PAVILION, סכה *sukkah.* (1Kings 20. 12,16.) That the Hebrew word here translated "pavilion," properly refers to huts, or tabernacles, made of boughs interlaced together, or those slight temporary defences from the heat which are formed by the setting up the boughs of trees, is evident from Nehemiah 8. 16, and Jonah 4. 5. It is still a common practice for people in the East to erect such temporary shelters, and to sit under them during the heat of the day. See BOOTH; TABERNACLE.

PE, פ *pe*, is the seventeenth letter of the Hebrew alphabet, and as a numeral, equivalent to 80. The name is probably derived from פה *peh*, mouth. This letter, according to the general rule given by Jewish grammarians, is to be pronounced like *ph*, but in some cases where it is marked with a dagesh lene, like *p*.

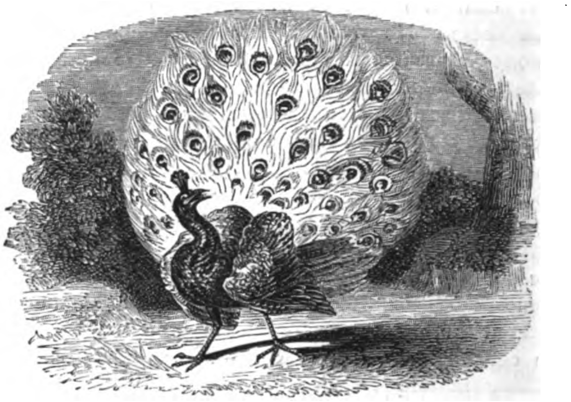
PEACE, is that state in which persons are exposed to no sort of violence to interrupt their tranquillity. (1.) Social peace, is mutual agreement one with another, whereby we forbear injuring one another. (Psalm 34.14.) (2.) Spiritual peace, is deliverance from sin by which we were at enmity with God, (Rom. 5. 1,) the result of which is peace in the conscience. (Heb. 10. 22.) This peace is the gift of God through Jesus Christ, (2Thess. 3. 16;) it is a blessing of great importance, (Psalm 119. 165;) it is denominated perfect, (Isai. 26. 3,) inexpressible, (Phil. 4. 7,) permanent, (Job 34. 29,) eternal. (Isai. 57. 2; Heb. 4. 9.)

Peace is a word employed in Scripture, to signify generally, quiet and tranquillity, public or private, including every kind and degree of prosperity and happiness; as to "go in peace; to "die in peace;" "God give you peace;" "Peace be within this house;" "Pray for the peace of Jerusalem." St. Paul in the introduction of his Epistles, generally wishes grace and peace to the faithful, to whom he writes; and "God give you peace!" is still one of the most common forms of Oriental salutation.

PEACE-OFFERINGS. See SACRIFICE.

PEACOCK. In the account of the voyages of Solomon's fleet we read, "The king had at sea a navy of Tharshish with the navy of Hiram; once in three years came the navy of Tharshish, bringing gold and silver, ivory and apes, and תכיים *tukkiim*, (1Kings 10. 22,) or תוכיים (2Chron. 9. 21,) according to some versions "pheasants," which are abundant in Arabia Felix; but according to the Targum, the Hebrew interpreters, the Syriac, Arabic, Vulgate, and our version, the last were "peacocks," which seems the most probable; the elegant shape, the majestic mien, and the splendid plumage of the peacock rendering it a present not unbefitting a king. The origin of the Hebrew name is unknown; Bochart imagines it is an exotic term, and changing it by inversion into כתיים *Cuthiim*, he traces it to a Cushite root, intended to denote the native country of the peacock. On this principle the peacock is called by the ancients the bird of Media or Persia, in which the land of Cush or Cuth was situated. Aristophanes calls the peacock the bird of Persia; Suidas, the bird of Media; and Clemens Pedagogus, the bird of India. Diodorus observes, that Babylonia produces a very great number of peacocks marked with colours of every kind. In the opinion of Bochart, India is the native country of the bird, but it is mentioned as a native of Persia and Media, because it was first imported from India into these countries, from whence it passed into Judea, Egypt, and Greece, and gradually found its way to other parts of the globe.

The distinguishing character of this singular and elegant bird, one of the largest and certainly the most handsome of the *Gallinæ*, or poultry kind, is its train, which rises just above the tail, and, when erected, forms a fan of the most resplendent hues; the two middle feathers are sometimes four feet and a half long, the others gradually diminishing on each side; the shafts white, and furnished from their origin nearly to the end with parted filaments of varying colours ending in a flat vane, which is decorated with what is called the eye. The real tail consists of short, stiff, brown feathers, which serve as a support to the train. When pleased or delighted, the peacock erects his train, and displays all his beauties; every movement is full of dignity; his head and neck bend nobly back; his pace is slow and solemn, and he frequently turns slowly and gracefully round, as if to catch the sunbeams in every direction, and produce new colours of richness and beauty, accompanied at the same time with a hollow murmuring voice. The cry of the peacock, at other times, is often repeated, and very disagreeable. The plumes are shed every year, and while moulting them, the bird retires from view. The peahen is somewhat less than the male bird. She lays five or six eggs of a whitish colour; for this purpose she chooses some secret spot, where she can conceal them from the male, who is apt to break them; she sits from twenty-five to thirty days, according to the temperature of the climate, and the warmth of the season.



The Peacock.

Roberts observes, "Peacocks are exceedingly numerous in the East; and it gives a kind of enchantment to a morning scene to see flocks of them together, spreading their beautiful plumage in the rays of the sun. They proudly stalk along, and then run with great speed, particularly if they get sight of a serpent; and the reptile must wind along in his best style, or he will soon become the prey of the lordly bird. A husband sometimes says to his wife, 'Come hither, my beautiful peacock.'"

PEAR, PRICKLY. See THORN.

PEARL. The word גביש *gubish*, (Job 28. 18,) is rendered in our version "pearl;" but the true meaning is very uncertain. The context appears to require the sense of something costly, as a precious metal or a jewel, probably crystal, as the Septuagint have rendered it; in Ezekiel 13. 11, the word is in our version rendered "hail;" the Rabbins render it partly by pearls and partly by a green precious stone. The word פנינים *pinninim* in Job 28. 18, rendered "rubies" in our version, is translated by Bochart, in an elaborate dissertation, "pearls," but the greater probability is that it refers to "corals."

The Aviculæ, commonly termed the pearl oysters, furnish the greater number of the pearls so highly prized as ornaments. The pearl is produced from the same substance as that which lines the shell, and which is commonly known as mother-of-pearl. It seems usually to result from some irritation of the mantle, which causes it to excrete an unusual quantity of pearly matter at one spot; and grains of sand, or other small particles, which by getting between the membrane and the shell seem to have caused such an irritation, are often found in the centres of pearls. Sometimes again, pearls are found at points where the shell has been pierced by a boring animal; and it has been proposed to cause the formation of pearls by perforating the shell; but the pearls so produced have seldom that regularity in their form which is as important to their value as is their size.

Oriental pearls have a fine polished gloss, and are tinged with an elegant blush of red. They are esteemed in the East beyond all other jewels. The finest pearls are fished up in the Persian gulf; they are also found in Ceylon, in America, and many other places.

In the New Testament the Greek word μαργαριτης, "a pearl," seems to be used in a general sense for jewels or splendid gems: thus in Matthew 7. 6, "Cast not your pearls," &c.; so in Revelation 21. 21. Bishop Lowth remarks on the latter passage, "These seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of Eastern nations."

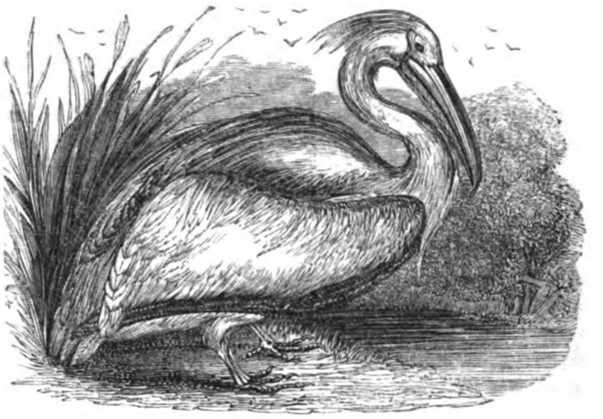
PEDIGREE. See Genealogies.

PEKAH, פקח an officer of the guards under Pekahiah, king of Israel, who murdered his master, and succeeded him on the throne. He reigned about twenty years, and then was himself assassinated by Hoshea. (2Kings 15. 29,30.) He did "evil in the sight of the Lord; he departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin." (2Kings 15. 27,28.) Towards the end of his reign, his dominions were overrun by Tiglath Pileser, king of Assyria, who carried many of his subjects into captivity.

PEKAHIAH, פקחיה the seventeenth king of Israel, succeeded his father Menahem, and followed the example of his predecessors in maintaining the idolatrous institutions of Jeroboam I. He was assassinated by Pekah, one of his officers, at Samaria, after a reign of about two years. (2Kings 15. 23-25.)

PELEG, פלג (Gen. 10. 25,) was the son of Eber. His father named him Peleg, (signifying *division*,) because in his time "the earth was divided:" this refers most probably to a political division of the earth among the descendants of Noah at the time of his birth; but opinions differ as to whether the division indicated was at the dispersion at Babel, or the earlier migrations from Armenia.

PELETHITES. See Cherethites; Guard.



The Pelican.

PELICAN, קאת *kaath.* (Levit. 11. 18; Deut. 14. 17.) This word denotes a species of water-fowl which also frequents deserts and ruins, (Psalm 102. 6; Isai. 34. 11; Zeph. 2. 14;) in the two latter passages the word is rendered in our version "bittern," while the marginal reading, in accordance with the old translations, gives "pelican."

The pelican (*Pelicanus onocrotalus* of Linnæus) abounds in Palestine. Rauwolff notices them; and Buckingham, in the north of Syria, saw, floating silently down a stream, one of the largest pelicans he had ever beheld. On first perceiving it, at a distance, its white body appeared like the swollen carcase of a sheep or other dead animal, and its broad bag and bill seemed like some large bird of prey regaling on it. It exhibited little alarm when quite near, but on being purposely roused to fly, it displayed a breadth of wing which appeared to be at least nine feet across. The bird is called by the Arabs jimmel-el-bahar, the river camel.

The *Pelicanidæ*, or pelican tribe, are characterized by having the hind toe united to the rest by one continuous membrane; notwithstanding this conformation, which renders their feet perfect oars, they perch upon trees. All of them fly well, and have short legs. They are a large, voracious, and wandering tribe, living for the most part on the ocean, and seldom approaching land but at the season of incubation. Pelicans are remarkable for the length of the bill, which is armed with an abrupt hook at the end; the width of the gape is excessive; and the skin hanging from the lower jaw, and forming the throat, is so extensible as to dilate into a pouch capable of holding a large quantity of fish. As soon as they perceive a fish sufficiently near the surface, they dart down with the swiftness of an arrow, seize it with unerring certainty, and store it up in their pouch; they then rise again, and continue hovering and fishing till their bag is filled; when they retire to land, and greedily devour the fruits of their industry. They then sink to sleep, and remain inert till again obliged to provide for their subsistence.

PEN. See Writing and Writing Materials.

PENIEL, פניאל (Gen. 33. 30,) the name of a place beyond Jordan, near the ford on the brook Jabbok, where Jacob, on his return from Mesopotamia, rested, and there wrestled with an angel. In after-times there was here a city called Peniel, or Penuel, which was destroyed by Gideon. (Judges 8. 17.)

PENKNIFE, תער הספר *taar ha-sophir*, (Jerem. 36. 23.) The translation of this phrase by "penknife," is substantially correct, but a more literal rendering, "the knife of the writer," would have been preferable; this was used to sharpen the point of the writing-reed. See Writing and Writing Materials.

PENNY. The coin styled "penny," in Matthew 18. 28; 20. 9, is in the original *δηναριον*, a word adopted into Greek from the Latin *denarius*, signifying a Roman coin, equal at first to ten *asses*, and afterwards to twelve, and even to sixteen; it was reckoned of the same value as the *δραχμη*, and equivalent to about seven-pence three farthings of our money. See COIN.

PENTATEUCH, *Πεντατευχος*. The term Pentateuch, by which the five books of Moses by the Jews called תורה *Torah*, the Law, are collectively designated, is a word of Greek original, which literally signifies five books or volumes; and it is supposed that the appellation was first prefixed to the Septuagint version by the Alexandrian translators.

Of the contents of these books and of the Divine legation of Moses we have already spoken, (see LAW; MOSES,) but the question of the authorship will be here further pursued with reference to the doubts and cavils of some modern objectors. Some modern writers, among whom is Gesenius, have asserted that Moses did not compose the Pentateuch, because the author always speaks in the third person, forgetting that Xenophon, Cæsar, and a host of other writers, the genuineness of whose works has never been questioned, do the same thing; that he sometimes interrupts the thread of his discourse, (for example, Gen. 4. 23); that his narrative has the appearance of abridgment by a writer who collected from ancient memoirs; and, which is esteemed quite conclusive, that an account of the death of Moses is given at the conclusion of the books, though it is well established that a few explanatory passages, and that one obviously among the rest, were added to the historical books when the Canon of the Old Testament was established by Ezra and the Great Sanhedrin. (See CANON.) Lastly, they think they observe certain points in the Pentateuch which can hardly agree with Moses, who was born and educated in Egypt, as in reference to what he says of the earthly paradise, of the rivers that watered it and ran through it; of the cities of Babylon, Erech, Resen, and Calneh; of the gold of Pison, of the bdellium, of the stone of Sohem, or onyx-stone, which was to be found in that country. Add to these what he says concerning the ark of Noah, of its construction, of the place where it rested, of the wood wherewith it was built, of the bitumen of Babylon, &c. These particulars seem to them to prove that the author of the Pentateuch lived beyond the Euphrates. They therefore would allow it no higher date than about the time of the Babylonian captivity; thus denying not only its Divine inspiration, but even its authenticity.

The answer to these objections is by no means difficult, as evidence, both internal and external, of the real authorship of these books is abundant—much more so than of the most unquestioned productions of Greece or Rome. Innumerable texts of the Pentateuch imply that it was written by Moses; and the Book of Joshua and the other succeeding parts of Scripture furnish the fullest corroboration, beside which we have the positive testimony of Our Lord. These books are, by the most ancient writers, even by heathen writers, ascribed to Moses; and besides this we have the unanimous testimony of the whole Jewish nation ever since the time of Moses. If we believe other nations, when they attest the antiquity and specify the authors of their laws, no just reason can be assigned why we should not give equal credit to the Jews, whose testimony is as much deserving of credit as that of the Athenians, the Lacedæmonians, the Romans, and the Persians, concerning Solon, Lycurgus, Numa, and Zoroaster. Every book of the Old Testament implies the previous existence of the Pentateuch; in many of them it is expressly mentioned, allusion is made to it in some, and it is quoted in others. These contain a series of external evidence in its favour, which when put together, form a chain, that we need not fear infidel ingenuity will ever be permitted to break. In the first place, no one will deny that the Pentateuch existed in the time of Christ, and his Apostles, for they not only mention it, but quote it. "This we admit," reply the advocates for the hypothesis we are anxious to confute, "but you cannot therefore conclude that Moses was the author, for there is reason to believe that it was composed by Ezra." Now, unfortunately for this opinion, Ezra himself is evidence against it; for, instead of assuming to himself the honour which they so liberally confer upon him, he expressly ascribes the Book of the Law to Moses: "They set the priests in their divisions, and the Levites in their courses, for the service of God, which is in Jerusalem, as it is written in the book of Moses." (Ezra 6. 18.) Farther, the Pentateuch existed before the time of Ezra, for it is expressly mentioned during the captivity in Babylon by Daniel. 9. 11-3. (B.C. 537.) Long before that event it was extant in the time of Josiah, (2Chron. 34. 15,) (B.C. 624,) and was then of such acknowledged authority, that the perusal of it occasioned an immediate reformation of the religious usages, which had not been observed according to the "Word of the Lord, to do after all that is written in this book." (2Chron. 34. 21.) It was also extant in the time of Hoshea, king of Israel, (B.C. 678,) since a captive Israelitish priest was sent back from Babylon, (2Kings 17. 27,) to instruct the new colonists of Samaria in the religion which it teaches. By these Samaritans the Book of the Law was received as genuine, and was preserved and handed down to their posterity, as it was also by the Jews, as the basis of the civil and religious institutions of both nations. It was extant in the time of Jehoshaphat, king of Judah, B.C. 912, (2Chron. 17. 9,) who employed public instructors for its promulgation. And since the Pentateuch was received as the Book of the Law, both by the ten tribes, and also by the two tribes, it follows as a necessary consequence, that they each received it before they became divided into two kingdoms; for if it had been forged in a later age among the Jews, the perpetual enmity that subsisted between them and the Israelites would have utterly prevented it from being adopted by the latter; and had it been a spurious production of the Israelites or of the Samaritans, it would never have been received by the Jews.

"There remains, therefore," says Bishop Marsh, "only one resource to those who contend that Moses was not the author,—namely, that it was written in the period which elapsed between the age of Joshua and that of Solomon. But the whole Jewish history, from the time of their settlement in Canaan to the building of the Temple at Jerusalem, pre-supposes that the Book of the Law was written by Moses. The whole of the Temple service and worship was regulated by Solomon, (B.C. 1004,) according to the law contained in the Pentateuch: as the tabernacle service and worship had previously been by David. (B.C. 1042.) Could Solomon indeed have persuaded his subjects, that for more than five hundred years, the worship and polity prescribed by the Pentateuch had been religiously observed by their ancestors, if it had not been observed? Could he have imposed upon them concerning the antiquity of the Sabbath, of circumcision, and of their three great festivals? In fact, it is morally impossible that any forgery could have been executed by or in the time of Solomon. Moreover, that the Pentateuch was extant in the time of David is evident from the very numerous allusions made in his psalms to its contents; but it could not have been drawn up by him, since the law contained in the Pentateuch forbids many practices of which David was guilty. Samuel (who judged Israel about the years B.C. 1100—1060 or 1061,) could not have acquired the knowledge of Egypt which the Pentateuch implies; and in the Book of Joshua (which, though reduced to its present form in later times, was undoubtedly composed in respect to its essential parts at a very early period,) frequent references may be found to the 'Book of the Law.' For instance, Joshua is commanded 'to do according to all which the law of Moses commanded;' and it is enjoined upon him, that 'this Book of the Law should not depart out of his mouth.' (Josh. 1. 7,8.) Joshua in taking leave of the people of Israel, exhorts them 'to do all which is written in the Book of the Law of Moses,' (ch.23. 6;) and he recites on this occasion many things contained in it. When the same distinguished leader had taken his final farewell of the tribes, he wrote the words of his address in the Book of the Law of God. (ch. 24. 26.) In like manner it is said, (ch. 8. 30-34,) that Joshua built an altar on Mount Ebal, as 'it is written in the Book of the Law of Moses,' and that 'he read all the words of the Law, the blessing, and the cursings, according to all that is written in the Book of the Law.' These considerations completely refute the assertion of a modern infidel, who has affirmed in the face of the clearest evidence, that it is in vain to look for any indication whatever of the existence of the Pentateuch, either in the Book of Joshua (one of the most ancient,) or in the Book so called, of Judges, or in the two Books entitled Samuel, or, finally, in the history of the first Jewish kings. Such a bold and unfounded assertion as this could only have been made either through wilful ignorance, or with a design to mislead the unthinking."

A question, more curious than useful, has of late been agitated in some quarters, Whence did Moses derive the materials for the history contained in the Book of Genesis, which commenced so many ages before he was born? To this question, no positive answer can be given; but the most probable source of knowledge to a writer in early times would be, tradition. In the antediluvian world tradition answered every purpose to which writing in any kind of characters could be subservient; and the necessity of erecting monuments to perpetuate public events could scarcely have suggested itself; as, during those times there could be little danger apprehended of any important fact becoming obsolete, its history having to pass through very few hands. Thus it was easy for Moses to be satisfied of the truth of what he relates in the Book of Genesis, as the accounts came to him through the medium of very few persons. From Adam to Noah there was but one man necessary to the correct transmission of the history of this period of 1656 years. Adam died in the year of the world 930, and Lamech, the father of Noah, was born in the year 874; so that Adam and Lamech were contemporaries for fifty-six years. Methusaleh, the grandfather of Noah, was born in the year of the world 687, and died in the year 1656, so that he lived to see both Adam and Lamech, and was likewise contemporary with Noah for 600 years. In like manner, Shem connected Noah and Abraham, having lived to converse with both; as Isaac did with Abraham and Joseph, from whom these things might be easily conveyed to Moses by Amram, who was contemporary with Joseph.

Others, however, are of opinion that Moses consulted monuments or records of former ages, which had descended from the families of the patriarchs, and were in existence at the time he wrote. Vitringa concludes that Moses could not have learned the particulars related by him with such minute exactness, but from written documents or memoirs. Of this description he thinks was the Book of Jasher, or of the Upright, which is cited in Joshua 10. 13, and 2Samuel 1. 18. He attributes the difference in names and genealogies observable in various parts of Scripture to the number of copies whence these enumerations were made. Dr. Gleig conceives that the art of writing was communicated, among others, to Noah and his sons, by their antediluvian ancestors, and that it has never since been wholly lost, and that if this were the case, there probably might be in the family of Abraham, Books of Jasher, or annals commencing from the beginning of the world, whence Moses derived an account of the events which constitute the subject of the Book of Genesis.

Of the writers who espouse the hypothesis of documents, some have fancied they could discover traces of twelve different ancient documents, from which the earlier chapters of Exodus, as well as the entire Book of Genesis, are compiled. These, however, have been reduced by Ilgen to three, and by Eichhorn to two, in number, which he affirms may be distinguished by the appellations of Elohim and Jehovah given to the Almighty. The hypothesis of Eichhorn is adopted by Rosenmüller, and partially received by Professor Jahn. To this hypothesis, there is, however, one strong objection; that is, the total silence of Moses as to any documents consulted by him, except where he refers, in Numbers 21. 14, to the "Book of the Wars of the Lord."

The whole question, however, is, as we have said, more curious than useful, and one that can lead to no practical result. All that seems necessary for us to believe is, that the Spirit of God directed Moses, as the other inspired penmen, in the choice of the facts recorded in his work; enabled him to represent them without partiality; and preserved him from being led into errors by any inaccuracy that might have found its way into the annals which he consulted. "If this be admitted," says Bishop Gleig, "it is of no consequence whether Moses compiled the Book of Genesis from annals preserved in the family of Abraham, Isaac, and Jacob, or wrote the whole of it by immediate inspiration; for, on either supposition, it is a narrative of Divine authority, and contains an authentic account of facts which constitute the foundation of the Jewish and Christian religions; or, to use more accurate language, the one great but progressive scheme of revealed religion." Dr. Hales, speaking of the Pentateuch, says, "It is a wide description, gradually contracted; an account of one nation, preceded by a general sketch of the first state of mankind. The books are written in pure Hebrew, with an admirable diversity of style, always well adapted to the subject, yet characterised with the stamp of the same author; they are all evidently parts of the same work, and mutually strengthen and illustrate each other. They blend revelation and history in one point of view, furnish laws, and describe their execution; exhibit prophecies, and relate their accomplishment." See Moses.

The Jews appear at all times to have regarded the Pentateuch far more highly than any other part of the Bible, and this regard is, among other ways, shown by the expense and trouble they bestow in procuring manuscript copies of the books of Moses, for the purpose of presenting them to their synagogues. The following account of this matter, from Hyams' *Ceremonies of the Modern Jews*, is curious:—

"In many of the modern Jewish synagogues, there are as many as forty or fifty copies of the Pentateuch written on vellum, and presented to the synagogues for their use, as a voluntary offering by the opulent Jews. The cost of each of these is very great. First, the vellum must be manufactured by a Jew, and the skin must be of calf, that has been slaughtered by them; and when manufactured, if a spot or the least blemish be found thereon, it is considered defiled, and they will not use it. Upon an average a roll of the Law will take sixty skins, and for this reason; the middles are taken out into a square piece, and joined to each other: after which, they are affixed to two mahogany rollers, which generally cost not less than fifty pounds. The Pentateuch is a manuscript, and must therefore be written by a scribe. He must be married, and a man of learning and integrity; one looked upon as possessing some dignity, or he must not write the Law. The salary consequently must be adequate to his station. Those who present one of these rolls of the Law to the synagogue generally have it written under their own roof; it is written in columns about sixteen inches wide; and it is not permitted in this or any other Jewish manuscript or printed books, when they come to the end of line, to divide a word; and therefore to prevent this, they always contrive to stretch out the word, so as to make it uniform. They consider it much more honourable to have it written under their own roof, than at any other place. It is also a law laid down by the Rabbins that the first five days in the week there shall be only a certain number of lines written each day, which is but a trifling number. Besides, their time is much occupied during their writing with a great variety of other matters; and they have certain prayers which must be said during the time. The ink they write with is also made up in a peculiar manner, and of ingredients which are not defiled by other hands. The donor of the gift, independent of having it written under his own roof, has at different periods, while it is writing, many of the Rabbins, who come to examine it, in case of any mistakes. Every time they make such visits he has to entertain them; and the task not unfrequently occupies two years. When completed, there is a superb covering for it provided, made in the following manner: it is seamed up at the sides and the top, leaving two large loop-holes for the rollers to appear; but the bottom of the said covering or mantle is quite open. The texture or quality of these mantles is superb, consisting of rich brocades and silks, and embroidered with gold, silver, and precious stones, according to the fancy of the giver. The decorations to complete it, are two sockets made of gold or silver, in the following manner; each of them is a foot in length, and is fixed on the top of the two rollers. They are made globular, and on the summit is a crown, a bird, or a flower, according to the taste of the donor; and on the globe there are a great number of little hooks and little bells attached to them, made of gold or silver. There is likewise a small gold hand formed as follows: the hand is shut, except the forefinger, which is pointing, and is fixed to a handle a foot in length, at the extremity of which is a loop, hanging down outside the mantle. When the Pentateuch is finished, a day is appointed by the chief Rabbins for the presentation of the gift. The synagogue is generally crowded on the occasion, and in the time of prayers the presentation is offered. All the other copies of the Pentateuch are taken out of the ark by the different donors, if present, or by their relations, and are carried in their arms. They walk in procession with them seven times round the desk, which is placed in the midst of the synagogue. The donor of the gift on that day leads the van. The whole ceremony has a striking appearance, particularly if it should take place in the evening, the synagogue being then brilliantly lighted. At the conclusion of the ceremony it is customary for the donor to invite the chief Rabbi and his friends to a feast. During the day there is a prayer offered up for the benefactor, and each one present offers a gift in coin, which is put into the treasury for the benefit of the poor."

PENTECOST, *Πεντηκοστη*, that is, the fiftieth, the Greek name of a solemn festival of the Jews, so called because it was celebrated on the fiftieth day after the sixteenth of Nisan, which was the second day of the Passover. It is also called the feast of weeks, חג השבועות *Hhag Ha-Shebuoth*, from the circumstance that it followed a succession of seven weeks. (Exod. 34. 22; Deut. 16. 10,16.) It was a festival of thanks for the harvest, and is accordingly called חג קציר *Hhag Katsir*, the feast of the harvest. (Exod. 23. 16.) It was likewise called יום הבכורים *Yom Habbikurim*, the day of first fruits, (Numb. 28. 26,) because on this day the Jews offered thanksgivings to God for the bounties of the harvest, and presented to Him the first fruits of the wheat harvest in bread baked of the new corn. (Exod. 23. 16; Levit. 23. 14-21; Numb. 28. 26-31.) The form of thanksgiving for this occasion is given in Deuteronomy 26. 5-10. On this day was likewise commemorated the giving of the Law on Mount Sinai. In the days of the Apostles, many Jews from foreign countries came to Jerusalem on this joyful occasion. (Acts 2. 5-13.)

The manner in which the feast is celebrated among the modern Jews is this:—They go to the synagogue, which is decorated with a profusion of choice flowers, to commence the service; when service is over, they have a form of prayer before and after supper. In the morning they go to synagogue again, and repeat certain forms of prayer; in the afternoon, they again go to the synagogue, also at night, and attend to the service in the same manner as on the first night, the prayers being nearly the same. On the morrow they repair to the synagogue, where, after saying nearly the same prayers as on the day previous, each one reads to himself the whole Book of Ruth, in order to impress their minds with the necessity of being obedient to, and of praising the Lord for his infinite mercy in giving them on this day his holy law and commandments. These two days are days of the holy convocation. (Levit. 23. 21; Numb. 28. 26.) It is therefore not permitted them to do any manner of work on those days, except lighting the fire and preparing victuals for the feast. In the evening of the second day, when it is time for the stars to appear, they go to the synagogue, and with this service the feast terminates.

PEOR, פעור Sept. *Φογωρ*, (Numb. 23. 28,) the name of a mountain in the territories of the Moabites, in the neighbourhood of which the Israelites fell into sin. See BAAL.

PEREA, or BEYOND, a name given to a portion of the country beyond Jordan, or on the east side of that river, the ancient possession of the two tribes of Reuben and Gad. According to Josephus it was bounded on the west by Jordan, east by Philadelphia, north by Pella, and the south by Macheron. The country was fruitful, abounding with pines, olive-trees, palm-trees, and other plants, which grew in the fields in great abundance; it was well watered with springs and torrents from the mountains. The principal place was the strong fortress of Machærus, erected for the purpose of checking the predatory incursions of the Arabs. This fortress, though not specified by name in the New Testament, is memorable as the place where John the Baptist was put to death. (Matt. 14. 3-12.)

PERFECTION, is that state or quality of a thing in which it is free from defect or redundancy. According to some it is divided into *physical* or natural, whereby a thing has all its powers and faculties; and *moral*, or an eminent degree of goodness and piety.

The Son of God commands his disciples to be perfect, even as their Father in heaven is perfect, (Matt. 5. 48.) Not that we can ever attain his perfection, but we ought constantly to be making advances towards it; we ought always to propose it to ourselves as our pattern, in the exercise of all virtue, and especially his mercy and charity. Hence St. Luke says, in the parallel passage, "Be ye therefore merciful, as your Father also is merciful." (Luke 6. 36.) In Matthew 19. 21, Our Saviour says, that he who would be perfect must forsake all and follow him; and in Luke 6. 40, that the disciple who would arrive at perfection must become like his master. St. Paul often exhorts his disciples to be perfect; that is, to acquire the perfection of Christianity, both in theory and practice, to be convinced of the excellence of it, and to press on towards its attainment. (1Cor. 1. 10; 14. 10-40.)

PERFUME. The word rendered in our version "perfume," in Exodus 30. 35 and Proverbs 27. 9, is קטרת *kitoreth*, which properly means incense. Perfumes seem anciently to have been highly esteemed by the people of the East, and the same is the case at present. The use of perfumes was common among the Hebrews; and Moses speaks of the art of the perfumer in Egypt. He also gives the composition of two perfumes, (Exodus 30. 25,) of which one was to be offered to the Lord on the golden altar, and the other to be used for anointing the high-priest and his sons, the tabernacle, and the vessels of divine service. (Exod. 30. 23.) See INCENSE.

In addition to these perfumes there are others noticed in Scripture; those, for example, which King Hezekiah preserved in his repositories. The virgins who were to appear before the kings of Persia were perfumed for the space of six months by the use of oil of myrrh, and for six other months by various perfumes and sweet-scented oil, (Esth. 2. 12;) Judith also perfumed her face when she was to appear before Holofernes. The spouse in the Canticles commends the perfumes of her lover, who in return says that her perfumes surpass the most excellent odours. He names particularly spikenard, cinnamon, myrrh, and aloes, as comprising these perfumes. The Hebrews likewise used perfumes for embalming the dead. See EMBALMING.

Roberts informs us that "at an Eastern feast a person stands near the entrance with a silver vessel, which is full of rose-water, or some other perfumed liquid, with which he sprinkles the guests as they approach, as if from a watering-pan. The object is to show they are now the king's or the great man's guests; they are in his favour, and under his protection." Mr. Bruce likewise informs us, that when he rose to take his leave of an Eastern family, he "was presently wet to the skin by deluges of orange-flower water." "The first time," says Niebuhr, (at Rosetta, at a Greek merchant's house,) "we were received with all the Eastern ceremonies; there was one of our company who was excessively surprised, when a domestic placed himself before him, and threw water over him, as well on his face as over his clothes." It appears from the testimony also of many other authors, that this is the customary mode of showing respect and kindness to a guest in the East.

The בתי הנפש *bati ha-nephesh*, "houses of the soul," or "tablets," mentioned in Isaiah 3. 20, were small ornamented boxes, containing rich perfumes, and were attached to a necklace that hung down to the waist. Professor Rosellini mentions them as being worn by the women of Egypt in ancient times, having an image of the goddess Thmei engraved on them. Similar perfume-boxes are still in use among the Persian women.

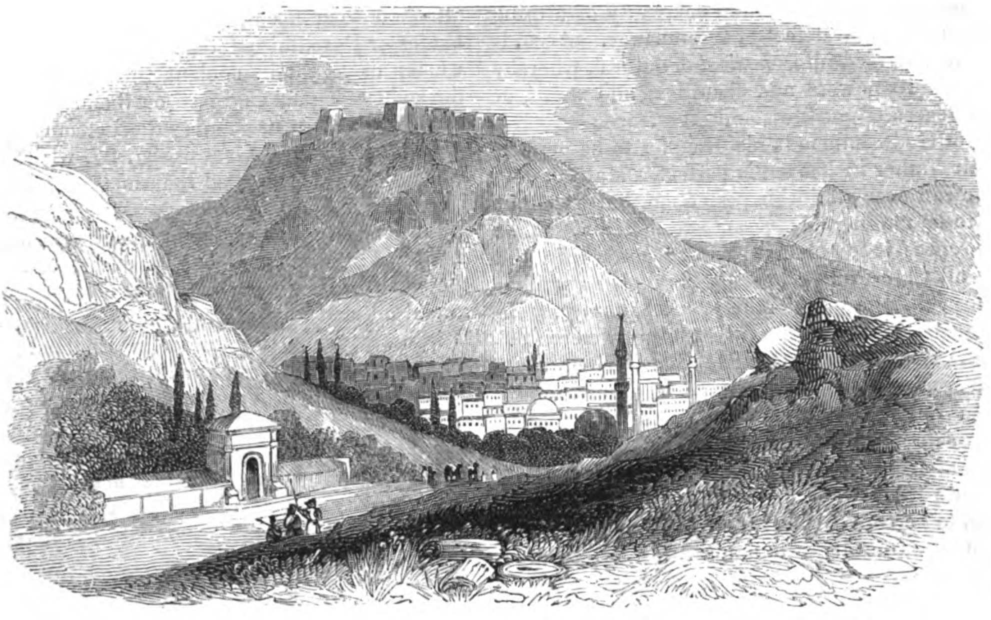
In illustration of Genesis 27. 27, where it is said of Isaac, "And he smelled the smell of his raiment, and blessed him," Roberts observes, "The natives in India are universally fond of having their garments strongly perfumed: so much so that Europeans can scarcely bear the smell. They use camphor, civet, sandal wood or sandal oil, and a great variety of strongly-scented waters. It is not common to salute as in England; they simply smell each other, and it is said that some people know their children by the smell. It is common for a mother or father to say, 'Ah! child, thy smell is like the sen-paga-poo.' The crown of the head is the principal place for smelling. Of an amiable man it is said, 'How sweet is the smell of that man! the smell of his goodness is universal.'" See ANOINTING; EMBALMING; OINTMENT.

PERGA, *Περγη*, a city of Pamphylia, (Acts 13. 13,) near to which, on an eminence, stood a temple of Diana, in whose honour a noted annual festival was there celebrated. It was situated at some distance from the sea, upon the river Cestrus. D'Anville supposes its remains to be those at Kara-Hisar, or Black Castle, of the Turks, ten miles east of Attalia, which consist of a large theatre, and several temples, but this is not fully ascertained. Paul and Barnabas preached at Perga more than once. (Acts 13. 14; 14. 25.)

PERGAMOS, *Περγαμος*, the ancient metropolis of Mysia, was situated about forty miles north-west of Thyatira, and fifty northward of Smyrna. It was one of the seven churches of the Apocalypse. Against it was adduced the charge of partial instability; but to its wavering faith was promised the all-powerful protection of God, (Rev. 2. 12-17,) and at the present day it reckons three thousand Christians, out of a population of fourteen or fifteen thousand inhabitants. Of these Christians, about two hundred belong to the Armenian communion; the remainder are members of the Greek church. Each sect has one church, but the other churches of Pergamos have been converted into mosques. There are also about one hundred Jews, who have a synagogue.

Pergamos was of old famed for its temple of Esculapius, and its extensive library, and the remains of a fortress, a theatre, and a naumachia, attest the magnificence of this once royal city. The modern town, called Bergamo, lies partly on the slope of a hill, and partly in the plain at its foot. The dwellings are paltry in the extreme, though many of them are remarkable as being constructed almost entirely of sculptured marble from the ruins, but vilely patched with rough stones and mud. On the summit of the hill upon the left is the Acropolis, on which is a castle nearly covering its whole summit, including about eight acres, together with some remains of a Grecian temple.

Mr. Macfarlane visited this place in 1828, and says, "The approach to this ancient and decayed city was as impressive as well might be. After crossing the Caicus, I saw, looking over some vast tumuli or sepulchral barrows, similar to those of the plains of Troy, the Turkish city of Pergamos, with its tall minarets and taller cypresses, situated on the lower acclivities and at the foot of the Acropolis, whose bold and gray brow was crowned by the rugged walls of a barbarous castle, the



Pergamos

usurper of the site of a magnificent Greek temple. The town consists of small and mean wooden houses, among which appear the remains of early Christian churches, showing 'like vast fortresses amidst barracks of wood.' The fanes of Jupiter and Diana, of Esculapius and Venus, were prostrate in the dust; and where they had not been carried away by the Turks to cut up into tombstones, or to pound into mortar, the Corinthian columns and the Ionic, the splendid capitals, the cornices, and pediments, all in the highest ornament, were thrown in unsightly heaps."

This account of the present state of Pergamos is confirmed by Mr. Arundell in his *Visit to the Seven Asiatic Churches.*

PERIZZITES, פרזי *Perizi*; Gr. *Φερεζαιος*; a people of Canaan, who were Divinely ordered to be destroyed by the Hebrews. (Deut. 20. 17.) They are mentioned with the other Canaanitish people, without any certain indication of their habitation, (Gen. 13. 7; 15. 20; Exod. 3. 8,17; 23. 23;) but according to Joshua 11. 3; 17. 15,16, their situation was in the mountains in the north of the Promised Land. In several places of Scripture, the Canaanites and Perizzites are mentioned as the chief people of the country. Thus we read that in the time of Abraham and Lot, "the Canaanite and Perizzite were in the land." Solomon subdued the remains of the Canaanites and Perizzites, which the children of Israel had not rooted out, and made them tributary, (1Kings 9. 20,21; 2Chron. 8. 7;) yet they apparently existed as a people, and retained their idolatrous rites, as late as the time of Ezra, as mention is made by him of several Israelites who had married wives of that nation. (Ezra 9. 1.)

PERJURY is the wilful taking of an oath in order to tell or to confirm anything known to be false. This is evidently a very heinous crime, as it is treating the Almighty with irreverence; denying, or at least disregarding his omniscience; profaning his name, and violating truth. By the Mosaic law, perjury was most strictly prohibited as a most heinous sin against God; to whom the punishment of it is left, and who in Exodus 20. 7, expressly promises that He will inflict it, without ordaining the infliction of any punishment by the temporal magistrate; except only in the case of a man falsely charging another with a crime, in which case the false witness was liable to the same punishment which would have been inflicted on the accused party if he had been found guilty; but this, not indeed as the punishment of perjury against God, but of false witness.

PERSECUTION. This term, which may properly denote any pain or affliction which one person designedly inflicts upon another, is used in Church history in a more restricted sense, to signify the sufferings of Christians on account of their religion.

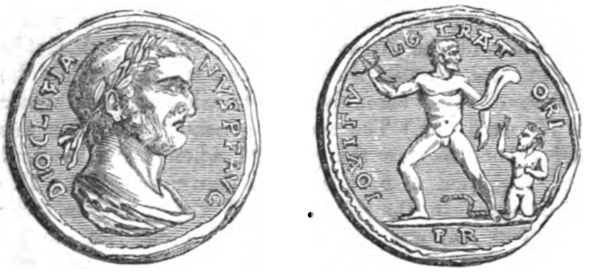
The unlawfulness of persecution for conscience' sake must appear plain to every person of sober judgment: "To banish, imprison, plunder, starve, hang, and burn men for religion," says Jortin, "is not the Gospel of Christ. Where persecution begins, Christianity ends. Christ never used anything that looked like force or violence except once, and that was to drive bad men out of the Temple, and not to drive them in."

"Persecution for conscience' sake," says Dr. Doddridge, "is every way inconsistent, because: (1.) It is founded on an absurd supposition, that one man has a right to judge for another in matters of religion. (2.) It is evidently opposed to that fundamental principle of morality, that we should do to others as we could reasonably desire they should do to us. (3.) It is by no means calculated to answer the end which its patrons profess to intend by it. (4.) It evidently tends to produce a great deal of mischief and confusion in the world. (5.) The Christian religion must, humanly speaking, be not only obstructed but destroyed, should persecuting principles universally prevail. (6.) Persecution is so far from being required or encouraged by the Gospel, that it is most directly contrary to many of its precepts, and indeed to the whole of it."

The alleged moderation of pagan governments, and their liberality in granting unlimited indulgence to the different modes of worship that obtained among the heathens, have been magnified by the opposers of Christianity, and eulogised as if universal liberty had been allowed, without any restraint, upon the open or secret practices of men in the exercise of religion. But this representation is quite opposed to the truth; and nothing can be more erroneous than the notion that persecution for religion had its first rise in the Christian system; the very reverse being the real truth. For example, the Athenians allowed no alteration whatever in the religion of their ancestors; and therefore Socrates suffered death as a setter-forth of strange gods, in the same city of Athens in which, four hundred and fifty years afterwards, Paul of Tarsus was charged with the same offence, by certain philosophers of the Epicureans and Stoics, because he preached unto them Jesus and the resurrection. (Acts 17. 18.) But were a similar severity to be employed by any Christian state, it would be imputed not merely to the policy of governors, but to the temper of priests. The odious bigotry of Antiochus Epiphanes (1Macc. 1. 41,) will not easily escape the recollection of any, but of those who will impute no fault, nor arraign any crime, except it be found to involve in its consequences the friends of revealed religion. Had an edict similar to the law of the twelve tables at Rome, which prohibited the worship of new or foreign gods, been issued by a Christian prince, the loudest complaints would have been uttered against the spirit of bigotry by which it was dictated; and if the demolition of the temple of Serapis and Isis had been effected by the order of an ecclesiastical synod, instead of a heathen senate, it would doubtless have been styled an atrocious outrage upon the inalienable rights of private judgment, instead of being represented as proceeding from the use of a "common privilege," and ascribed to the cold and feeble efforts of policy. Tiberius prohibited the Egyptian and Jewish worship, banished the Jews from Rome, and restrained the worship of the Druids in Gaul; while Claudius employed penal laws to abolish their religion. Domitian and Vespasian banished the philosophers from Rome, and the former confined some of them in the islands, and whipped or put others to death. Nothing, therefore, can be more unfounded than the assertion that intolerance and persecution owe their introduction to Christianity; since the violent means which for three hundred years after its origin were adopted for the purpose of crushing this very religion, at the time when its professors are universally acknowledged to have been both inoffensive and unambitious, are facts too well known to be controverted.

Beside the tribulations to which the first preachers and converts were exposed from the general hostility of the Jews and the pagans, in almost every country, historians usually reckon ten general persecutions of the Christians by the heathen:—(1,) Under Nero, A.D. 64-68. (2,) Under Domitian, A.D. 95,96. (3,) Under Trajan, A.D. 100-116. (4,) Under Antoninus Pius, A.D. 136-156. (5,) Under Severus, A.D. 199-211. (6,) Under Maximinus, A.D. 235. (7,) Under Decius, A.D. 249-251. (8,) Under Valerian, A.D. 257-260. (9,) Under Aurelian, A.D. 273-275. (10,) Under Diocletian, 302-312. Others reckon them somewhat differently; and in the above arrangement there are some omissions,—for the Christians were persecuted under Adrian, from A.D. 118 to 126, and again in 129; under Marcus Aurelius, from A.D. 161 to 174, and in short, for 260 years from the death of Christ, they had but brief intervals of rest from persecution; for when the emperors themselves were not sanguinary, there were always inferior magistrates who under some pretence or other harassed the Christians. (1.) The first persecution was under the emperor Nero, thirty-one years after Our Lord's ascension, when that emperor having, it is supposed, himself set fire to the city of Rome, endeavoured to throw the odium of that execrable act on the Christians. Those were apprehended who openly avowed themselves to be of that sect, and an immense multitude of others were afterwards convicted. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts, and torn in pieces by devouring dogs, or fastened to crosses and wrapped up in combustible garments, that when the daylight failed, they might, like torches, serve to dispel the darkness of the night. For this tragical spectacle Nero lent his own gardens; and exhibited at the same time the public diversions of the Circus; sometimes driving a chariot in person, and sometimes standing as a spectator, while the shrieks of the women burning to ashes supplied music to his ears. (2.) The second general persecution was under Domitian, in the year 95, when forty thousand were supposed to have suffered martyrdom. (3.) The third began in the third year of Trajan, in the year A.D. 100, and was carried on with great violence for several years. (4.) The fourth was under Antoninus, and began in 136, when the Christians were banished from their homes, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned. (5.) The fifth began in the year 199 under Severus, when great cruelties were committed. (6.) The sixth began with the reign of Maximinus in 235. (7.) The seventh, which was the most dreadful then known, began in 249, under the emperor Decius, when the Christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c. (8.) The eighth began in 257 under Valerian. Both men and women suffered death; some by scourging, some by the sword, and some by fire. (9.) The ninth was under Aurelian in 273; but this was inconsiderable, compared with the others before-mentioned. (10.) The tenth began in the nineteenth year of Diocletian, 302. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and numbers of them were tied together with ropes, and thrown into the sea. It is related that seventeen thousand were slain in the space of one month, and that during the continuance of this persecution, in the province of Egypt alone, no less than one hundred and forty-four thousand Christians died by the violence of their persecutors; besides seven hundred thousand that died through the fatigues of banishment, or the public works to which they were condemned. The time fixed for the exterminating edicts, as they are called, was the Feast of Terminalia in the year 302, which historians remark was to put an end to Christianity. So complete was supposed to be the extirpation of the sect, that coins were struck and inscriptions set up recording the fact, that the Christian superstition was now utterly exterminated, and the worship of the gods restored by Diocletian, who assumed the name of Jupiter; and Maximian, who took that of Hercules.

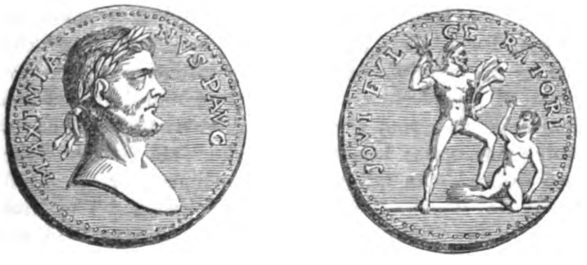
In the annexed coin, from the collection of the King of the French, the obverse represents the head of the Emperor Diocletian crowned with laurel, and his shoulders covered with a robe, with the legend Diocletianus Perpetuus Felix Augustus, "Diocletian, perpetual, happy, august." On the reverse is Jupiter holding in his raised hand a thunderbolt, and trampling a kneeling figure, with serpent-like feet, having this legend, Jovi Fulgeratori, "To Jupiter the thunderer." The prostrate figure designates Christianity, and the figure of Jupiter brandishing his thunderbolt is taken probably from Ovid's description, "Quo centimanum dejecerat igne Typhœa;" he is dashing down the Christians with the same fire as he hurled down the Titans, who had equally but vainly tried to dispossess him of heaven. The figure of this coin is very remarkable, and has a resemblance so strong as to identify it with the Abrasax on the Gnostic gems, with serpent-like feet, supposed to be the god of the Christians. We see him here disarmed of his weapons, the very being which the Christians were supposed to adore, and this single sect and its impure idol bringing persecution on the whole of the Christian church. In the exergue is, Pecunia Romæ, "The money of Rome."



Coin struck to commemarate the extirpation of Christianity.

A coin similar to that of Diocletian was struck by his colleague, Maximian, to commemorate an event in which he also had acted a distinguished part.

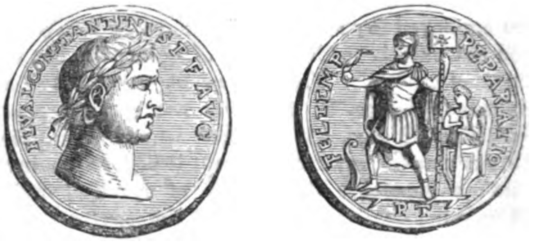
In the annexed coin the obverse represents the naked bust of the emperor, crowned with a laurel, having the legend, Maximianus Perpetuus Augustus, "Maximian, perpetual, august." On the reverse is the figure of Jupiter Tonans, in nearly the same attitude, and with the same legend as the former, but having his head covered. In the prostrate figure the serpentine part of the legs is not distinct, and it has on the whole more of a human form. It may be conjectured that Diocletian wished to represent only the depraved and corrupt sectarians of which his figure is the emblem; and that his more atrocious colleague, careless of distinction, exhibited the genius of Christianity under any form as equally the object of his persecution.



Coin of Maximian to commemorate the extirpation of Christianity.

This, the most dreadful of all the heathen persecutions, was happily also the last; and the time shortly arrived when Christianity became the public religion of the Roman empire. Constantine was converted A.D. 312, and according to ecclesiastical writers his conversion was effected like that of St. Paul by a sensible miracle, while he was performing a journey on a public road. He immediately afterwards adopted the cross as his ensign, and formed on the spot the celebrated Labarum or Christian standard, which was ever afterwards substituted for the Roman eagle. This, as Eusebius describes it, was a spear, crossed by an arrow, on which was suspended a velum having inscribed on it the monogram formed by the Greek letters *X* and *P*, the initials of the name of Christ.

The coin annexed represents on the obverse the naked bust of the emperor, crowned with a laurel wreath, and surrounded with the legend, Flavius Valerius Constantinus Perpetuus Felix Augustus, "Flavius Valerius Constantine, perpetual, happy, august." On the reverse is the whole-length figure of the emperor in armour, covered with a helmet, standing on the prow of a galley *; in his right hand he holds a globe, surmounted by a rayed phœnix, the adopted emblem of his family, to intimate the renovation of the empire; in his left is the Labarum, inscribed with the monogram; behind is the angel of victory, directing his course; round is the appropriate legend, Felix Temporum Reparatio, "The happy reformation of the times." In the exergue is, Pecunia Treverorum, "The money of Triers."


FL VAL CONSTANTINVS P F AVG
FEL TEMP REPARATIO
P T

Coin of Constantine the Great commemorating the first recognition of Christianity.

It would be foreign to the nature and objects of the present work to enter upon a detail of the numerous persecutions of Christians by those of the same name. It is painful to admit that men calling themselves Christians, have persecuted others with unrelenting cruelty, and have shed rivers of innocent blood; but the Gospel does not authorize such conduct, and therefore is not chargeable with it. Such persecutions prove, that those who inflicted them were not animated by the spirit of real Christianity, but were the enemies of the Gospel.

PERSIA, an ancient kingdom in Middle Asia, bounded on the west by Media and Susiana; on the south by the Great Desert, and on the east by Carmania. Until the time of Cyrus, and his succession to the Median empire, it was an inconsiderable country, always subject to the Assyrians, Babylonians, or Medes. Its capital city was Persepolis, now Chelminar, in the neighbourhood of which, to the south-east, was Passagardæ, where was the tomb of Cyrus. The prophecy of Isaiah, which calls Cyrus expressly by name, an honour peculiar to him and to Josiah, king of Judah, indicates the importance attached to his actions in the scheme and economy which was carried on by the overruling providence of the Almighty: "that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isai. 44. 28.) It is obvious that rumours of the sacred prophecies concerning Cyrus had got abroad among the Gentile nations, for all the heathen historians who have written his life, make mention of oracles and predictions having been the forerunners of his nativity. According to Xenophon, he was brought up among the Persians, then remarkable for the virtues of simplicity, temperance, and rectitude; and when nearly arrived at manhood was taken to Media, to be presented to his grandfather Astyages, who died immediately afterwards, leaving the kingdom of Media to his son Cyaxares. See Cyrus.

Cyrus died at the age of seventy years, and was succeeded by his eldest son, Cambyses, (B.C. 529,) one of the most cruel princes recorded in history. As soon as he was seated on the throne, he invaded and conquered Egypt, and reigned there three years. At the same time he detached part of his army against the Ethiopians, and commanded his generals to pillage the temple of Jupiter Ammon. Both these expeditions were unfortunate. The army which had been sent against the latter perished in the sands of the deserts; and that which he led against the former, for want of provisions, was compelled to return with great loss. Mortified at his disappointments, Cambyses now gave full vent to the cruelty

* A ship was the common emblem of the state among the Romans. See the ode of Horace, "O Navis."

of his disposition. He killed his sister Meroe, who was also his wife; he commanded his brother Smerdis to be put to death, and killed many of his principal officers; he hated the gods of the Egyptians, and committed every possible outrage against them. The enemies of the Jews had made an application to Cambyses, on his coming to the throne, to hinder the building of the Temple; and though he had sufficient respect for the memory of his father not openly to revoke the edict, he threw such discouragement in their way, that the work went on slowly during his reign.

Smerdis the Magian, an impostor, pretending to be the murdered brother of Cambyses, raised a rebellion against him; and in preparing to repel it, the king received a wound from his own sword which caused his death. During the seven months which Smerdis reigned, he issued an order prohibiting the Jews from rebuilding the Temple. His imposture being discovered, his life was the forfeit of it; and after much consultation between the seven noblemen who executed justice upon him, as to the mode of governing they should adopt, it fell to the lot of Darius Hystaspes, one of them, to be proclaimed king. This is the first time in the Persian history in which seven persons are mentioned as consulting together on matters of state, and is, perhaps, the origin of that council referred to in sacred history, where the edicts of the Persian government are said to have been issued by the king and his seven counsellors. (Esth. 1. 14; Ezra 7. 14.)

Before the reign of Darius, no specific duties were paid to the Persian kings, who received their revenues in presents from their subjects. He divided the empire into twenty satrapies, and fixed the tribute each was to pay: some of them furnished horses, others corn, and others slaves. The Indians paid their tribute in ingots of gold; the satrapies of Babylon and Egypt were the most heavily taxed. Palestine was included in the same satrapy with Syria, Phœnicia, and the island of Cyprus; Persia proper was not compelled to pay any specific tribute, but presented a regular gratuity.

The Persian monarchy being composed of many and various nations, several of them retaining, though in different degrees, their own form of government; each also having its own coinage, language, manners, and religion, and unconnected with the others by any bond of union except the despotic rule of their general monarch; this mode of government by satraps was the only one by which they could be kept together, for no code of laws could be framed by which such a heterogeneous mass could be governed. As there was nothing to restrain the satraps but the arbitrary will of the sovereign, a system of despotism was carried on throughout the empire, which was felt in proportion to the disposition of the person in whom the arbitrary power was vested. As a whole, however, the government of Persia does not appear to have been conducted with severity. The tributary nations flourished under its sway, enjoyed the fruits of agriculture, or rose to opulence by commerce; and, with a generosity peculiar in that age to the Persians, they treated their vanquished kings honourably, and their descendants were frequently allowed to retain the chief command in their country with but little diminution of their former grandeur.

In the reign of Darius Hystaspes appeared Zoroaster, the reviver of the Magian sect, whose principal rite was the worship of fire, or of the sun, an idolatry with which the Israelites had polluted themselves, as the prophet Ezekiel says, "Behold at the door of the temple of the Lord, between the porch and the altar, were about five-and-twenty men, with their backs towards the Temple of the Lord, and their faces toward the east; and they worshipped the sun towards the east." (Ezek. 8. 16.) See Magi.

In the seventh year of Darius Hystaspes, the Temple of Jerusalem was finished. The decree by which it was completed, was granted by Darius in his palace at Shushan (or Susa, as the Greeks called it); and in remembrance of this, the eastern gate of the outer wall of the Temple was from that time called the gate of Shushan, and a representation of the city in sculpture pourtrayed over it, which continued until the destruction of the Temple by the Romans. This Darius is by some considered to be the Ahasuerus who married Esther, and granted various privileges to the Jews.

Xerxes succeeded Darius on the Persian throne (B.C. 485), and was the fourth in succession from Cyrus, and is the fourth king of Persia spoken of by the prophet Daniel, who by his strength through his riches should stir up all against the realm of Grecia. (Dan. 11. 2.) This prophecy was fulfilled in the most striking manner. It had been the custom of the Persians to make their conquered nations swell the number of their host; but in proportion as their victories enlarged the empire, this custom became difficult, and was seldom resorted to. It was now revived by Xerxes, who collected a vast fleet and army out of every country where they could be gathered, for the invasion of Greece; hiring mercenary troops from those nations which were not subject to Persia, and making alliances with them. Xerxes was succeeded by his son Artaxerxes Longimanus, a person remarkable for his beauty, although his hands and arms are said to have been of an unusual length. Some authorities are of opinion that this is the Ahasuerus of Scripture, which is supported by Josephus. In the seventh year of his reign he made a decree that all the people of Israel who chose of their own free will to return to Jerusalem, should go with Ezra, who was "sent of the king, and of his seven counsellors," (Ezra 7. 13,14;) and the king, in his letter to Ezra, added, "Whatever is commanded by the God of Heaven, let it be diligently done for the house of the God of Heaven; for why should there be wrath against the realm of the king and his sons?" (Ezra 7. 23.) But although the kings of Persia at various times acknowledged the true God, worshipped and feared Him, the nation continued in the open profession of idolatry, an idolatry that would seem incredible amidst all the great and manifold advantages they possessed, did not history attest the melancholy fact. The founder of the Persian empire had been predicted by name, and in his address to him, the Lord had vouchsafed to assert his right to undivided worship; the Persians had constant intercourse with the people of God; they had witnessed miracles in the preservation of His servants, and in the destruction of His enemies; and yet, with strange infatuation, they preferred the darkness of superstition to the light of truth.

Nehemiah succeeded Ezra in the government of Judæa, in the twentieth year of Artaxerxes, (B.C. 445,) to whom he was cup-bearer, a place of great honour at the court of Persia; but neither the favour of his sovereign, nor the splendour of a court, could make him forget his service to his God, nor induce him to forego the honour of building up the walls of Jerusalem. From this time forward the Jews were ruled by their high-priests, with little interference from the Persian monarchs, and the history of Persia, therefore, would be foreign to our purpose. It is sufficient here to state that one hundred years after the time of Nehemiah, the prophecy of Daniel was fulfilled, the Persian empire was broken up by Alexander, and its numerous provinces shared among his generals. From one of these, the Parthians revolted, and established an empire, which, first called

Parthian and then Persian, subsisted for more than eight hundred years, and proved a formidable rival to the Romans. At length it gave way, early in the seventh century, to the fiery progress of the Saracens, and Persia has ever since been a Mohammedan country. After suffering repeated reverses from the inroads of various barbarous tribes from Tartary, and being torn by civil wars, in the seventeenth century under the rule of Abbas the Great it was a powerful kingdom: but since that time it has again declined, and it is now reduced to very limited territorial dimensions, and is overrun in many parts by fierce shepherd or robber tribes, whose obedience to the government is merely nominal. The mighty Persian empire is now frittered down into two insignificant monarchies, one of which exists but in name, and the other is silently yet rapidly disappearing before the gigantic power of Russia.

The country now known as Persia is usually divided into Eastern and Western; the former being specially denominated Afghanistan, whilst the latter still retains its wonted appellation. The range of country comprehended within the limits of these now separate states, forms an extensive and lofty upland, sloping on all sides: on the south, to the Persian Gulf and Indian Ocean; on the west to the basin of the Tigris and Euphrates; on the north to the basin of the Lower Araxes, the Caspian Sea, and the basin of the Oxus; and on the east to that of the Indus. Thus considered, Persia is quite distinct in its physical features from all the countries in its vicinity; and though it comprehends several distinct basins in its vast surface, yet the points in which these resemble one another are so many and so peculiar, as to entitle them to the denomination of one whole. This great upland extends upwards of twenty degrees, or nearly twelve hundred British miles, containing a surface of about eight hundred thousand British square miles. The boundary between Western and Eastern Persia is very indistinctly marked.

Western Persia is at present bounded by Armenia and the Caspian Sea, both in possession of Russia, on the north, by Asiatic Turkey on the west, by the Persian Gulf on the south, and by Afghanistan on the east. Its greatest extent, from the vicinity of Mount Ararat on the north-west to that of Herat on the south-east, is nearly one thousand British miles.

Eastern Persia, under the title of the Afghan monarchy, formerly comprehended, beside the country properly so called, the tract from the crest of the Afghanistan and Beloochistan Mountains to the Indus, the province of Sinde, the Punjaub, and the provinces of Mooltan and Cashmere. The Afghan monarchy is now dismembered, and it is rather considered as consisting of the following large divisions:—Herat and Seistaun on the west; the possessions of the Eimauks and Hazaurehs on the north; and Afghanistan and Beloochistan on the south and east. The whole tract thus divided has the Persian Gulf and Indian Ocean on the south, the Indus and its delta on the east, the lofty range of the Hindoo Kho and the Khanate of Baulkh on the north, Persian Khorassan on the north-west, and the desert of Kerman on the west; whilst on the shores of the Persian Gulf its western limit is Cape Jask, on the frontier of Louristan. It is supposed to contain a total of four hundred and forty thousand square miles.

Christianity was early propagated in Persia, being traditionally said to have been planted there by one of the Apostles. Under all the changes the country has since undergone, it has subsisted, and, beside members of the Romish, Armenian, orthodox and schismatic Greek churches, there now exists a sect of native Christians, who are estimated to amount to about ten thousand. They have an archbishop and three bishops. The former resides at Mosul; one of the bishops at Chosrabad; another at Meredeen; and the third at Diarbekir. By the Mohammedans they are called Nazarenes, but among themselves Ebrians, or Beni Israel, which name denotes their relation to the ancient Jewish church. They have no connexion whatever with either the Greek or the Romish churches. They hold the doctrine of the Trinity in Unity, and declare Jesus Christ to be "the way, the truth, and the life," and that through Him they are delivered from the wrath to come, and are made heirs of eternal life. They acknowledge only two sacraments, and in the same sense as the Protestant church. They have at Chosrabad a large church. Through fear of the Mohammedans, who insult and oppress them, they assemble for Divine worship between the hours of five and seven on Sunday mornings; and in the evenings betwixt six and eight; there are also daily services at the same hours. The women and men sit on opposite sides of the building.

PERSIC VERSION. We are informed by Chrysostom and Theodoret that the Scriptures were very anciently translated into the Persian language. It does not appear that any fragments of this ancient version are extant; but in more modern times versions of detached portions of the Scriptures have been produced. A Persic translation of the Pentateuch was executed by Jacob Ben Joseph, surnamed Tawosi or Tusi, from Tus, a city of Persia, which anciently possessed a celebrated Jewish academy. The precise time when he lived is not known; but it is evident that he could not have lived earlier than the commencement of the ninth century, because in Genesis 10. 10, for Babel he has substituted Bagdad, which city was not founded until A.D. 762, by the caliph Almansor. The Persian version of the Pentateuch, which is for the most part faithfully rendered, was first printed by the Jews at Constantinople in 1546, in Hebrew characters, together with the Hebrew text, the Targum of Onkelos, and the Arabic version of Saadias Gaon. From this Constantinopolitan edition, the Persian version of the Pentateuch was transcribed into the Persian characters by the eminent Orientalist Dr. Hyde, who added a very close Latin translation, and supplied, between brackets, the words necessary to fill up the chasms which had been caused by the negligence either of the original copyist, or of the printer at Constantinople.

Beside the Pentateuch, Bishop Walton mentions two Persic versions of the Psalms: one by a Portuguese monk at Ispahan in the year 1618, and another by some Jesuits from the Vulgate Latin version. These are yet in manuscript. There are extant two Persian versions of the Four Gospels, the most ancient and valuable of which was first printed in the London Polyglot by Bishop Walton, from a manuscript in the possession of Dr. Pococke, dated A.D. 1314; it was made from the Syriac, having sometimes retained Syriac words, to which a Persian translation is subjoined. The other Persian translation was edited by Wheloc, and after his decease, by Pierson at London in 1652-57, after a collation of three manuscripts. It is supposed to have been made from the Greek. Horne.

In the middle of the last century a version of the Gospels was made by order of Nadir Shah, who, when it was read to him, treated it with contempt and ridicule; but soon after the commencement of the present century, Henry Martyn, the missionary, translated the whole of the New Testament. It was completed in the year in which he died (1812), and being presented to the King of Persia by the British ambassador, was favourably received.

PERSIS, *Περσις*, the name of a female Christian, mentioned by the Apostle Paul. (Rom. 16. 12.)

PERSON. See Trinity.

PESTILENCE. The pestilence, or plague, דבר *daber*, (Levit. 26. 25,) is a term generally used in the Hebrew Scriptures for all epidemic or contagious diseases; the writers also everywhere attribute it either to the agency of God himself or of that legate or angel whom they denominate מלאך *malach;* hence the Septuagint renders the word דבר *daber*, or pestilence, in Psalm 91. 6, by *δαιμονιον μεσημβρινον*, "the demon of noonday," and Jonathan also renders the same word in the Chaldee Targum, (Habak. 3. 5,) by the Chaldee word מלאך *malach*, angel or messenger. The prophets usually connect together, sword, pestilence, and famine, being three of the most grievous inflictions of the Almighty upon a guilty people. (2Sam. 24. 19.) See Diseases; Plague.

PESTLE, עלי *ali*, (Prov. 27. 22,) a pestle. It is supposed, from the above passage, not that the wheat was pounded to meal instead of being ground, but that it was pounded to be separated from the husk. The Jews very probably used wheat in the same manner as rice is now used in the East, that is, boiled up in pillaus variously prepared, which required that it should, like rice, be previously disengaged from the husk. See Mortar.

PETER, *Πετρος*, one of the twelve Apostles, at first called Simon, and afterwards surnamed *Κηφας*, Cephas, or Peter, signifying stone or rock, was the son of Jonas or Jonah, and was born at Bethsaida, on the coast of the sea of Galilee. He had a brother of the name of Andrew, who had been a disciple of John the Baptist, and was called to the knowledge of the Saviour prior to himself. Andrew was present when the Baptist pointed out Jesus to his disciples, and added, "Behold the Lamb of God that taketh away the sin of the world;" and meeting Simon shortly afterwards, said, "We have found the Messiah," and then brought him to Jesus. (John 1. 41.) Both Peter and Andrew seem to have followed their trade until Our Lord called them to follow him, and promised to make them both "fishers of men." (Matt. 4. 18,19; Mark 1. 17; Luke 5. 10.) From this time they became his companions, and when he completed the number of his Apostles, they were included among them. Peter in particular was honoured with his Master's intimacy, together with James and John. With them Peter was present, when Our Lord restored the daughter of Jairus to life. (Mark 5. 37; Luke 8. 51;) when he was transfigured on the mount, (Matt. 17. 1; Mark 9. 2; Luke 9. 28,) and during his agony in the garden, (Matt. 26. 36-56; Mark 14. 32-42;) and on various other occasions Peter received peculiar marks of his Master's confidence. At the time when Peter was called to the apostleship, he was married, and seems to have removed in consequence from Bethsaida to Capernaum, where his wife's family resided. It appears also that when Our Lord left Nazareth, and came and dwelt at Capernaum, (Matt. 4. 13,) he took up his occasional residence at Peter's house, whither the people resorted to him. When Jesus, in private, asked his disciples, first, what opinion the people entertained of him; next what was their own opinion; "Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Matt. 16. 16.) Having received the answer, Jesus declared Peter blessed on account of his faith; and, in allusion to the signification of his name, added, "Thou art Peter, and upon this rock I will build my church," &c. Some writers are of opinion these things were spoken to St. Peter alone, for the purpose of conferring on him privileges and powers not granted to the rest of the Apostles,—a favourite, but most groundless position of the Romanists, who from it attempt to justify the monstrous assumptions of supremacy, both temporal and spiritual, of the Bishop of Rome; but others, with more reason, suppose that though Jesus directed his discourse to St. Peter, it was intended for them all; and that the honours and powers granted to St. Peter by name were conferred on them all equally. For no one will say that Christ's church was built upon St. Peter singly; it was built on the foundation of all the Apostles and prophets, Jesus Christ himself being the chief corner-stone. As little can any one say that the power of binding and loosing was confined to St. Peter, seeing it was declared afterwards to belong to all the Apostles. (Matt. 18. 18; John 20. 23.) St. Peter likewise made his confession in answer to a question which Jesus put to all the Apostles, which confession was certainly made in the name of the whole; and therefore what Jesus said to him in reply was designed for the whole without distinction; excepting this, which was peculiar to him, that he was to be the first who, after the descent of the Holy Ghost, should preach the Gospel to the Jews, and then to the Gentiles; an honour which was conferred on St. Peter in the expression, "I will give thee the keys," &c.

In the evangelical history of this Apostle, the distinguishing features of his character are very signally pourtrayed, and in a manner that enhances the credibility of the sacred historians, inasmuch as they have blended, without disguise, several traits of his precipitance and presumption, with the honourable testimony which the narrative of facts affords to the sincerity of his attachment to Christ, and the fervour of his zeal in the cause of his blessed Master. His presumption and self-confidence sufficiently appear in his solemn asseverations that he would never abandon his Master, (Matt. 26. 33;) and his weakness in his subsequent denial of Christ; for though Peter followed him afar off to the high-priest's palace, when all the other disciples forsook him and fled, yet he thrice disowned him, each time under circumstances of peculiar aggravation. It does not appear that Peter followed Christ any further; probably remorse and shame prevented him from attending the crucifixion, as we find St. John did. On the day of his resurrection, after appearing to Mary Magdalen and some other women, the next person to whom Our Lord showed himself was Peter. On another occasion, (John ch. 21,) Our Lord afforded him an opportunity of thrice professing his love for him, and charged him to feed the flock of Christ with fidelity and tenderness.

After the ascension of Our Saviour, St. Peter took an active part in the affairs of the Church. During his apostolical travels in Judæa, Samaria, and Galilee, he converted Cornelius, the Roman centurion, the first Gentile convert who was admitted into the Church without circumcision or any injunction to comply with the Mosaic observances; and on his return to Jerusalem, he satisfied the Jewish Christians that God had granted repentance unto life to the Gentiles as well as to the Jews. (Acts 11. 18.) Soon after this, being apprehended by Herod Agrippa, (A.D. 44,) who designed to put him to death, Peter was miraculously delivered by an angel. From the time of the Apostolic council, held at Jerusalem, St. Peter is not mentioned in the Acts of the Apostles; but from Galatians 2. 11, it appears that after that council, he was with St. Paul at Antioch; and he is likewise mentioned by St. Paul in 1Corinthians 1. 12; 3. 22.

It is generally supposed that after St. Peter was at Antioch with St. Paul, he returned to Jerusalem. What happened to him after that is not told in the Scriptures; but Eusebius informs us that Origen wrote to this purpose: 'St. Peter is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia; and at length, coming to Rome, was crucified with his head downwards.' With respect to the evidence from antiquity, on which the fact of St. Peter's having been at Rome rests, Dr. Lardner says, "This opinion is confirmed by the general testimony of antiquity. Eusebius relates, on the authority of Clement of Alexandria, and Papias, bishop of Jerusalem, that St. Mark's Gospel was written at the request of St. Peter's hearers in Rome; observing that St. Peter makes mention of St. Mark in his first Epistle, which was written at Rome itself, and that he (Peter,) signifies this, calling that city figuratively Babylon, in these words: 'The church which is at Babylon, elected jointly with you, saluteth you, and so doth Mark, my son.' This passage of Eusebius is transcribed by Jerome, who adds positively, that 'Peter mentions this Mark in his first Epistle, figuratively denoting Rome by the name of Babylon; "the church which is at Babylon,"' &c. Œcumenius, Bede, and other Fathers, also understand Rome by Babylon. It is generally thought that Peter and John gave to Rome the name of Babylon figuratively to signify that it would resemble Babylon in its idolatry, and in its opposition to and persecution of the Church of God; and that like Babylon, it will be utterly destroyed.

"From the total silence of ecclesiastical history, it is not probable that Peter ever visited Babylon in Chaldæa; and Babylon in Egypt was too small and insignificant to be the subject of consideration. The Jews, to whom the first Epistle was written, were fond of mystical appellations, especially in their captivities; Edom was a frequent title for their heathen oppressors; and as Babylon was the principal scene of their first captivity, it was highly probable that Rome, the principal scene of their second, and which so strongly resembled the former in her 'abominations, her idolatries, and persecutions of the saints,' should be denominated by the same title. And this argument is corroborated by the similar usage of the Apocalypse, where the mystical application is unquestionable. (Rev. 14. 8; 16. 19; 18. 2, &c.) It is highly probable, indeed, that John borrowed it from Peter; or rather that both derived it by inspiration from the prophecy of Isaiah (21. 9.)" Dr. Lardner concludes his inquiry by observing, "This is the general, uncontradicted, disinterested testimony of ancient writers in the several parts of the world, Greeks, Latins, Syrians. As Our Lord's prediction concerning the death of Peter is recorded in one of the four Gospels, it is very likely that Christians would observe the accomplishment of it, which must have been in some place. And about this place there is no difference among Christian writers of ancient times. Never any other place was named besides Rome; nor did any other city ever glory in the martyrdom of St. Peter. It is not for our honour, nor for our interest, either as Christians or Protestants, to deny the truth of events, ascertained by early and well-attested tradition. If any make an ill use of such facts, we are not accountable for it. We are not, from a dread of such abuses, to overthrow the credit of all history, the consequences of which would be fatal."

PETER, FIRST GENERAL EPISTLE OF ST.

We are indebted to the Apostle Peter for two Epistles which constitute a valuable part of the inspired writings. The First Epistle of St. Peter has always been considered as canonical; and in proof of its genuineness we may observe, that it is referred to by Clement of Rome, Hermes, and Polycarp; that we are assured by Eusebius that it was quoted by Papias; and that it is expressly mentioned by Irenæus, Clement of Alexandria, Tertullian, Origen, and most of the later Fathers. From the inscription of the Epistle, "Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," it is generally supposed that the persons here addressed were believing Jews, and not believing Gentiles, and that this Epistle was addressed to those dispersed Hebrew Christians afflicted in their dispersion, to whom the Apostles James and Paul had respectively addressed their Epistles.

As St. Peter suffered martyrdom at Rome, A.D. 64 or 65, and as we have no evidence that he arrived there before 63, we may date this Epistle A.D. 64; indeed, it appears from the Epistle itself, that it was written during a period of general calamity, when the Hebrew Christians were exposed to severe persecutions. The design of this Epistle, therefore, is partly to support them under their afflictions and trials, and also to instruct them how to behave under persecution. It likewise appears, from the history of that time, that the Jews were then uneasy under the Roman yoke, and that the destruction of their polity was approaching. On this account the Christians are exhorted to honour the Emperor (Nero), and the presidents whom he sent into the provinces, and to avoid all grounds of being suspected of sedition or other crimes that would affect the peace and welfare of society. And, finally, as their character and conduct were liable to be aspersed and misrepresented by their enemies, they are exhorted to lead a holy life, that they might stop the mouths of their enemies, put their calumniators to shame, and win over others to their religion by their holy and Christian conversation.

PETER, SECOND GENERAL EPISTLE OF ST.

The authority of the Second Epistle of Peter was for some time disputed, as we learn from Origen, Eusebius, and Jerome; but since the fourth century it has been universally received except by the Syriac Christians. Its resemblance to the Epistle of Jude will be hardly urged as an argument against it; for there can be no doubt, that the Second Epistle of Peter was, in respect to that of Jude, the original and not the copy. Besides, it is extremely difficult even for a man of the greatest talents, to forge a writing in the name of another, without sometimes inserting what the pretended author either would not or could not have said; and to support the imposture in so complete a manner as not to militate, in a single instance, either against his character, or against the age in which he lived. Now, in the Second Epistle of Peter, though it has been a subject of examination full seventeen hundred years, nothing has hitherto been discovered which is unsuitable, either to the Apostle or to the Apostolic age. We have no reason therefore to believe that the Second Epistle of Peter is spurious, especially as it is difficult to comprehend what motive could have induced a Christian, whether orthodox or heretic, to attempt the fabrication of such an Epistle and then ascribe it to St. Peter.

It is evident from ch. 1. 14, that St. Peter was near his death when he wrote this Epistle, and that it was written soon after the First appears from the apology he makes, (ch. 1. 13,15,) for writing this Second Epistle to the Hebrew Christians. Dr. Lardner thinks it not unlikely that soon after the Apostle had sent away Silvanus with his first letter to the Christians in Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia, some persons came from those countries to Rome, (whither there was a frequent and general resort from all parts,) who brought him information concerning the state of religion among them. These accounts induced him to write a second time, most probably at the beginning of A.D. 65, in order to strengthen in the faith, the Christians among whom he had laboured.

The design of the Apostle is to establish the Hebrew Christians in the truth and profession of the Gospel; to caution them against false teachers, whose tenets and practices the writer largely describes; and to warn them to disregard those profane scoffers, who made or should make a mock of Christ's coming to judgment; which having asserted and described, he exhorts them to prepare for that event by a holy and unblameable conversation.

PETHOR, פתור the name of a place in Mesopotamia, on the Euphrates, the native country of Balaam, to which Balak sent for him to come and curse Israel. (Numb. 22. 5; 23. 7; Deut. 23. 5.) It is supposed to have been near Tiphsah, on the Euphrates, but this is altogether uncertain.

PETRA, Gr. ἡ Πετρα, in Hebrew סלע *Sela*, the ancient capital of Arabia Petræa. Having in the article Edom given copious extracts from modern travellers respecting this wonderful city, we shall here limit ourselves to a few historical particulars, for which we are indebted to the recent and valuable work of Professor Robinson, entitled *Biblical Researches in Palestine.*

"The celebrated capital of this region in ancient times, was called from its remarkable position, The Rock; in Hebrew, Sela, in Greek, Petra. In the Old Testament we find it recorded of King Amaziah, that 'he slew of Edom, in the Valley of Salt, ten thousand, and took Sela by war, and called the name of it Joktheel unto this day.', (2Kings 14. 7.) The prophet Isaiah also exhorts Moab to 'send the lamb to the ruler of the land from Sela to [through] the wilderness unto the mount of the daughter of Zion;' alluding, apparently to the tribute in sheep formerly paid to Israel. (Isai. 16. 1.) At this time, therefore, Sela would seem to have been in the possession of the Moabites; or at least, they pastured their flocks as far south as to that region, much in the manner of the adjacent tribes at the present day. These are the only certain notices of this city found in Scripture; and the last of them cannot be later than about 700 B.C. About four centuries afterwards the city was known to the Greeks as Petra; it had passed into the hands of the Nabatheans, and had become a place of trade. The two expeditions sent against it by Antigonus before 301 B.C., the first commanded by Athenæus, and the second by his own son Demetrius, changed their habits from that of being essentially nomadic and led them to engage in commerce. In this way, during the following centuries, they grew up into the kingdom of Arabia Petræa, occupying very nearly the same territory which was comprised within the limits of ancient Edom. In the first expedition, Athenæus took the city by surprise while the men were absent at a neighbouring mart or fair; and carried off a large booty of silver and merchandise. But the Nabatheans quickly pursued him to the number of eight thousand men, and falling upon his camp by night, destroyed the greater part of his army. Of the second expedition under the command of Demetrius, the Nabatheans had previous intelligence; and prepared themselves for an attack, by driving their flocks into the deserts, and placing their wealth under the protection of a strong garrison in Petra; to which, according to Diodorus, there was but a single approach, and that made by hand. In this way, they succeeded in baffling the whole design of Demetrius.

"Adrian appears to have granted privileges to Petra, which led the inhabitants to give his name to the city upon coins. Several of these are still extant. In the fourth century Petra is several times mentioned by Eusebius and Jerome; and in the Greek ecclesiastical *Notitiæ* of the fifth and sixth centuries, it appears as the metropolitan see of the Third Palestine. Of its bishops, Germanus was present at the Council of Seleucia in A.D. 359; and Theodosius, at that of Jerusalem in A.D. 536.

"But from that time onwards Petra suddenly vanishes from the pages of history. In the two Latin *Notitiæ*, referring in part to the centuries after the Mohammedan conquest and before the Crusades, the name of Petra is no longer found, and the metropolitan see had been transferred to Rabbah. Whether Petra perished through the ruthless rage of the fanatic conquerors, or whether it had already been destroyed in some incursion of the hordes of the desert, is utterly unknown. The silence of all the Arabian writers as to the very existence of Petra, would seem to favour the latter supposition; for had the city still retained its importance, we could hardly expect that they should pass it over without some notice in their accounts of the country and its conquest. As it is, this sudden and total disappearance of the very name and trace of a city so renowned, is one of the most singular circumstances of its history. The Crusaders found Petra at Kerak, just as they also found Beersheba at Beit Jibrin; thus introducing a confusion as to Petra, which is not wholly removed even to the present day. It was not until the reports collected by Seetzen respecting the wonderful remains in Wady Mûsa, had been verified by the personal discovery and examination of them by Burckhardt, that the latter traveller first ventured to assume their identity with the site of the ancient capital of Arabia Petræa. This identity, is now, I believe, admitted by most scholars, who have paid due attention to the subject; though still the voice of doubt is occasionally heard, and the site of the same, or at least of a second Petra, is sometimes held to have been at Kerak. The arguments for the identity in question are of a threefold nature, and all lie within a small compass. First, The character of the site, as given by Strabo and Pliny—an area in a valley surrounded by precipitous rocks, with a stream running through it, and a single approach 'made by hand,' as mentioned by Diodorus, corresponds entirely to Wady Mûsa as already described. At the same time this description is wholly inapplicable to Kerak, which is a fortress and city situated on the top of a high and steep hill. Again, the ancient specifications as to the distance of Petra from both the Dead Sea and the Elanitic Gulf, all point to Wady Mûsa. Passing over the merely casual and indefinite estimates of Strabo and Pliny, we find in Diodorus Siculus that Demetrius on his return from Petra, marched three hundred stadia, and encamped near the Dead Sea. This distance is equal to about fifteen hours with camels; and if reckoned northwards from Wady Mûsa along the ancient road, extends to nearly opposite the south end of the sea. After all, this is doubtless also a mere estimate, and is if anything too small; but at any rate, it could never apply to Kerak. More exactly is the position of Petra laid down in the

Peutinger Tables. The distance is there marked from Ailah along the ancient road to Petra, by the stations Ad Dianam, Præsidium, Houra, and Zadagatha, at ninety-nine Roman miles in all, equivalent to about seventy-eight and two-thirds geographical miles. The actual direct distance between Akabah and Wady Mûsa on a straight line, is about sixty-four geographical miles. And when we take into account the windings of the way and the steepness of the mountains, the comparison is here sufficiently exact. On the route, too, the name and site of Zadagatha (Zodacatha) still exist at Uskadah, about six hours south of Wady Mûsa. Further, the same Tables, although somewhat confused on the north of Petra, yet give the distance between it and Rabbah as at least over seventy-two Roman miles; which corresponds well enough with Wady Mûsa, but is fatal to the idea of finding Petra in Kerak. Lastly, Josephus, and also Eusebius and Jerome, testify expressly, that Mount Hor where Aaron died, was in the vicinity of Petra; and to this day, the mountain which both tradition and the circumstances of the case mark as the same, still rears its lonely head above the vale of Wady Mûsa. In all the district of Kerak there is no single mountain which could in itself be regarded as Mount Hor; and even if there were, its position in that region would be wholly incompatible with the recorded journeyings of the Israelites. These considerations appear to me to demonstrate the identity of Petra with Wady Mûsa; and also to show as conclusively, that it could not have been situated at Kerak. But how or when the name of Petra was dropped, or in what age that of Wady Mûsa was adopted, we have no means of ascertaining. The Crusaders found the latter in current use, and speak here only of the 'Vallis Moysi.' They also speak of a building on the neighbouring mountain, consecrated to Aaron; but they appear to have discovered nowhere any trace of a Christian population. Then came other centuries of oblivion; and the name of Wady Mûsa was not again heard of, until the reports of Seetzen in 1807. During his excursion from Hebron to the hill Madurah, his Arab guide of the Haweitat described the place, exclaiming, 'Ah! how I weep, when I behold the ruins of Wady Mûsa!' The subsequent visits of Burckhardt, Irby and Mangles, Laborde and others, have put the world in possession of most of the details; yet I apprehend that the historical and antiquarian interest of the place is by no means exhausted. The scholar who should go thither learned in the lore of Grecian and Egyptian arts and architecture, would be able, I doubt not, still to reap a rich harvest of new facts illustrative of the taste, the antiquities, and the general history of this remarkable people." See Edom; Joktheel.

PHARAOH, a common appellation of the ancient kings of Egypt as given in the Scriptures. Sir John Gardner Wilkinson informs us, that the Hebrew word פרעה *Phrah*, or *Pharaoh*, is no other than the Memphitic name of the Sun, *Phrê* pronounced *Phra*, which is still retained in the Coptic *Pirê*. The hawk and globe, emblems of the sun, are placed over the banners on the figures of the kings in the sculptures to denote this title, and Ammon and other deities are often seen presenting the sign of life or power to the monarch under this emblem.

"It is singular that the Greeks never mention the title Phrê (or Pharaoh as we term it); and I can only account for this by supposing that they translated it wherever it occurred, as is the case in Heurapion's translation of the Obelisk, where in the third column, instead of the 'powerful Apollo,' we ought to read 'the powerful Phrê (Pharaoh), the all-splendid Son of the Sun.' This adaption of the name of the Sun as a regal title was probably owing to the idea that, as the Sun was the chief of the heavenly bodies, he was a fit emblem of the king, who was the ruler of all on earth; and it is one of the many instances of analogies which occur in the religious system of the Egyptians. The importance attached to this deity may be readily inferred from the fact of every Pharaoh having the title 'Son of the Sun' preceding his phonetic name, and the first name of which their prenomens was composed being that of the Sun. In many, too, the phonetic nomen commenced with the name of Re, as the Remeses and others; and the expressions, 'living for ever, like the Sun,' 'the splendid Phrê,' are common on all obelisks and dedicatory inscriptions."

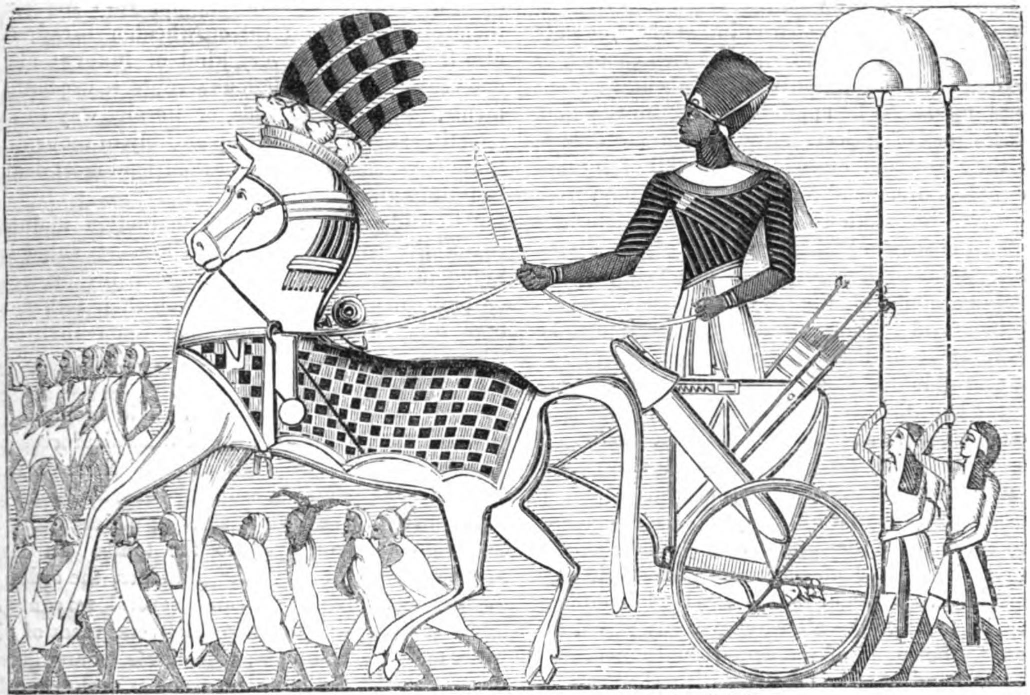
Having in the article Egypt, as likewise under their phonetic names, as Apries, Necho, &c., given brief sketches of the principal sovereigns termed Pharaoh in the Old Testament, we shall here limit ourselves to a few particulars connected with the kingly office, which may serve to throw light upon some parts of the Old Testament history.

"The dedication of the whole or part of a temple," observes Sir John Gardner Wilkinson, "was one of the most remarkable solemnities at which it was the prince's part to preside. And if the actual celebration of the rites practised on the occasion, the laying of the foundation-stone, or other ceremonies connected with it, are not represented on the monuments, the importance attached to it is shown by the conspicuous manner in which it is recorded in the sculptures, the ostentation with which it is announced in the dedicatory inscriptions of the monuments themselves, and the answer returned by the god in whose honour it was erected. Another striking ceremony was the transport of the dedicatory offerings made by the king to the gods, which were carried in great pomp to their respective temples. The king and all the priests attended the procession clad in their robes of ceremony; and the flag-staffs attached to the propylea of the vestibules were decked as on other grand festivals with banners.

"The coronation of a king was a peculiarly imposing ceremony. It was one of the principal subjects represented in the court of the temples; and some idea may be formed of the pomp displayed on the occasion, even from the limited scale on which the monuments are capable of describing it. One of the principal solemnities connected with the coronation was the anointing of the king, and his receiving the emblems of majesty from the gods. The sculptures represent the deities themselves officiating on this as on other similar occasions, in order to convey to the Egyptian people, who beheld these records, a more exalted notion of the special favours bestowed on their monarch. We however, who at this distant period are less interested in the direct intercourse between the Pharaohs and the gods, may be satisfied with a more simple interpretation of such subjects, and conclude that it was the priests who performed the ceremony, and bestowed upon the prince the title of 'the anointed of the gods.' With the Egyptians, as with the Jews, (Exod. 28. 41,) the investiture to any sacred office, as that of king or priest, was confirmed by this external sign; and as the Jewish lawgiver mentions (Exod. 29. 5,7,) the ceremony of pouring oil upon the head of the high-priest after he had put on his entire dress, with the mitre and crown, the Egyptians represent the anointing of their priests and kings after they were attired in their full robes, with the cap and crown upon their head. Some of the sculptures introduce a priest pouring oil over the monarch, in the presence of Thoth, Hor-Hat, Ombte, or Nilus; which may be considered a representation of the ceremony before the statues of these gods. The functionary who officiated was the high priest of the king. He was clad in a leopard-skin, and was the same who attended on all occasions which required him to assist, or assume the duties of the monarch in the temple. This leopard-skin dress was worn by the high-priest on all the most important solemnities, and the king himself adopted it when engaged in the same duties.

"The deities Ombte and Horus are represented placing the crown of the two countries [Upper and Lower Egypt] upon the head of the king, saying, 'Put this cap upon your head, like your father Amon Re,' and the palm branches they hold in their hands allude to the long series of years they grant him to rule over his country. The emblems of dominion and majesty, the crook and flagellum of Osiris have been already given him, and the asp-formed fillet is bound upon his head. Another mode of investing the sovereign with the diadem is figured on the apex of some obelisks, and on other monuments where the god in whose honour they were raised puts the crown upon his head as he kneels before him, with the announcement that he 'grants him dominion over the whole world.' Goddesses, in like manner, placed upon the heads of queens the peculiar insignia they wore; which were two long feathers with the globe and horns of Athor; and they presented them their peculiar sceptre. Another ceremony represented in the temples was the blessing bestowed by the gods on the king at the moment of his assuming the reins of government. They laid their hands upon him, and presenting him with the symbol of life, they promised that his reign should be long and glorious, and that he should enjoy tranquillity, with certain victory over his enemies. If about to undertake an expedition against foreign nations, they gave him the falchion of victory, to secure the defeat of the people whose country he was about to invade, saying, 'Take this weapon, and smite with it the heads of the impure Gentiles.' To show the special favour he enjoyed from heaven, the gods were even represented admitting him into their company, and communing with him, and sometimes Thoth, with other deities, taking him by the hand, led him into the presence of the great Triad, or of the presiding Divinity of the temple. He was welcomed with suitable expressions of approbation; and on this, as on other occasions, the sacred *tau*, or sign of life, was presented to him, a symbol which, with the sceptre of Purity, was usually placed in the hands of the gods. These two were deemed the greatest gifts bestowed by the Deity on man."

The Pharaohs, as is well known, officiated occasionally as priests as well as princes, and a figure of one of these monarchs (Remeses VI.) in his sacerdotal robes has been already given, (see AARON;) the following engraving exhibits another of them (Remeses III.) returning in triumph from a warlike expedition.



Triumphal Procession of King Remeses the Third.

"The triumph of the king was a grand solemnity. Flattering to the national pride of the Egyptians, it awakened those feelings of enthusiasm which the celebration of victory naturally inspires, and led them to commemorate it with the greatest pomp. When the victorious monarch, returning to Egypt after a glorious campaign, approached the cities which lay on his way, from the confines of the country to the capital, the inhabitants flocked to meet him, and with welcome acclamations greeted his arrival and the success of his arms. The priests and chief people of each place advanced with garlands and bouquets of flowers; the principal person present addressed him in an appropriate speech; and as the troops defiled through the streets, or passed without the walls, the people followed with acclamations, uttering earnest thanksgivings to the gods, the protectors of Egypt, and praying them for ever to continue the same marks of favour to their monarch and their nation.

"Arrived at the capital, they went immediately to the temple, where they returned thanks to the gods, and performed the customary sacrifices on this important occasion. The whole army attended, and the order of march continued the same as on entering the city. A corps of Egyptians, consisting of chariots and infantry, led the van in close column, followed by the allies of the different nations who had shared the dangers of the field and the honour of victory. In the centre marched the body guards, the king's sons, the military scribes, the royal arm-bearers, and the staff corps, in the midst of whom was the monarch himself, mounted in a splendid car, attended by his fan-bearers on foot, bearing over him the state flabella. Next followed other regiments of infantry, with their respective banners, and the rear was closed with a body of chariots. The prisoners, tied together with ropes, were conducted by some of the king's sons, or by the chief officers of the staff, at the side of the royal car. The king himself frequently held the cord which bound them, as he drove slowly in the procession; and two or more chiefs were sometimes suspended beneath the axle of his chariot, contrary to the usual humane principles of the Egyptians, who seem to have refrained from unnecessary cruelty to their captives, extending this feeling so far as to rescue, even in the heat of battle, a defenceless enemy from a watery grave. Having reached the precincts of the temple, the guards and royal attendants selected to be the representatives of the whole army, entered the courts, the rest of the troops, too numerous for admission, being drawn up before the entrance; and the king, alighting from his car, prepared to lead his captives to the shrine of the god. Military bands played the favourite airs of the country; and the numerous standards of the different regiments, the banners floating in the wind, the bright lustre of the arms, the immense concourse of people, and the imposing majesty of the lofty towers of the propylæa, decked with their bright-coloured flags streaming above the cornice, presented a scene seldom, we may say, equalled on any occasion in any country. But the most striking feature of this pompous ceremony was the brilliant cortège of the monarch, who was either borne in his chair of state by the principal officers of state under a rich canopy, or walked on foot, overshadowed with rich flabellæ and fans of waving plumes. As he approached the inner pylon, a long procession of priests advanced to meet him, dressed in their robes of office; censers full of incense were burnt before him; and a hierogrammat read from a papyrus roll the glorious deeds of the victorious monarch, and the tokens he had received of the divine favour. They then accompanied him into the presence of the presiding deity of the place; and having performed sacrifice, and offered suitable thanksgivings, he dedicated the spoil of the conquered enemy, and expressed his gratitude for the privilege of laying before the feet of the god, the giver of victory, those prisoners he had brought to the vestibule of the divine abode.

"In the mean time, the troops without the sacred precincts were summoned, by sound of a trumpet, to attend the sacrifice prepared by the priests, in the name of the whole army, for the benefits they had received from the gods, the success of their arms, and their own preservation in the hour of danger. Each regiment marched up by turns to the altar temporarily raised for the occasion, to the sound of the drum, the soldiers carrying in their hand a twig of olive, with the arms of their respective corps; but the heavy-armed soldier laid aside his shield on this occasion, as if to show the security he enjoyed in the presence of the deity. An ox was then killed; and wine, incense, and the customary offerings of cakes, fruit, vegetables, joints of meat, and birds, were presented to the god they invoked. Every soldier deposited the twig of olive he carried at the altar, and as the trumpet summoned them, so also it gave the signal for each regiment to withdraw and cede its place to another. The ceremony being over, the king went in state to his palace, accompanied by the troops; and having distributed rewards to them, and eulogised their conduct in the field, he gave orders to the commanders of the different corps, and they withdrew to their cantonments, or to the duties to which they were appointed.

"The birth-days of the kings were celebrated with great pomp: they were looked upon as holy; no business was done upon them; and all classes indulged in the festivities suitable to the occasion. Every Egyptian attached much importance to the day, and even the hour of his birth; and it is probable that, as in Persia, each individual kept his birthday with great rejoicings, welcoming his friends with all the amusements of society, and a more than usual profusion of the delicacies of the table.

"Of the pomp of a royal funeral in the time of the Pharaohs, no adequate idea can be formed from the processions represented on the tombs of ordinary individuals; and the solemn manner in which the public mourning was observed in his honour, the splendour of the royal state, and the importance attached to all that appertained to the king, sufficiently show how far these last must have fallen short of royal grandeur. A general mourning was proclaimed throughout the country, which lasted seventy-two days after his death. The people tore their garments; all the temples were closed; sacrifices were forbidden; and no festivals were celebrated during that period. A procession of men and women, to the number of two or three hundred, with their dresses attached below the breast, wandered through the streets, throwing dust and mud upon their heads, and twice every day they sung the funeral dirge in honour of the deceased monarch, calling upon his virtues, and passing every encomium upon his memory. In the mean time a solemn fast was established, and they neither allowed themselves to taste meat or wheaten bread, abstaining also from wine and every kind of luxury; nor did any one venture, from a religious scruple, to use baths or ointments, to lie on soft beds, or in any way to gratify his appetites; giving himself up entirely to mourning during those days, as if he had lost the friend most dear to him." See Mourning.

"Considering the marked distinction maintained between the sovereign and the highest subjects in the kingdom, in a country where the royal princes walked on foot when in attendance upon their father, and even bore him in his chair of state upon their shoulders; where the highest functionaries of the priestly order, the most influential of the hereditary nobles of the land, walked behind the chariot of their monarch, we may readily believe how greatly the funeral processions of the wealthiest individuals fell short of those of the kings. But from the pomp of ordinary funerals, some idea may be formed of the grand state in which the body of a sovereign was conveyed to the tomb. In the funeral processions of the Egyptian grandees, the order was frequently as follows: first came several servants carrying tables laden with fruit, cakes, flowers, vases of ointment, wine, and other liquids; with these, young geese and a calf for sacrifice, chairs and wooden tables, napkins and other things. Then others bringing the small closets in which the mummy of the deceased and of his ancestors had been kept, while receiving the funeral liturgies previous to burial, and which sometimes contained the images of the gods. They also carried daggers, bows, sandals, and furs; each man having a kerchief or napkin on his shoulder. Next came a table of offerings, fauteuils, couches, boxes, and a chariot; and then the charioteer, with a pair of horses yoked in another car, which he drove as he followed on foot, in token of respect to his late master. After these were men carrying gold vases on a table, with other offerings, boxes, and a large case upon a sledge borne on poles by four men, superintended by two functionaries of the priestly order; then others bearing small images of his ancestors, arms, fans, the sceptres, signets, collars, necklaces, and other things appertaining to the king, in whose service he had held an important office. To these succeeded the bearers of a sacred boat, and the mysterious eye of Osiris as god of stability, so common on funeral monuments; the same which was placed over the incision in the side of the body when embalmed, was the emblem of Egypt, and was frequently used as a sort of amulet, and deposited in the tombs. Others carried the well-known small images of blue pottery representing the deceased under the form of Osiris, and the bird emblematic of the soul. Following these were seven or more men bearing, upon staves or wooden yokes, cases filled with flowers and bottles for libations; and then seven or eight women, having their heads bound with fillets, beating their breasts, throwing dust upon their heads, and uttering doleful lamentations for the deceased intermixed with praises of his virtues. One is seen, in the act of adoration towards a sacred case containing a sitting Cynocephalus, the emblem of the god of letters, placed on a sledge drawn by four men; the officiating high-priest or pontiff clad in a leopard skin, following, having in his hand the censer and vase of libation, and accompanied by his attendants bearing the various things required for the occasion. Next came the hearse, placed in the consecrated boat, upon a sledge drawn by four oxen and by seven men, under the direction of a superintendant, who regulated the march of the procession. A high functionary of the priestly order walked close to the boat, in which the chief mourners, the nearest female relatives of the deceased, stood or sat at either end of the sarcophagus; and sometimes his widow, holding a child in her arms, united her lamentations with prayers for her tender offspring, who added its tribute of sorrow to that of its afflicted mother. The sarcophagus was decorated with flowers; and on the sides were painted alternately the emblems of stability and security, two by two (as on the sacred arks or shrines,) upon separate panels, one of which was sometimes taken out to expose to view the head of the mummy within. These two emblems are frequently put into the hands of the mummies, as may be seen in the coffins of the British Museum and other collections. The first appears to be a sort of stand used by workmen for supporting vases or other things they were chiseling which required a firm position; and the other resembles the knot or clasp of a belt worn by the gods and kings. Behind the hearse followed the male relations and friends of the deceased; some beating their breasts; others, if not giving the same token of grief, at least showing their sorrow by their silence and solemn step as they walked, leaning on their long sticks. These closed the procession.

"Arrived at the sacred lake, the coffin was placed on the baris, or consecrated boat of the dead, towed by a larger one furnished with sails and oars, and having frequently a spacious cabin, which in company with other sailing-boats carrying the mourners and all those things above-mentioned appertaining to the funeral, crossed to the other side. Arrived there, the procession went in the same order to the tomb; at which the priest offered a sacrifice, with incense and libation; the women still continuing their lamentations, united with prayers and praises of the deceased. It frequently happened that the deceased, with his wife if dead at the time of his funeral, was represented seated under a canopy, in lieu of the coffin. Before him stood an altar laden with offerings; and a priest opening a long roll of papyrus read aloud the funeral ritual, and an account of his good deeds, 'in order to show to Osiris and the assessors the extent of his piety and justice during his life.' When the boats reached the other side of the lake, the yards were lowered to the top of the cabin; and all those engaged in the ceremony left them and proceeded to the tomb; from which they appear to have returned by land, without recrossing the lake."

Such was the funeral procession of a Basilico-grammat or royal scribe, a member of the priestly order, who lived in the reign of Thothmes III., and no doubt it corresponded in many particulars, though with less pomp and magnificence, to the funerals of their kings.

"The custom of refusing funeral rites to a king was not confined to Egypt; it was common also to the Jews, (1Kings 14. 13; 2Kings 9. 10,) who forbade a wicked monarch to repose in the sepulchres of his fathers. Thus Joash though 'buried in the city of David,' was not interred in the 'sepulchres of the kings.' (2Chron. 24. 25.) Manasseh 'was buried in the garden of his own house,' and several other kings of Judah and Israel were denied that important privilege. That the same continued to the time of the Asmonæans, is shown by the conduct of Alexander Jannæus, who, feeling the approach of death, 'charged his wife on her return to Jerusalem, to send for the leading men among the Pharisees, and show them his body, giving them leave, with great appearance of sincerity, to use it as they might please; whether they would dishonour the dead body by refusing it burial, as having severely suffered through him, or whether in their anger they would offer any other injury to it. By this means, and by a promise that nothing should be done without them in the affairs of the kingdom, it was hoped that a more honourable funeral might be obtained than any she could give him, and that his body might be saved from abuse by this appeal to their generosity.' They had also the custom of instituting a general mourning for a deceased monarch whose memory they wished to honour. (1Kings 14. 18. &c.)" See Burial.

PHARISEES, Φαρισαιοι. This was a powerful sect among the Jews, in general opposed to the Sadducees; the time of their origin is unknown, but they are first mentioned by Josephus as existing under Hyrcanus, about B.C. 130, and even then in high repute. It is supposed they derived their name from the Hebrew verb פרש *pharash*, to separate, meaning "the separate," designated in the Talmud כרוּשין *Pharoshin.* The Pharisees were rigid interpreters of the Mosaic law, and exceedingly strict in its ceremonial observances; but often violated its spirit by their traditional and strained expositions. Their sect was very numerous, and there were Pharisees of every tribe, family and condition. The credit which they had acquired by their reputation for knowledge and sanctity of life early rendered them formidable to the Maccabæan sovereigns; while they were held in such esteem and veneration by the people that they may be almost said to have given what direction they pleased to public affairs. They boasted that from their accurate knowledge of religion they were the favourites of heaven; and thus trusting in themselves that they were righteous, despised others. (Luke 11. 52; 18. 9-11.) The discussions between the schools of Hillel and Shammai, a little before the Christian era, increased the number and power of the Pharisees. Hillel and Shammai were two great and eminent teachers in the Jewish schools. Hillel was born one hundred and twelve years before Christ; having acquired profound knowledge of the most difficult points of the Law, he became master of the chief school at Jerusalem, and laid the foundation of the Talmud. Shammai, one of the disciples of Hillel, deserted his school, and formed a college in which he taught doctrines contrary to his master. He rejected the oral law, and followed the written law only in its literal sense. These schools long disturbed the Jewish church by violent contests: the party of Hillel, however, was at last victorious.

The principal doctrines of the Pharisees are frequently alluded to by Our blessed Lord, and we therefore here give a brief sketch of them.

(1.) They agreed with the Stoics in teaching the doctrine of fate, or an immutable order of things fixed by the decree of God, or that oversight in the Supreme Being which rules and co-operätes with all events in such a manner, as to prevent at least their being left entirely dependant on the will of man; since the actions of man himself are dependant on the eternal purpose of God. (Acts 5. 38,39.)

(2.) They taught that the souls of men were immortal, and dwelt, after the present life, in some subterranean abode (Sheol). They further taught, that the spirits of the wicked were tormented with everlasting punishments, and that they at times made their re-appearance upon the earth to vex men with epilepsy, mental derangement, madness, and melancholy; that the good on the other hand received rewards, and at length passed into other human bodies. (Matt. 14. 2; 16. 14; John 9. 2,34.) It is nowhere remarked by Josephus that they believed in the resurrection of the dead, but that they nevertheless held such a belief, is clear from the New Testament. (Matt. 22. 24-34; Mark 12. 18-23; Luke 20. 27-36; John 11. 24.)

(3.) They believed in and taught the existence of angels both good and bad. The angel that held the highest rank among the former class, they believed to have been uncreated; the name of this angel, at least as it occurs in the more recent Jewish writings, is that of Mittraton. The highest in rank among the latter class, or the prince of bad angels, received various names, and was called the Devil, Samael, Ashmedai or the tempter, a liar and homicide from the beginning, the old serpent, the prince of the world who accuses men before God and demands their destruction. (Matt. 4. 3; Luke 4. 2; John 8. 44; 14. 30; Heb. 2. 14; Rev. 12. 9.) They believed that angels were the ministers or agents of the Divine Being on the earth, and that some one of them was assigned not only to every kingdom, but to every individual, and at times made his appearance. (Matt. 18. 10; Luke 4. 10; Acts 12. 15; Heb. 2. 5.)

(4.) They believed furthermore, that God was under obligation, and bound in justice to bestow favours upon the Jews, to render them partakers of the kingdom of the Messiah, to justify and to render them eternally happy; and that He could not condemn any of them. The ground of justification in the case of the Jews, they alleged to be the merits of Abraham, the knowledge of God which existed among them, circumcision, and the offering of sacrifices.

5. They likewise interpreted certain of the Mosaic laws most literally, and distorted their meaning so as to favour their own system. Thus, the law of loving their neighbour, they expounded solely of the love of their friends, that is, of the whole Jewish race; all other persons being considered by them as natural enemies, (Matt. 5. 43, comp. with Luke 10. 31-33,) whom they were in no respect bound to assist. Dr. Lightfoot has cited a striking illustration of this passage from Maimonides. An oath, in which the name of God was not distinctly specified, they taught was not binding, (Matt. 5. 33,) maintaining that a man might even swear with his lips, and at the same moment annul it in his heart. So rigorously did they understand the command of observing the Sabbath-day, that they accounted it unlawful to pluck ears of corn, and heal the sick, &c. (Matt. 12. 1, et seq.; Luke 6. 6, et seq.; 14. 1, et seq.) Those natural laws which Moses did not enforce by any penalty, they accounted among the petty commandments, inferior to the ceremonial laws, which they preferred to the former, as being the weightier matters of the law, (Matt. 5. 19; 15. 4; 23. 23,) to the total neglect of mercy and fidelity; hence they accounted causeless anger and impure desires as trifles of no moment. (Matt. 5. 21; 22. 27-30.) They compassed sea and land to make proselytes to the Jewish religion from among the Gentiles, that they might rule over their consciences and wealth; and these proselytes, through the influence of their own scandalous example and character, they soon rendered more profligate and abandoned than even they were before their conversion. (Matt. 23. 15.) Esteeming temporal happiness and riches as the highest good, they scrupled not to accumulate wealth by every means, legal or illegal. (Matt. 5. 1-12; 23. 4; Luke 16. 14; James 2. 1-8.) Vain and ambitious of popular applause, they offered up long prayers in public places, but not without a self-sufficiency of their own holiness, (Matt. 6. 2-5; Luke 18. 11;) under a sanctimonious appearance of respect for the memories of the prophets whom their ancestors had slain, they repaired and beautified their sepulchres, (Matt. 23. 29;) and such was their idea of their own sanctity, that they thought themselves defiled if they but touched or conversed with sinners, that is, with publicans or tax-gatherers, and persons of loose and irregular lives.

The Pharisees were the strictest of the powerful sects that divided the Jewish nation, and affected a singular probity of manners according to their system, which was however for the most part lax and corrupt. Thus many things which Moses had tolerated in civil life, in order to avoid a greater evil, the Pharisees determined to be morally right; for instance, the law of retaliation, and that of divorce from a wife for any cause. (Matt. 5. 31, et seq.; 19. 3-12.) During the time of Our Lord, on the question of divorce, the school of Shammai maintained that no man could legally put away his wife except for adultery; the school of Hillel, on the contrary, allowed of divorce for any cause, from Deuteronomy 21. 1, even if the wife found no favour in the eyes of her husband,—in other words, if he saw any woman who pleased him better. The practice of the Jews seems to have gone with the school of Hillel. Thus we read, in the apocryphal book of Ecclesiasticus 25. 26, "If she go not as thou wouldst have her, cut her off from thy flesh; give her a bill of divorce, and let her go;" and in conformity with this doctrine, Josephus, who was a Pharisee, relates that he repudiated his wife, who had borne him three children, because he was not pleased with her manners or behaviour.

The Pharisees observed a multitude of traditions, that is, unwritten ordinances, which originated with their ancestors, and some of them, as they maintained, with Moses himself. They not only placed these traditions on an equality with the laws, which were acknowledged to be divine, but even esteemed them to be of still higher importance. (Matt. 15. 2,3,6; Mark 7. 3-13.) The practices which were founded on tradition at length made their appearance in a collected form in the Talmud. By the aid of what is there stated, we shall be able to illustrate some things which occur in the New Testament. The washing of hands before meals, a custom which originated from the practice of conveying food to the mouth in the fingers, was by the Pharisees eventually made a religious duty, on the ground, that if any one, though unconscious of the circumstance at the time, had touched anything, whatever it might be, which was unclean, and remained unwashed when he ate, he thereby communicated the contamination to the food also. The Pharisees judged the omission of this ablution to be a crime of the first magnitude, and worthy of death. (Matt. 15. 1, et seq.) They taught that if a person had not departed the house, the hands, without the fingers being distended, should be wet with water poured over them, and then elevated, so that the water might flow down to the elbows; further, the water was to be poured a second time over the arms, in order that (the hands being held down) it might flow over the fingers. This practice is alluded to in Mark 7. 3, and is denominated by the Rabbins נטל *natel.* On the contrary, those who had departed from the house washed in a bath, or at least immersed their hands in water with the fingers distended. The ceremony in this case is denominated by the Rabbins טבל *tabil.* The water-pots which are mentioned in John 2. 6, appear to have been used in ablutions of the kind that have now been mentioned. From these ablutions it is necessary to distinguish the symbolic washings spoken of in Deuteronomy 21. 6; Psalm 26. 6; Matthew 27. 24. Indeed the Pharisees were so scrupulously cautious, that they deemed it necessary to strain the liquids they were to drink for the fear that they might inadvertently swallow some unclean animalcule. (Matt. 23. 24.) They were so fearful of being contaminated, that they would not eat with Gentiles, nor indeed with those persons to whom it fell to discharge the unpopular office of tax-gatherer, and were disposed to consider as sinners, and to spurn from their presence, all who were not of their own sect. (Matt. 9. 11; Luke 7. 39.) They fasted twice a week, namely, on Thursday, when, as they supposed, Moses ascended Mount Sinai, and on Monday, when he descended. (Taanith II. 9; comp. Luke 18. 11.) They enlarged their phylacteries and the borders of their garments. (Matt. 23. 5.) See FRINGE; PHYLACTERY.

From the Talmuds we learn that the Pharisees (that is to say, some fanatical ascetics amongst them,) practised severe mortifications and austerities, in order to preserve the purity of the body. Sometimes they imposed these painful exercises for four, eight, or even ten years, before they married. Some of them are said to have slept on narrow planks, not more than twelve fingers broad, in order that, if they should sleep too soundly, they might fall upon the ground and awake to prayer. Others slept on small and sharp-pointed stones, and even on thorns, in order that they might be laid under a kind of necessity to be always awake. As, however, none of these austerities were legally commanded, no one was absolutely bound to practise them; and each seems to have followed his own inclination, and the impulse or ardour of his devotion.

The Talmuds mention seven sorts of Pharisees, two of whom appear to be alluded to, though not mentioned by name, in the New Testament. (1.)' The Shechemite Pharisees, פרוש שכם *Pharash Shichem*, or those who entered into the sect only from motives of gain, (Matt. 23. 5,14;) and (2.) Those who were anxious to place themselves under strict moral discipline, and were ready to perform every duty. (Luke 18. 18.) It was in reference to the last-mentioned persons that the name of Pharisee was given, which may be favourably interpreted, "one who is desirous of knowing his duty in order that he may do it."

With all their pretensions to piety, the Pharisees held the people in contempt, whom, being ignorant of the Law, they pronounced to be accursed. (John 7. 49.) Mosheim remarks that the religion of the Pharisees was for the most part founded in consummate hypocrisy; and that, in general, they were the slaves of every vicious appetite, proud, arrogant, and avaricious, consulting only their own gratification, even at the very moment when they professed themselves to be engaged in the service of their Maker. These odious features in the character of the Pharisees caused them to be reproved by Our Saviour with the utmost severity, even more than He rebuked the Sadducees, who, although they departed widely from the genuine principles of religion, yet did not impose on mankind by pretended sanctity, or devote themselves with insatiable greediness to the acquisition of honours and riches. All the Pharisees, however, were not of this description: there were a few honourable exceptions, as Gamaliel, (Acts 5. 34;) Simeon, (Luke 2. 25;) Joseph of Arimathea, (Luke 23. 51;) and Nicodemus. (John 7. 50.) See SADDUCEES.

PHARPAR. See ABANA.

PHEBE, *Φοιβη*, a Christian female, a deaconess in the church at Cenchrea, whom St. Paul strongly recommends to the Christians at Rome in his Epistle, (of which she appears to have been the bearer,) ch. 16. 1,2, for her services to himself. Nothing whatever is known as to her personal history. The deaconesses in the primitive Church were sometimes married women, but generally widows advanced in years, and who had been the wife of one man,—that is, who had not parted with one husband and married another, a practice which at that time was not unusual both among the Jews and heathens. (1Tim. 6. 9,10.) Their functions consisted in taking care of the poor and sick of their own sex, visiting the prisoners and martyrs, instructing catechumens, assisting at the baptism of women, and various other inferior offices. See DEACONESS.

PHENICE or **PHŒNICIA,** a province of Syria, which extended along the coast southwards from the gulf of Issus on the north, to the termination of the ridges of Libanus and Anti-Libanus, near Tyre, where it met the border of Palestine. It comprehended in breadth only the narrow tract between the western chain of Libanus and the sea. The name, however, has sometimes a greater latitude. Herodotus extends the boundaries of Phœnicia along the sea-coast from the border of Egypt to almost the extreme north of Syria; some Greek writers also call the whole land of Canaan, Phœnicia; and others apply the term to the greater part of Syria, divided into two parts, Phœnicia Maritima, which reached from Tripoli to Ptolemais, according to some, or to Pelusium in Egypt, and Midland Phœnicia, of which Damascus was the metropolis. But it is in general only the tract of coast between Issus and Ptolemais that is meant by the term Phœnicia. This country was fertile, but being extremely limited, the inhabitants early became a colonising people; extending their colonies to the very extremity of the Mediterranean Sea. Of these Carthage was one of the most distinguished; and as a commercial nation, the Phœnicians are the most celebrated people of antiquity. The principal cities of Phœnicia were Ptolemais, Sidon, and Tyre. Sir Isaac Newton thinks that vast numbers of Edomites fled to Phœnicia in the days of David, and carried their arts along with them. The Phœnicians were celebrated for their learning, and Herodotus says letters were brought thence by Cadmus into Greece, and were thence called Phœnician letters. Phœnician workmen built the Temple of Solomon; Phœnician sailors navigated his ships; Phœnician pilots directed them; and before other nations had ventured to lose sight of their own shores, colonies of Phœnicians were established in the most distant parts of Europe, Asia, and Africa. These early advantages were owing doubtless in part to their own enterprising character, and in part also to their central situation, which enabled them to draw into their own narrow territory all the commerce between the East and the West.

Sidon, it is thought, was built not long after the Flood by Zidon, the eldest son of Canaan; and some ages after, the Sidonians built Tyre, on a high hill on the same shore, about twenty-five miles to the south. Hence Tyre is called "the daughter of Sidon."

The Phœnician cities were generally ruled by kings, some of whom are mentioned in the Scriptures; sometimes Tyre and Sidon had distinct kings, and sometimes one ruled over both. Though they had lost their independence, they flourished under the rule of the Persians; but they were ruined by the conquest of their country by Alexander; their trade was transferred to Alexandria, and they often changed their Syro-Grecian and Egypto-Grecian masters. Having fallen at length into the hands of the Romans, Augustus, to punish the frequent tumults of the Phœnicians, and their siding with Cassius, deprived Tyre and Sidon of their liberties; but both cities somewhat revived, and were places of consequence under the Lower Empire. In A.D. 636, the Saracens took possession of Phœnicia, and after they and the Seljukian Turks had possessed it nearly five hundred years, the Crusaders became masters of the country, but these were expelled in 1291 by Alphix, sultan of Egypt, who utterly destroyed Tyre and Sidon, and other strong places adjacent, that they might never more afford any shelter to Christians. After some further changes of masters, the country was in 1516 overrun by the Turks, under whose sway it still remains.

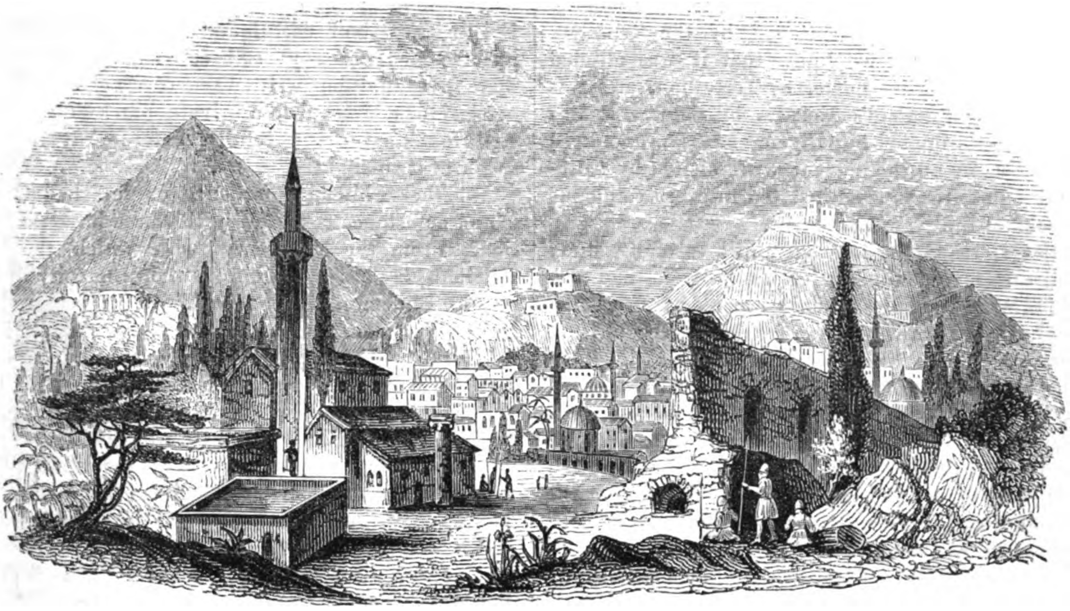
Part of the Phœnicians became proselytes to the Jewish religion; and many from these parts attended the instructions of Our Saviour, and received his cures. He praised the faith of a Syro-Phœnician woman, (Mark 3. 8; 7. 24-30.) The Gospel was early preached here, and St. Paul remained for a time with the Christians of Tyre and Sidon. (Acts 21. 2,4,5.) For many ages there were Christian churches in these and other places, and such is still the case. See Syria.

To give a notion of the general aspect of this celebrated tract of country, we quote Professor Robinson's description of his journey along the coast from Tyre to Sidon, a distance usually reckoned at eight hours.

"We left the gate," he says, "of Tyre at six o'clock, and following the beach of sand along the northern shore of the isthmus, left the high and broken arches of the ancient aqueduct upon our right. Beyond the isthmus, the path gradually leaves the beach. In thirty-five minutes we came to a large spring of fine water, once inclosed by a wall; it is highly prized by the Tyrians, who suppose it to possess medicinal virtues. The road now strikes obliquely across the plain towards the point of the hills where the valley of the Litany, here called Nahr-el-Kasimeyeh, issues from them. The stream in this part is of considerable depth, being perhaps one-third as large as the Jordan above the lake of Tiberias, and flows to the sea, with many windings, through a broad low tract of meadow land. It is the same stream, which, under the name of el-Litany, drains the great valley of El-Bukaa, between Lebanon and Anti-Lebanon, and then breaks down through to the sea by a mountain gorge at the south end of Lebanon.

"Our road lay for the remainder of the day along the celebrated Phœnician plain, sometimes at the foot of the mountains, and sometimes near the shore. This plain extends from Ras-el-Beyad or Abyad, the Promontorium Album of the ancients, nearly three hours south of Sur, to the Nahr-el-Auly, an hour north of Saide; a distance of ten or eleven hours. Its breadth is unequal; but is nowhere more than half an hour, except around the cities of Tyre and Sidon; where the mountains retreat somewhat further. In some places they approach quite near to the shore. The surface is not a dead level, but undulating; the soil is fine and fertile, and everywhere capable of tillage; though now suffered for the most part to run to waste. The adjacent heights are hardly to be called mountains; they constitute, indeed, the high tract running off south from Lebanon, which has some higher bluffs and ridges further east, towards the Bukaa; but, as here seen, they are low; and though sometimes rocky, and covered with shrubs, are yet oftener arable and cultivated to the top. The hills too are enlivened with villages; of which there is not a single one in all the plain, until near Sidon. At half-past ten o'clock the hills approached nearer to the coast; and we had, on the shore at our left, the traces of a former site called Adlân, consisting of confused heaps of stones, with several old wells. On the mountains above are two or three villages; one of which is called el-Ansariyeh; and in the plain were fields of millet in bloom, (June 25th.) The side of the projecting mountain is here rocky and precipitous near the base; and in it are many sepulchral grottoes, hewn out of the hard limestone rock. These tombs are very numerous; and were described to us by friends who had visited them, as being all of the same form; having a door leading into a chamber about six feet square, with a sort of bed left in the rock on three sides for the dead bodies. The doors are gone, and not a bone is left. This accords with the account of Nau in A.D. 1674, who describes them very minutely, and was led, from their regularity and uniformity, to regard them as an ancient house of monastic cells. It is perhaps the spot spoken of by William of Tyre, as the Tyrian cave in the territory of Sidon, occupied by the Crusaders as a stronghold? If so, we might compare it with the 'Mearah (cavern) that was beside the Sidonians,' mentioned in the Book of Joshua, (ch. 13. 4.) The whole suggestion, however, is of very questionable value. Proceeding on our way, we came at twelve o'clock in sight of Saida, still at a distance, but looking verdant and beautiful in the midst of a forest of trees. Ten minutes later brought us to a fine fountain near the shore called 'Ain-el-Kanterah; shaded with many trees, and watering a small tract of gardens. At half-past twelve o'clock we crossed a water-course from the mountains, nearly dry; and after a quarter of an hour another with stagnant water in spots. Here again were many oleanders in blossom; and on our left the abutments of a ruined bridge. We came to 'Ain-el-Burak at fifty-five minutes after twelve, another fine fountain, with a pretty stream running to the sea. In this pleasant spot M. Katafago of Saida had recently built a house and khân, and laid out large gardens, and planted extensive cotton-fields. The whole establishment was yet in its commencement, but seemed to promise well." See Syria.

PHILADELPHIA, Φιλαδελφεια, (Rev. 1. 11; 3. 7,) a city of Asia Minor, one of the seven Apocalyptic Churches, is supposed to have derived its name from the brothers Attalus, Philadelphus, and Eumenes, who founded it. It is situated about thirty-five miles east by south from Sardis, and stands in the plain of Hermus, about midway between the river of that name and the termination of Mount Tmolus. Not long before the date of the Apocalyptic Epistle in Revelation 3. 7,13, this city had suffered so much from earthquakes that it had been in a great measure deserted by its inhabitants; which may, in some degree, account for the



Philadelphia.

poverty of this church as described in this epistle. Strabo says, "Philadelphia has no walls that are safe," (alluding to earthquakes). The inhabitants resided mostly in the country, and possessed fertile lands.

The church of Philadelphia is commended for its faithfulness, and has made to it a gracious promise of Divine protection, which has been signally fulfilled, as we learn even from infidel testimony. Gibbon says, "Philadelphia appears to have resisted the attacks of the Turks in 1312, with more success than the other cities. At a distance from the sea, forgotten by the emperor, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom about four-score years, and at length capitulated with the proudest of the Ottomans (Bajazet) in 1390. Among the Greek colonies and churches of Asia, Philadelphia is still erect:—a column in a scene of ruins!" Whatever may be lost of the spirit of Christianity, there is still the form of a Christian Church in this city, which is highly reverenced by the Mohammedans and called by them Allah-Shehr, or the City of God, and is a considerable town spreading over the slopes of three or four hills. It contains about 1000 Christians, chiefly Greeks, most of whom speak only the Turkish language.

The American missionaries, Fisk and Parsons, when they visited the place in 1820, were informed by the Greek Archbishop Gabriel that there were five churches in the town, besides twenty which were either old or small, and not then in use. He estimated the whole number of houses at 3000, of which 250 were inhabited by Greeks, the rest by Turks. They counted six minarets; and one of the present mosques was pointed out to them as the church in which assembled the primitive Christians of Philadelphia to whom St. John wrote. The remains of heathen antiquity are not numerous. Mr. Arundell concurs with other travellers in describing the streets as filthy, and the houses remarkably mean; but he was much impressed by the beauty of the country as seen from the hills, and observes that "the view from these elevated situations is magnificent in the extreme; gardens and vineyards lie at the back of the town; and before it is one of the most extensive and richest plains in Asia." There are no considerable ruins. One of the most remarkable is a single column of great antiquity, which has evidently appertained to another structure than the present church.

PHILADELPHIA. See Rabbath Ammon.

PHILEMON, Φιλημων, a wealthy Christian, whose slave Onesimus, having fled from him to Rome, was converted by St. Paul. The Apostle sent him back to his master with the admirable letter which now forms the Epistle to Philemon. Very little is known about Philemon, but the conjectures of different writers are very various. According to Grotius, Philemon was an elder of Ephesus; Beausobre and Dr. Doddridge suppose him to have been one of the ministers of the Colossian church; and from St. Paul's requesting him (v. 22) to provide a lodging for him at Colosse, Michaëlis thinks that he was a deacon of that church. These opinions appear to have been founded on the inscription of the Epistle, where St. Paul calls him a fellow-labourer; but this appellation, Drs. Whitby, Lardner, and Macknight have remarked, is of ambiguous signification, being given not only to those who were employed in preaching the Gospel, but also to such pious individuals, of either sex, as assisted the Apostles in any manner. Philemon was most probably a converted Gentile, and from the nineteenth verse of the Epistle, some have thought that he was converted under the ministry of St. Paul; but from the Apostle's saying in the fifth verse that he had heard of Philemon's faith in Christ, (which was his usual phrase when writing to Christians whom he had never seen,) Dr. Benson is of opinion, that during St. Paul's long stay at Ephesus, some of the Colossians had gone thither, and heard him preach the Christian doctrine, (Acts 19. 10; 20. 31;) or that the Apostle had sent some of his assistants who had planted the Gospel at Colosse.

PHILEMON, EPISTLE TO. It appears from verses 1,10,13 and 23 of this Epistle that St. Paul was under confinement when he wrote it, and as he expresses his expectation (v. 22) of being speedily released, it is probable that it was written during his first imprisonment at Rome towards the end of A.D. 62, or early in 63; and was sent together with the Epistles to the Ephesians and Colossians, by Tychicus and Onesimus. As early as the time of Jerome some fastidious critics had shown an inclination to expunge this Epistle from the sacred canon as being a private letter, and consequently of very little importance to the Christian Church.

Although, from its brevity, and the private nature of its subject, it is but rarely mentioned by the primitive ecclesiastical writers, yet we know that it was alluded to, though not cited by name, by Tertullian, and was reckoned among St. Paul's Epistles by Caius. It was likewise expressly quoted by Origen, and is pronounced to be authentic by all the ancient writers cited by Eusebius; and it has always been inserted in every catalogue of the books of the New Testament.

"Whoever," says Dr. Benson, "will carefully study it, will discern a great number of the doctrines and precepts of Christianity expressed or insinuated: for instance, (1.) In a religious view, or upon a spiritual account, all Christians are upon a level. Onesimus, the slave, upon becoming a Christian, is the Apostle's dear son and Philemon's brother. (2.) Christianity makes no alteration in man's civil affairs. By Christian baptism a slave did not become a freedman; his temporal estate or condition was still the same; and, though Onesimus was the Apostle's son and Philemon's brother upon a religious account, yet he was obliged to be Philemon's slave for ever, unless his master voluntarily gave him his freedom. (3.) Servants should not be taken or detained from their own masters without their master's consent. (v. 13,14.) (4.) We should love and do good unto all men. We should not contemn persons of low estate, nor disdain to help the meanest slave when it is in our power. The Apostle has here set us an example of benevolence, condescension, and Christian charity, which it well becomes us to follow. He took pains with and converted a slave, and in a most affectionate and earnest manner interceded with his master for his pardon. (5.) We should not utterly despair of those who are wicked, but should use our best endeavours to reclaim them. Though Onesimus had robbed his master and run away from him, the Apostle attempted his conversion among others, and succeeded therein. (6.) Restitution is due where any injury has been done, unless the injured party freely forgive: accordingly, the Apostle Paul gives a promise, under his own hand, for Onesimus's making restitution as a matter of justice, if Philemon insisted upon it. (7.) We should be grateful to our benefactors. This St. Paul touches upon very gently, (v. 19,) where he intimates to Philemon that he owed unto him himself also; and therefore in point of gratitude, he was obliged to grant his request. (8.) We should forgive the penitent, and be heartily reconciled to them. (9.) The Apostle's example teaches us to do all we can to make up quarrels and differences and reconcile those who are at variance. (10.) A wise man chooses sometimes to address in a soft and obliging manner, even in cases where there is authority to command. (11.) The bishops and pastors of the Christian Church, and all teachers of religion, have here the most glorious example set before them, to induce them to have a most tender regard to the souls of men of all ranks and conditions; and to endeavour to convert a slave, as well as the rich and great and honourable of the earth. He who disdained not to teach a slave, a fugitive, and a thief, but preached the doctrine of salvation to him, and took pains with him, till he had restored him to his master, an honest and worthy man; how disinterested must he have been! or whose salvation and happiness would he not endeavour to promote? Would to God there was the same spirit in all the teachers of Christianity, at all times and in all places! (12.) Here is a most glorious proof of the good effects of Christianity, where it is rightly understood and sincerely embraced. It transforms a worthless slave and thief into a pious, virtuous, amiable, and useful man; makes him not only happier and better in himself, but a better servant, and better in all relations and circumstances whatever. Shall an Epistle, so full of useful and excellent instructions, be rejected for its brevity? or because the occasion required that it should be written concerning one particular person? or addressed to a private man? Men would do well to examine it carefully, before they reject it, or speak of it so slightly."

Whether Philemon pardoned or punished Onesimus, is a circumstance concerning which we have no information. From the earnestness with which the Apostle solicited his pardon, and from the generosity and goodness of Philemon's disposition, it is conjectured that he actually pardoned Onesimus and even gave him his freedom in compliance with the Apostle's expectation, that he would do more than he had asked. (v. 21.) When Ignatius wrote his Epistle to the Ephesians, (A.D. 107,) their bishop's name was Onesimus; and this is thought by some to have been the same person to whom this letter refers: but we are not aware of any ground on which it rests, beyond the identity of name, which is not a strong one, even when the name is, as in this instance, unusual. Still less weight appears to be due to the statement of the *Apostolical Constitutions*, that Onesimus became bishop of Beræa. Dr. Mill has mentioned a copy of this Epistle, at the conclusion of which it is stated that Onesimus suffered martyrdom at Rome by having his legs broken; to this may be added, that Philemon himself has been inserted in the list of the seventy disciples, and is said to have ultimately become bishop of the church at Gaza; but these statements are wholly unsupported by evidence.

PHILETUS, *Φιλητος*, the name of an opponent of the Apostle Paul, mentioned in 2Timothy 2. 17, as asserting that the resurrection was already past, one of the errors of the Gnostics. See GNOSTICS.

PHILIP, *Φιλιππος*, the name of several persons mentioned in the New Testament.

I. The son of Herod the Great by his wife Cleopatra, who, in the division of his father's kingdom, was made tetrarch of Batanæa, Trachonitis, and Ituræa. (Luke 3. 1.) He enlarged and embellished the city of Paneas, to which he gave his own name, and likewise called it Cæsarea, in honour of the Emperor Tiberius. (Matt. 16. 13.) See CÆSAREA.

II. Philip Herod, called by Josephus simply *Ἡρωδης*, was another son of Herod the Great. He was the first husband of Herodias, (Matt. 14. 3; Mark 6. 7; Luke 3. 19,) who was taken from him by his brother Herod Antipas. Having been disinherited by his father, he lived a private life.

III. One of the Apostles of Our Lord, a native of Bethsaida. (Matt. 10. 3; Mark 3. 18; Luke 6. 14; John 1. 44-47.) He was with the rest of the Apostles and disciples who assembled for prayer in an upper room at Jerusalem, after the ascension of Our Lord. (Acts 1. 13,14.) Of the subsequent history of this Apostle nothing certain is known. He is said to have preached the Gospel in Scythia and Phrygia, and to have been interred at Hierapolis, in Phrygia Pacatiana, where he suffered martyrdom.

IV. Philip *ή ευαγγελιστης*, was one of the seven primitive deacons of the church at Jerusalem. (Acts 6. 5.) He preached the Gospel at Samaria, where he performed many miracles, and converted many to the faith of Christ. Afterwards he received a Divine command to go towards the south, to the road leading from Gaza to Jerusalem; here he met an officer of Candace, queen of Ethiopia, whom he likewise converted to the

Christian faith. (Acts 8. 5-38.) After baptizing the Ethiopian, Philip remained some time at Azotus; and "passing through, he preached in all the cities until he came to Cesarea," where he appears to have fixed his residence. He had four daughters, who, like Agabus, according to circumstances, received the gift of prophecy. (Acts 8. 40; 21. 8,9.)

PHILIPPI, *Φιλιπποι*, a city of Proconsular Macedonia, situated eastward of Amphipolis, within the limits of ancient Thrace. (Acts 16. 12; Philip. 1. 1.) Its original name was Datos, but it was afterwards called Crenidas, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, Philippi. Julius Cæsar planted a colony in it, which was afterwards enlarged by Augustus, and hence its inhabitants were considered as freemen of Rome. The place was visited by St. Paul, who made a convert of Lydia, and being next cast into prison converted also the gaoler and his household. (Acts 16.) The members of the church at Philippi were forward to supply the Apostle's wants, even after he had left them. More than once they supplied his necessity at Thessalonica, and they sent him a supply by the hand of Epaphroditus when he was a prisoner at Rome. One of his Epistles is addressed to them.

Philippi is historically renowned for two great battles fought in its vicinity; the first between Cæsar and Pompey, and the other between Antony and Augustus on the one side, against Brutus and Cassius on the other. But to the Christian it has the more important distinction of being the first town on the continent of Europe in which the Gospel was preached. The place is now called Filibah, and some ruins of the ancient town are still in existence.

With reference to the expression, "The chief city of that part of Macedonia," Mr. Horne observes, "This passage, which has greatly exercised the ingenuity of critics, may more correctly be thus rendered: 'Philippi, a city of the first part of Macedonia, or of Macedonia Prima.' This is an instance of minute accuracy, which shows that the author of the Acts of the Apostles actually lived and wrote at that time. The province of Macedonia, it is well known, had undergone various changes, and had been divided into various portions, and particularly four, while under the Roman government. There are extant many medals of the first province, or Macedonia Prima, mostly of silver, with the inscription *ΜΑΚΕΔΟΝΩΝ ΠΡΩΤΗΣ*, or, the first part of Macedonia; which confirm the accuracy of St. Luke, and at the same time show his attention to the minutest particulars."

PHILIPPIANS, EPISTLE TO THE. From St. Paul's own words, it appears that this Epistle was written while he was a prisoner at Rome; and from the expectation which he discovers, of being soon released and restored to them, as well as from the intimation contained in this letter, that he had been a considerable time at Rome, it is probable that he wrote it towards the close of his first imprisonment, at the end of A.D. 62, or perhaps at the commencement of 63. The genuineness of this Epistle has never been questioned.

The more immediate occasion of writing the Epistle to Philippians was the return of Epaphroditus, one of their pastors, by whom St. Paul sent it, as a grateful acknowledgment of their kindness in sending him supplies of money. From the manner in which the Apostle expresses himself on this occasion, it appears that he was in great want of necessaries before the contributions arrived; for as he had not converted the Romans, he did not consider himself as entitled to receive supplies from them; being a prisoner, he could not work as formerly; and it was his rule never to receive anything from the churches where factions had been raised up against him. It appears that the church at Philippi was the only one from whom he received any assistance, and that he conferred this honour upon them because they loved him exceedingly, had preserved the Christian doctrine in purity, and had always conducted themselves as sincere Christians. It is worthy of remark, that the Epistle to the church at Philippi is the only one of all St. Paul's letters to the churches, in which not one censure is expressed or implied against any of its members.

PHILISTINES, פלשׁתים *Pilishtim*, (Gen. 21. 34,) or פלשׁתיים Sept. *Φυλιστιειμ*, a people said to be the descendants of Mizraim, the second son of Ham, and who, migrating from Caphtor (perhaps the north-eastern part of Egypt,) very early, settled in a small strip of territory along the sea-shore, in the south-west of Canaan, having expelled the Avites, who had before possessed it. (Deut. 2. 23; Amos 9. 7; Jerem. 47. 4.) In the time of Joshua we find their country divided into five lordships or principalities, namely, Gaza, Askelon, Ashdod, Gath and Ekron, giving sometimes also, as it appears, the title of king to their respective rulers; Achish, in the time of David, being termed king of Gath. (1Sam. 21. 10.) The time of their coming to Palestine is unknown; but they had been long in Canaan when Abraham came thither. They were the most formidable enemies, perhaps, whom the children of Israel had to encounter; and of the inveteracy of their enmity against the latter we have abundant evidence in the sacred writings. Though they were subdued by David, and kept in subjection by some succeeding monarchs, yet they afterwards became so considerable, that from them the Holy Land was called by the Greeks Palestine, which appellation it still retains.

For about one hundred and fifty years after the time of David they continued subject to the Jews, but seem frequently to have revolted, though unable to shake off the yoke. They formed a part in the combination against Jehoshaphat, (Psalm 83. 7,) and though then defeated, in the reign of Jehoram they again rose, nor, though harassed by the Syrians under Hazael, were they reduced by the Jews till the reign of Uzziah. (2Kings 12. 17; 2Chron. 26. 6.) In the days of Ahaz they again revolted, invaded the west country of Judah, and took Beth-shemesh, Ajalon, Gaderoth, Shocho, and Gimzo, and sold the Jews to the Tyrians for slaves. (2Chron. 28. 18; Isaiah 9. 12.) Hezekiah, however, reduced them to the lowest extremity: he took all their country to Gaza, and by sword and famine vast multitudes of them were destroyed. (2Kings 18. 8; Isaiah 24. 29,31.) They next suffered from the same enemies as the Jews. Esarhaddon, successor to Sennacherib, besieged Ashdod, and took it by the arms of his general Thashtan, or Tartan; and Psammeticus, king of Egypt, took the same city after a siege of twenty-nine years, according to Herodotus. During the siege of Tyre, which held out thirteen years, Nebuchadnezzar employed part of his army to subdue the Ammonites, the Moabites, the Egyptians, and other nations bordering on the Jews; when there is great probability that the Philistines were unable to withstand him, and were reduced to his obedience, as well as the other people of Syria, Phœnicia, and Palestine. They afterwards fell under the dominion of the Persians; then under that of Alexander the Great, who destroyed the city of Gaza. The Asmonæans took by degrees several cities from the country of the Philistines;

Alexander Jannæus reduced it entirely, and forced the inhabitants to submit to the Jewish religion.

The land of the Philistines bordered on the west and south-west of Judæa. It was a narrow slip of territory about forty miles long, and, except at the south part, rarely above fifteen miles broad. The country to the north of Gaza is very fertile; and long after the Christian era it possessed a very numerous population, and strongly fortified cities, Gaza being the most important. Professor Robinson supplies us with the following particulars of this principal city of the Philistines. "Gaza is among the earliest of the Canaanitish cities mentioned in the Old Testament; and became afterwards celebrated as one of the five cities of the five lords of the Philistines. Joshua extended his conquests to Gaza, but did not vanquish this remarkable people; and although the tribe of Judah, to whose lot it fell, subdued the city, yet they appear to have held it but a short time; and the lords of the Philistines soon not only regained possession of their own territory, but also increased in strength, and at length extended their jurisdiction in turn over the Israelites. After forty years of oppression, Samson appeared as the champion and avenger of his people; and Gaza became renowned as the scene of his later deeds and of his fall. Here, too, he drew down upon himself and the assembled multitude, the temple of Dagon; so that 'the dead which he slew at his death, were more than they which he slew in his life.' (Judges ch. 16.) After continual wars under the Judges, and with Saul and David, the Philistines appear to have been subdued by the latter, and Gaza became the border of Solomon's kingdom on this side. Yet they gave trouble to the following Jewish kings; and Hezekiah at length smote them unto the borders of Gaza.

"The situation of Gaza in the great route of the military expeditions which the monarchs of Egypt and those of Syria and the East, afterwards undertook against the dominions of each other, necessarily exposed it to the calamities of war, and to frequent change of masters. To the Egyptians, Gaza 'the strong' was the key of Palestine and Syria; and no conqueror could well pass by until this city had submitted to his power. Thus one of the Pharaohs (probably Necho) subdued it in the time of Jeremiah; and Cambyses, during his expedition to Egypt, is reported to have deposited here his treasures. Gaza opposed itself for five months to the progress of Alexander the Great; but was finally taken by storm, its brave defenders slaughtered at their posts, their wives and children sold as slaves, and the city repeopled with inhabitants drawn from the surrounding country. During the wars of the Maccabees, Gaza continued to be a place of strength; it was fortified by the Syrian Bacchides, its suburbs burned by Jonathan, and the city itself captured by Simon. Alexander Jannæus at length destroyed Gaza about 96 B.C., after a siege of a year; but it was again rebuilt with other cities by the Roman general Gabinius. Augustus gave it to Herod; and after his death it was assigned to Syria. About A.D. 65, during the government of the procurator Gessius Florus, Gaza, with other cities, were again laid in ruins by the rebellious Jews. Yet this destruction was probably partial, and could have been but temporary; for there exist coins of Gaza struck in honour of Titus, Adrian, and the following emperors; which show at least that the city was still a place of importance, very soon after the destruction of Jerusalem.

"From these details it seems to follow that the expression in the Book of the Acts, which might at first appear to imply that Gaza was then 'desert,' is more probably to be referred to the particular road from Jerusalem to Gaza, on which the Evangelist was to find the eunuch, namely, the southern road leading from Eleutheropolis to Gaza through the 'desert,' or region without villages, as is the case at the present day. A Christian church appears early to have been planted at Gaza; its bishop, Silvanus, is mentioned by Eusebius as a martyr under Diocletian about A.D. 285; and among the names of other bishops enumerated, not less than six are found in the subscriptions of councils, as late as to that of Jerusalem in A.D. 536. Yet the city still retained, in a great degree, its devotion to idolatry; and in the beginning of the fifth century, not less than eight public temples dedicated to the worship of the heathen gods, still existed there. Among these the most celebrated was a temple of Marnion, the Cretan Jupiter. By the influence of Eudoxia, wife of the Emperor Arcadius, the bishop, Porphyrius, was invested with authority to demolish these temples; and was furnished with means to erect a Christian church, which was dedicated in A.D. 406, and named after the empress. This may probably have been the great church now converted into a mosque. Eusebius and Jerome speak of Gaza in their day as an important city. About the end of the sixth century, or the beginning of the seventh, Gaza was visited by Antoninus Martyr, who describes it as 'splendid and delicious;' and its inhabitants as 'noble, liberal, and friendly to strangers.' Such was Christian Gaza. In A.D. 634, it fell into the hands of the generals of Abu Bekr, the first Mohammedan khalif, after a decisive battle with the Roman armies; but the khalif died before the tidings of the victory could reach him. From this time we hear little more of Gaza, except as the birth-place of the founder of a Mohammedan sect, until the time of the Crusades. In A.D. 796 it was laid waste during a civil war among the Arab tribes. During the many wars between the Mohammedan rulers of Egypt and Syria, which preceded the Crusades, Gaza appears to have suffered greatly, if indeed it had recovered from the former blow. The Crusaders found it deserted, and its ruins spread out over the hill and the adjacent plain, like the city of the present day. Here in A.D. 1152 they erected a fortress, occupying a portion of the hill, in order to cut off the approach to Askelon from the south; the defence of this castle was intrusted to the Knights Templars. The dwellings of the city became again inhabited; but in A.D. 1170, the place was sacked by the troops of Saladin, who, however, did not get possession of the citadel. Yet, after the fatal battle of Hattin in A.D. 1187, and the surrender of Askelon to Saladin, Gaza also passed into his hands. It appears also to have opened its gates to Richard for a short time; but it must soon have reverted to the Mohammedans. It is afterwards mentioned in the history of the Crusades, only as the scene of two battles lost by the Franks in A.D. 1239 and 1244."

"All vestiges of the ancient walls and ancient strength of Gaza have disappeared, and nothing remains to mark its former extent, except the bounds of the hill itself on which it stood. Even the traces of its former existence, its vestiges of antiquity, are very rare; consisting of occasional columns of marble or gray granite, scattered in the streets and gardens, or used as thresholds at the gates and doors of houses, or laid upon the front of watering troughs. One fine Corinthian capital of white marble lies inverted in the middle of a street running from north to south along the eastern foot of the hill. The population of Gaza has usually been rated as much too low, as that of Jerusalem has been overstated. Travellers have given different judgments, usually from two thousand to five thousand souls. The number of inhabitants has probably increased of late years. From information given us by both Christians and Mussulmans, it appears that the city now contains nearly four thousand taxable Mohammedans, and one hundred Christians. This indicates a population of not less than fifteen, or perhaps sixteen thousand souls, and makes Gaza larger than Jerusalem; a fact which is also confirmed by its greater extent of crowded dwellings. There were said to be fifty-seven resident Christian families; but their number is increased by transient sojourners."

"No human probability," says Keith, "could have existed in the time of the prophets, or at a much more recent date, of the eventual desolation of Philistia. But it has belied, for many ages, every promise which the fertility of its soil, and the excellence both of its climate and situation, gave for many preceding centuries of its permanency as a rich and well-cultivated region. The voice of prophecy, which was not silent respecting it, proclaimed the fate that awaited it, in terms as contradictory at the time, to every natural suggestion, as they are descriptive of what Philistia now actually is: 'I will stretch out my hand upon the Philistines, and destroy the remnant of the sea-coasts.' (Ezek. 25. 16; Jerem. 47. 5.) 'Thus saith the Lord, For three transgressions of Gaza, and for four, I will not turn away the punishment thereof. I will send a fire upon the wall of Gaza, which shall devour the palaces thereof. And I will cut off the inhabitants from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will turn my hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord God.' (Amos 1. 6,7,8; Zeph. 2. 4-6; Zech. 9. 5.)

"The land of the Philistines partakes of the general desolation common to it with Judæa and other neighbouring states. But its aspect presents some existing peculiarities which travellers fail not to particularize, and which, in reference both to the state of the country, and the fate of its different cities, the prophets fail not to discriminate as justly as if their description had been drawn both with all the accuracy which ocular observation, and all the certainty which authenticated history could give. Volney, (though like one who in ancient times was instrumental to the fulfilment of a special prediction, 'he meant not so, neither did his heart think so,') from the manner in which he generalizes his observations, and marks the peculiar features of the different districts of Syria, with greater acuteness and perspicuity than any other traveller whatever, is the ever-ready purveyor of evidence in all the cases which come within the range of his topographical description of the wide field of prophecy; while at the same time, from his known open and zealous hostility to the Christian cause, his testimony is alike decisive and unquestionable; and the vindication of the truth of the Scriptural predictions may safely be committed to this redoubted champion of infidelity. 'The ruins of white marble, sometimes found at Gaza, prove that it was formerly the abode of luxury and opulence. It has shared in the general destruction; and notwithstanding its proud title of the capital of Palestine, it is now no more than a defenceless village. The sea-coast, by which it was formerly washed, is every day removing farther from the deserted ruins of Ashkelon. Amidst the various successive ruins, those of Edzoud (Ashdod), so powerful under the Philistines, are now remarkable for their scorpions.'"

PHILOLOGUS, Φιλολογος, a Christian at Rome, whom St. Paul salutes in his Epistle to the Romans, (16. 15.) M. Coquerel thinks that he was probably a slave who had been restored to liberty, and who received the name of Philologus, in consequence of his having been instructed in literature and the sciences.

PHILOSOPHERS. See EPICUREANS; STOICS.

PHINEHAS, פינחס the son of Eleazar, and grandson of Aaron, was the third high-priest of the Jews. He is greatly commended for his zeal in vindicating the glory of God, when the Midianites had sent their daughters into the camp of Israel to tempt the Hebrews to idolatry and sin. (Numb. 25. 7.) For his conduct upon this occasion, God promised that the priesthood should be given to his posterity by a perpetual covenant; this condition being included (as interpreters observe), that his children should continue faithful and obedient. The time of his death is not known.

PHLEGON, Φλεγων, a Christian at Rome, mentioned by St. Paul in his Epistle to the Romans. (ch. 16. 14.) Nothing certain is known of him, though in the Greek church he is esteemed a saint, and is said to have been bishop of Marathon, near Athens.

PHRYGIA, Φρυγια, a province of Asia Minor. It had Cappadocia on the east, and Galatia on the north-east; Mysia, Lydia, and Caria, on the west, Lycaonia, Pisidia, and Lycia on the south; and Bithynia on the north. Its boundaries differed greatly in different ages, but it was in general divided into Phrygia Major and Phrygia Minor, the latter to the north of the former. Its chief cities mentioned in Scripture, (Col. 2. 1,) are Laodicea, Hierapolis, and Colosse. St. Luke seems to speak of Phrygia Major in Acts 2. 10, because he joins it with Pamphylia below it; in Acts 16. 6, he means Phrygia Minor. Like the other countries of Asia Minor, which were distinguished as provinces under the Roman empire, Phrygia is first historically known as a kingdom, which ultimately became a province of the Lydian monarchy, and continued such until Crœsus, king of Lydia, was conquered by Cyrus of Persia, who added the Lydian kingdom to his empire. After that, Phrygia like all the rest of the country became successively subject to the Greeks, the Romans, and the Turks, and the latter still hold it in possession. Phrygia was in ancient times greatly celebrated for its fertility; the soil being particularly favourable for the production of all kinds of grain. It was likewise well stocked with cattle in consequence of its large plains and rich pastures, but under the Moslem yoke, the greater part of the country remains uncultivated. It was for the most part a level country, covered with a deep and rich soil and watered by numerous small rivers. One extensive portion of the country, however, called Burnt Phrygia, was of a volcanic character, and afforded bitumen and other combustibles. The Phrygians were anciently reputed to have been the inventors of augury, and other kinds of divination, and were esteemed more superstitious than the other Asiatic nations. In all these parts of Asia Minor, even to Bithynia and the Euxine Sea, the Jews were anciently very numerous; the Gospel was preached very early among them by St. Paul, (Acts 16. 6; 18. 23,) and a church settled, which for many ages made a considerable appearance, but is now in a decayed state.

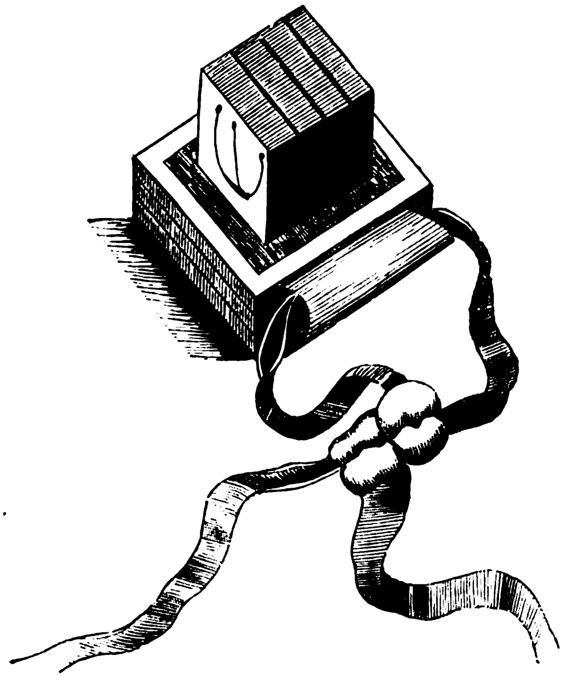
PHUT, פוט the name of an African people, supposed to have been the descendants of Phut, the third son of Ham. (Gen. 10. 6.) According to the Septuagint and Vulgate versions, they were the Libyans, (Jerem. 46. 9; Ezek. 27. 10; 38. 5; Nahum 3. 9;) but Josephus says, they were the inhabitants of Mauritania, where was a river called Phut. The prophets often speak of of Phut, usually in connexion with Egypt. In the time of Jeremiah the country was subject to Necho, king of Egypt; and Nahum (3. 9,) reckons its people among the allies of No Ammon.

PHYGELLUS, *Φυγελλος*, a Christian of Asia, who being at Rome during St. Paul's second imprisonment, (A.D. 65,) deserted him in his necessity along with Hermogenes and others. (2Tim. 1. 15.)

PHYLACTERY, *φυλακτηρια*, (Matt. 23. 5.) The Greek word *φυλακτηριον* signifies a watch, post, or guarded place, and figuratively, protection, safeguard,—hence, an amulet. In the New Testament the term *τα φυλακτηρια*, *phylacteries*, is used to signify the strips of parchment on which are written various sentences of the Mosaic law, (Exod. 13. 1-10,11-16, &c.,) which the Jews usually bind in different ways round the forehead and left wrist while at prayer, following a literal interpretation of Exodus 13. 16.

Among the charges alleged against the Pharisees by Our Lord, is that of enlarging their phylacteries, as indicating their pretensions to a more studious and perfect observance of the Law. The phylacteries consisted of four strips or scrolls of parchment, or the dressed skin of some clean animal, inscribed with four paragraphs of the Law, taken from Exodus 13. 1-10, and 13. 11-16; Deuteronomy 6. 4-9, and 11. 13-21, all inclusive; which the Pharisees, interpreting literally Deuteronomy 6. 8, and other similar passages, (as do the modern Rabbins,) tied to the points of their caps, and on their arms, and also inscribed on their door-posts. These phylacteries were regarded as amulets, and efficacious in keeping off evil spirits. They are termed in the Talmud, תפלין *tephillin.* A modern writer on the forms, customs, and manners of the Jews thus describes them.

"The parchment case for the head into which the phylacteries are put, is formed into a particular shape upon a last of wood, made exactly square at the bottom. This is a flat smooth piece of board, upon which there are four other smooth pieces placed parallel to each other. The parchment which covers and receives its figure from this frame, is first thoroughly soaked in water, to make it pliable and capable of receiving any form. It is thus fitted to the frame or last, so as to be thrust in between every upright piece of board, to the bottom, and this also must be exactly covered with it; when it is thus made in every part, as smooth and as close to the frame as it can possibly be, it remains there till it is perfectly dry and stiff; so that when the parchment is taken off the last, there are four cavities in it, corresponding to the thickness of the four pieces of board; and into every one of these cavities is put a section of the Law, written with great exactness, upon very fine vellum. The four sections that are thus put are as follow:—The first is, from the beginning of the fourth verse of the sixth chapter of Deuteronomy to the end of the sixth verse of the same; the second is, from the beginning of the thirteenth verse of the eleventh chapter of Deuteronomy to the end of the twenty-first verse of the same; the third is, from the beginning of the first verse of the thirteenth chapter of Exodus to the end of the tenth verse of the same; and the fourth, from the beginning of the eleventh verse of the said chapter to the end of the sixteenth verse of the same. On the outside boards of the frame the letter ש *shin*, the initial letter of Shaddai, Almighty, one of the incommunicable names of Jehovah, is cut out in relievo, and the other which is written within the board, is cut so deep, that the strokes of the letters, either prominent or hollow, distinctly appear upon this parchment case when it is dry. It is made wide enough at the bottom to reach a little over the lowest board; this is done in order that it may be sewed together at last, that the sections of the Law may not drop out of the cavities. At one end there is a loop, into which a thong is put, with which it is made to bind about the head. The parchment is covered carefully over with a fine skin, the hairy side of which must be outermost, to keep the perspiration of the head from the case, and the phylacteries that are within it. The whole is sewed together with thongs of leather, cut very fine and made very soft.



Phylactery for the Head.

"The following is the mode of preparing the parchment case for the phylacteries for the arm. It is made upon a frame, the same as the other, but with only one cavity, into which is put the same four sections as in those which are for the head. The four sections thereof must be written on four different slips of vellum; and must also have the letter ש *shin* on the two sides thereof. But as to the phylacteries for the arm, the above-mentioned four sections are to be written on one piece of vellum, in four columns, and not to have the letter ש *shin* on each side as the other had. In every circumstance of this affair they are extraordinarily scrupulous, as to the order of writing and placing the sections; the manner of making the ink; preparing the vellum, &c., all of which are very particularly described by Maimonides, in his *Hilcoth Tephillin*, 'The use of the Tephillin or Phylacteries.' Every male of the whole Jewish nation, at or above the age of thirteen, is considered accountable for his actions, enters into what they term the state of manhood; and, therefore, from that time forward, he is obliged to observe the precepts of the Law. Before he begins his prayers, he must (whether it be at the public worship, in the synagogue or privately at home,) put on the phylacteries in the following manner. They first take the phylactery for the arm, and having placed it on that part of the left arm which is opposite the heart, say the following grace: 'Blessed art thou, O Lord, our God, King of the Universe! who hath sanctified us with his commandments, and commanded us to say the Tephillin.' They then instantly, by means of a leather thong which runs through a loop of the case like a noose, fasten it on the arm that it may not slip from thence. They then take the phylactery for the head, and saying the following, 'Blessed art thou, O Lord, our God, King of the Universe! who hath so sanctified us with his commandments, and commanded us the commandment of Tephillin,' place the case on the forehead on that part where the hair begins to grow, and fasten it by means of a leather thong, which runs through the loop, is carried round the head, and tied behind, where it remains in that position; observing also, at the same time, that it is placed exactly between the eyes. All this is understood by the commandment in the Law: 'And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.' The Rabbins say, this commandment, if duly considered, and properly weighed, is indeed a sign of the first magnitude between the Almighty and us. For we herein make confession of the unity of God, and the duties which we owe unto him; and that we may remember the miracles and wonders which he wrought for us when he brought us forth from Egypt; and that he hath power and government over all; as well in the heavens above as in the earth beneath; to do in them according to his will. They moreover state, that he hath commanded us to bind the phylacteries on our arm, in remembrance of the strong hand wherewith the Lord brought us forth; and that it should be on that part of the arm which is opposite the heart, to show that we ought to subject the appetites and imaginations of our hearts to his service; and that the phylactery for the head, which is just opposite the brain, is to intimate that it is the place nearest where the soul is seated, and that all its senses and powers should be entirely devoted to the service of God. Thus it becomes an article of faith among the Jews, that every one of them are bound, every morning at least, during the time of reading the Shema, and saying the nineteen prayers, to have on the phylacteries, because it is a sign of their acknowledging the Almighty to be the creator of all things; and that he hath power to do as he pleases. On the Sabbath and other festivals, they do not put on the phylacteries, because the duly observing them is a sufficient sign of itself, as expressed in Exodus 31. 12: 'And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Verily, my Sabbath shall ye keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.' And again, (verse 17,) 'It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth.' Thus every one of the whole Jewish nation is sealed with these two signs of the covenant of God continually, thereby making confession of the unity of God, and consequently of the duties they owe to Him. For He being the Creator of all things, as well celestial as terrestrial, it is proper that Divine worship should be offered to Him and none else."

PHYSIC. See Medicine; Diseases.

PHYSICIAN, רפא *ropha*, (Gen. 50. 2;) *ιατρος*, (Mark 5. 26.) Though the art of the physician was but little regarded among the Hebrews, the language of the prophet Isaiah proves that it was sometimes resorted to. He describes the moral corruption of Judah in the following terms: "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." (Isai. 1. 6.) The ancient Egyptians were highly celebrated for their skill in surgery and medicine. It is not easy to determine from the monuments whether they, like the Israelites, connected the medical art with conjuration and magic; but it is not an improbable conjecture, that they, like most Oriental nations, regarded sickness as a supernatural visitation, somewhat like possession by devils, for the priests were the chief practitioners in medicine. They were sacerdotal physicians in Egypt, to whose care the embalming of bodies was confided.

Among the Assyrians, Chaldæans, Egyptians, Libyans, and Greeks, we have hints of skilful physicians; but until Hippocrates the Coan, about A.M. 3540, digested medicine into a kind of system, it was very little considered. Aretæus the Cappadocian, long afterwards, further improved it. Galen, who lived in the second century of the Christian era, put the art into a still clearer order, but by pretending to found everything on the four elements, he embarrassed it with unintelligible jargon. Between the sixth and ninth centuries of Christianity, the art of medicine was in a manner lost, but from that to the thirteenth the Arabs cultivated it with much zeal. It was not, however, until the last two centuries, that it was treated in a proper manner; nor is it so even now, except among Europeans of the Christian name. See Medicine.

PIBESETH, פי בסת (Ezek. 30. 17.) According to the Septuagint and Vulgate, this was the same as Bubastis, a celebrated city of Egypt, situated on the Pelusiac branch of the Nile. Bubastis derived its name and celebrity from a magnificent temple dedicated to the goddess Bubastis. The site still bears the name of Tel Basta; but the great mass of ruins is situated at Chobra and Heryeh, rather more than half a mile west of the Tel. There is no portion of any standing edifice remaining. All is overthrown, and the wide-spread rubbish affords the only remaining evidence of the ancient splendour of Bubastis. The direction of the ruins can, however, easily be traced, and they correspond precisely to the ancient intimations concerning the place. It was prophesied that "the young men of Pibeseth should fall by the sword," (Ezek. 30. 17,) and it is believed that the city was destroyed by Nebuchadnezzar.

"The city of Bubastis," says Sir John Gardner Wilkinson, "where the goddess was particularly adored, stood east of the Delta, and at a short distance from the Pelusiac branch of the Nile, where lofty mounds, called Tel Basta, still mark its site. 'Here,' says Herodotus, 'is a temple of Bubastis deserving of mention. Other temples are larger and more magnificent, but none are more beautiful than this. The goddess Bubastis is the same as the Greek Diana. The temple stands in an island surrounded on all sides by water, except at the entrance passage. Two separate canals lead from the Nile to the entrance, which, diverging to the right and left, surround the temple. They are about one hundred feet broad, and planted with trees. The vestibule is ten orgyes (fathoms) high, ornamented with very fine figures six cubits in height. The temple stands in the centre of the town, and in walking round the place you look down upon it on every side, in consequence of the foundations of the houses having been elevated, and the temple still continuing on its original level. The sacred inclosure is encompassed by a wall, on which a great number of figures are sculptured; and within it is a grove, planted round the cella of the temple, with trees of a considerable height. In the cella is the statue of the goddess. The sacred inclosure is a stadium (six hundred feet) in length, by the same in breadth. The street, which corresponds with the entrance of the temple, crosses the public square, goes to the east, and leads to the temple of Mercury; it is about three stades long, and four plethra (four hundred feet) large, paved and planted on either side with large trees.

"Bubastis is represented with the head of a lioness or a cat, and to her the latter was peculiarly sacred. On her head she bears a disk, from which rises the uræus, or royal asp, and in her hand she holds the usual sceptre of the Egyptian goddesses. From the difficulty experienced in distinguishing between the cat and the lion-headed figures, doubts sometimes arise respecting the form of the Egyptian Diana; though it appears she took the head of both those animals. The goddess of the Speos Artemidos is represented in the hieroglyphics by a lioness; and if it be true that the wolf and jackal were dedicated to one deity, Anubis, we can with equal reason suppose the lion and cat to have been emblems of the same goddess.

"One of the principal festivals of the Egyptians was held at Bubastis, in honour of Pasht; and Herodotus considers that they took a greater interest in it than in any of the numerous fêtes annually celebrated in Egypt. 'This,' says the historian, 'is the nature of the ceremony on the way to Bubastis. They go by water, and numerous boats are crowded with persons of both sexes. During the voyage, several women strike the cratala, (a sort of cymbals,) while some men play the flute; the rest, both men and women, singing and clapping their hands. As they pass near a town, they bring the boat close to the bank. Some of the women continue to sing and play the cratala; others cry out as long as they can, and utter reproaches against the people of the town, who begin to dance, while the former continue to conduct themselves in a scoffing manner. The same is repeated at every town they pass on the river. Arrived at Bubastis, they celebrate the festival of Diana, sacrificing a great number of victims, and on that occasion a greater consumption of wine takes place than during the whole of the year; for, according to the accounts of the people themselves, no less than seven hundred thousand persons of both sexes are present, besides children.'"

The black basalt sitting figures in the British Museum, and other European collections, represent the Egyptian Bubastis.

PIGEON, יוֹנה *yonah.* (Levit. 1. 14.) A sketch of the natural history of this bird has been given in a former article. See Dove.

Michaëlis, in his *Commentaries on the Laws of Moses*, says, "It may be doubted whether breeding of pigeons was much practised among the Israelites; for those kept in dove-cotes, are, in the later Hebrew, called by a name equivalent to Herodian doves, because Herod is said to have introduced them. Pigeons, it is true, appear frequently in their offerings; but then they might be of the wild kind, as well as turtle-doves. Here, however, I speak doubtfully; for even in the patriarchal history, we find pigeons used as offerings, and Egypt, out of which the Israelites came, is at this day, full of pigeon-houses."

Sir John Gardner Wilkinson says, "Pigeons are not generally represented in the sculptures of Egypt; but an instance occurs of their introduction at the coronation ceremony, which is particularly interesting, as it shows the early custom of training carrier-pigeons, and adds one more confirmation of the truth of Solomon's remark, 'There is no new thing under the sun.' The king is there represented as having assumed the pshent, or double crown of Upper and Lower Egypt; and a priest lets fly four pigeons, commanding them to announce to the south, the north, the west, and the east, that Horus, the son of Isis and Osiris, has put on the splendid crown of the upper and lower country, —that is, the king, Remeses III., has put on the two crowns.

"The pigeon is also noticed as a favourite food of the Egyptians; and so pure and wholesome was it considered by them, that when the country was visited by epidemic diseases, and all things were affected by the pestilential state of the atmosphere, they believed that those alone who contented themselves with it were safe from the infection. Indeed, during that period, no other food was placed upon the tables of the kings and priests, whose duty it was to keep themselves pure for the service of the gods. There is, however, no appearance of pigeons, or even doves, having been sacred; and neither these nor the quail are found embalmed."

Solomon says, "Curse not the king, no, not in thy thought, and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." (Eccles. 10. 20.) There is here an obvious allusion to the carrier-pigeon. Professor Paxton observes, "The manner of sending advice by pigeons was this: they took doves which had a very young and unfledged brood, and carried them on horseback to the place from whence they wished them to return, taking care to let them have a full view. When any advices were received, the correspondent tied a billet to the pigeon's foot, or under the wing, and let her loose. The bird, impatient to see her young, flew off with the utmost impetuosity, and soon arrived at the place of her destination. These pigeons have been known to travel from Alexandretta to Aleppo, a distance of seventy miles, in two hours, and in two days from Bagdad; and when taught, they never fail, unless it be very dark, in which case they usually send two, for fear of mistake.

"It is more than probable that to this singular custom Solomon alludes in the above-named passage. The remote antiquity of the age in which the wise man flourished, is no valid objection; for the customs and usages of Orientals are almost as permanent as the soil on which they tread. Averse to change, and content, for the most part, with what their fathers have taught them, they transmit the lessons they have received, and the customs they have learned, with little alteration, from one generation to another. The pigeon was employed in carrying messages, and bearing intelligence, long before the coming of Christ, as we know from the odes of Anacreon and other classics; and the custom seems to have been very general and quite familiar. When, therefore, the character of those nations and the stability of their customs are duly considered, it will not be reckoned extravagant to say Solomon in this text referred to the carrier-pigeon."

PI-HAHIROTH, פי החירוֹת (Exod. 14. 2,9; Numb. 13. 7;) a place on the borders of the Red Sea, where the Israelites made their second encampment. As the Israelites were truly delivered at this place from their captivity, and fear of the Egyptians, (Exod. 14. 5,) Dr. Shaw thinks that it derived its name (signifying, *the opening of liberty,*) from that circumstance. The Israelites were commanded to turn to the south-west, and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon by the sea. This place, then, together with the two places in connexion with which it is mentioned, must probably have been situated on the west coast of the western arm of the Red Sea, which stretches up into the desert, and near the top of it, above the modern town of Suez.

PILATE, the Roman governor of Judæa, under whose orders the crucifixion of Our blessed Lord took place. Pontius Pilate is supposed to have been a native of Italy, and was sent to govern Judæa about the year A.D. 26 or 27. According to the testimony of Philo, he was procurator of Judæa eleven years, and his government was one scene of extortion and cruelty; he set justice to sale, plundered the people, and executed the innocent. His conduct from the first excited dissatisfaction in Judæa; as he commenced his administration with an act that outraged the national and religious feelings of the Jews. He sent his soldiers from Samaria to Jerusalem to winter quarters, and directed them to carry the images of Cæsar, which were on their standards, into the city by night. The people regarded this as a violation of their law, and many Jews went to Cæsarea to entreat Pilate to remove the images from the city. They remained five days before his palace, without obtaining the object of their requests. On the sixth day, Pilate seated himself on a throne in one of the public squares; and when the Jews appeared before him, he surrounded them with his soldiers, and threatened them with instant death unless they departed to their homes; but they threw themselves on the ground, bared their necks, and exclaimed, that they would rather die than suffer the images to remain in their capital contrary to the law. Pilate was finally prevailed upon to give orders for the removal of the standards from Jerusalem.

If the relation of Philo be true, that Pilate next set up shields with idolatrous inscriptions at Jerusalem, and afterwards, at the request of the Jews, received orders from the Emperor Tiberius to take them away, it was probably in part through desire of revenge, that he now determined to construct an aqueduct to Jerusalem from a fountain at the distance of twenty English miles, and demanded disbursements from the treasury of the Temple to pay the expenses. In consequence of this demand, when in his tribunal at Jerusalem, he was beset with the most earnest entreaties by the people; but he sent disguised soldiers among the multitude with daggers or bludgeons concealed under their garments, who slew several, and others were trodden to death in the crowd. Such a course of conduct provoked frequent commotions, especially in Galilee, and Pilate sought revenge upon the people of that province, by putting to death some of them who had repaired to Jerusalem to the Temple. Thus St. Luke acquaints us that Pilate mingled the blood of certain Galilæans with their sacrifices; and that the matter having been related to Our Lord, he introduced the subject into his discourse. (Luke, ch. 13.)

Yet in the proceedings relative to the death of Our blessed Saviour, Pilate appears to have been actuated at first by a sense of justice, though he too easily suffered himself to be led away by the clamours of the high-priests and their followers. His extreme reluctance to condemn Christ, considering his merciless character, is signally remarkable, and still more, his repeated protestations of the innocence of his prisoner, although on occasions of massacre, he made no scruple of confounding the innocent with the guilty. But he was unquestionably overruled by the Almighty, to make the righteousness of Our blessed Lord appear as clear as the noon-day, even when condemned and executed as a malefactor, by the fullest, the most authentic, and the most public evidence.

At the time of Our Saviour's passion, Pilate made some attempts to deliver him out of the hands of the Jews. He knew the reasons of their enmity against him, (Matt. 27. 18;) his wife also, having had a dream that alarmed her, requested he would not stain his hands with the blood of that just person, (v. 19.) He therefore attempted to appease the wrath of the Jews by scourging Jesus, (John 19. 1; Matt. 27. 26;) and also tried to take him out of their hands by proposing to deliver him or Barabbas on the day of the Passover. Lastly, he thought to discharge himself from pronouncing judgment against him by sending him to Herod, king of Galilee. (Luke 23. 7,8.) When he found all this would not satisfy the Jews, and that they even threatened him in some manner, saying he could be no friend to the emperor if he suffered Jesus to be set at liberty, (John 19. 12,15,) he caused water to be brought, and washed his hands before all the people, and publicly declared himself innocent of the blood of that just person, (Matt. 27. 23,24;) yet, at the same time, he delivered him to his soldiers, that they might crucify him. Pilate ordered the inscription to be placed over the head of Our Saviour, (John 19. 19,) and when requested by the Jews to alter it, peremptorily refused. He also gave permission for the removal of Our Lord's body, and to place a guard over the sepulchre. (Matt. 27. 65.) These are all the particulars that we learn concerning Pilate from the writers of the Gospels; but we know from other sources, that after he had held his office for ten years, having caused a number of innocent Samaritans to be put to death, that injured people sent an embassy to Vitellius, proconsul of Syria, by whom Pilate was ordered to Rome to give an account of his administration to the emperor; the charges against him being proved, Caligula banished him to Gaul, where he is stated to have committed suicide about the year of Christ 41.

There are said to have been once extant certain writings of Pontius Pilate having reference to Our Lord, which demand a brief notice. Justin Martyr, Tertullian, Eusebius, and after these several other writers, both ancient and modern, assure us that it was formerly the custom for the Roman magistrates to prepare copies of all verbal processes and judicial acts passed in their several provinces and to send them to the emperor; and that Pilate, in compliance with the custom, having informed Tiberius of what had passed relating to Jesus Christ, the emperor wrote an account of it to the senate, in a manner that gave reason to suppose that he thought favourably of the religion of Jesus Christ, and showed that he should be willing for them to confer divine honours upon him; but the senate was not of the same opinion, and so the matter dropped. It appears by what Justin says of these acts, that the miracles of Christ were mentioned there, and even that the soldiers had divided his garments among them; Eusebius insinuates that they also spoke of his resurrection and ascension. Tertullian and Justin refer to these acts with so much confidence, as to make it supposed that they had read and handled them. However, neither Eusebius nor Jerome, nor any other author who wrote afterwards, seems to have seen them, at least not the true and original acts, for as to what we have now in great numbers, they are not authentic, being neither ancient nor uniform. There are likewise some pretended letters of Pilate to Tiberius, giving a history of Our Saviour; but they are universally allowed to be spurious.

PILESER. See Assyria.

PILGRIMAGE. The word מגור *magur*, signifies a stay, or an abode in a foreign country, travels, a pilgrimage. (Gen. 17. 8.) Metaphorically, it is applied to the sojourning on earth; thus the patriarch Jacob says to Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years." (Gen. 47. 9.) The Psalmist likewise says, "Thy statutes have been my songs in the house of my pilgrimage." (Psalm 119. 54.)

Pilgrimage, in later times, is understood to be a kind of religious discipline, which consists in taking a journey to some reputed holy place, as the tomb or shrine of a saint or martyr, frequently in discharge of a vow. Pilgrimages, by Christians, chiefly to Judæa, began to be made about the middle of the fourth century, were much practised through the whole of the middle ages, but were most in vogue from the end of the eleventh century to the end of the thirteenth. Objects of pilgrimage for the votaries of the churches of Rome and the East, are found in almost every country, but the chief place has been, and still is, Palestine, or the Holy Land. See JERUSALEM, *Holy Places;* JORDAN; where will be found as full an account of this unscriptural practice as is consistent with the design of this work. The journeys of the Mohammedans to the tombs of their false prophet, or his son-in-law Ali, though pilgrimages in the strict sense of the word, are altogether foreign to our purpose.

PILLAR, נציב *nitsib.* (Gen. 19. 26.) Pillar properly means a column raised to support a building; but in Scripture the term occurs more frequently in the sense of a stone of memorial, or it is figuratively employed.

Dr. Wait observes, "What are termed the pillars of Seth, Hermes Trismegistus, and the like, were means employed to hand down historical facts to future times. They were covered with characters or hieroglyphics, which could only be deciphered by the sacred order, and perhaps the initiated in the mysteries, without which all the knowledge of the primitive state of the Pagan world which we now possess would have been irretrievably lost. This style of hieroglyphic representation seems to have prevailed in most parts of the world at some period or other of their history. Very many of the rites and opinions in the Pentateuch were, decidedly, anterior to Moses, all of which we denominate patriarchal. Amongst these we reckon the use of pillars, on which these records were most probably depicted in the symbolical style of the day, and these *στηλαι* are often contrasted with the Law engraven on stones. But we do not imply that they were decorated in the same heroo-hieroglyphical manner as the Egyptian pillars; because we find Moses expressly forbidding the אבן משכית *aben maskith*, (Levit. 26. 1,) 'image of stone,' which particular phrase carried with it some such idea as the הדר משבית *hodar maskith*, in Ezekiel 8. 8-11, which can only signify the emblematical imagery, with which subterranean vaults were ornamented in the Egyptian, Mithraic, Hindoo, and Chaldaic religions." See IMAGERY, CHAMBERS OF.

Monuments of large and rude stones disposed in various forms, whose date ascends for the most part beyond all history and tradition, are found dispersed in countries the most remote from each other. The setting up of such stones of memorial, appears to have been one of the earliest means devised for preserving the memory of important events and facts. The first instance mentioned in the Scriptures, is that of the stone which Jacob set up at Bethel to commemorate the vision with which he was there favoured, and to be a witness of the engagement he entered into. (Gen. 28. 18-22.) Then there is the remarkable affair between Jacob and Laban, when the latter overtook the former in Gilead, where a pillar and a heap of stones were made the monuments and evidences of a solemn compact of peace between them. (Gen. 31. 45-53.) Such monuments of erected stones with heaps of stones at their base or near at hand, are far from being unknown among the most ancient monuments of our own country; thus in Cornwall there is one remarkable monument of this kind, with a heap of stones lying at its base, in Boswen's Croft, Sancred; and a similar monument occurs in Oxfordshire, about half a mile to the south-west of Eston Church. The twelve pillars which Moses set up together with an altar at the foot of Mount Sinai, (Exod. 24. 4,) and those which Joshua caused to be set up at Gilgal, taken from the bed of the Jordan, (Josh. ch. 4,) are instances of another class of monuments. The stone also which Joshua set up under the oak at Shechem, was avowedly an evidence and memorial of the covenant into which the people entered with God. (Josh. 24. 26,27.) In addition to the numerous stones, the occasion of the erection of which is mentioned in Scripture, there are such incidental references to other marked and conspicuous stones as show that monuments of this kind were numerous in the country. Thus there is the stone of Bohan, the son of Reuben, (Josh. 18. 17;) and in another place (1Sam. 6. 18,) we read of a well-known and distinguished stone of great magnitude on which the ark of God was placed when returned from the Philistines, and taken out of the cart by the Levites; this had before been known as "the great stone of Abel." Stones were likewise set up as memorials of their victories; such was the Ebenezer, "the stone of help," set up by Samuel. (1Sam. 7. 12.)

Another use of stone pillars, as indicated in Scripture, was to point out the graves of the dead. The earliest instance of this is offered by the pillar which Jacob set up over the grave of his beloved Rachel, (Gen. 35. 20,) but as the Hebrews generally placed their dead in excavated sepulchres, we do not find sepulchral pillars common among them; and in fact, they appear to have been chiefly employed for such eminent persons as it was necessary to inter remote from the sepulchres of their fathers, as in the case of Rachel. The custom, however, was very general with other nations, for the Greeks had for many ages no other monuments than such unhewn pillars, which they set up on the top of the barrow or the tumulus. Several allusions to such monuments are to be met with in the Iliad.

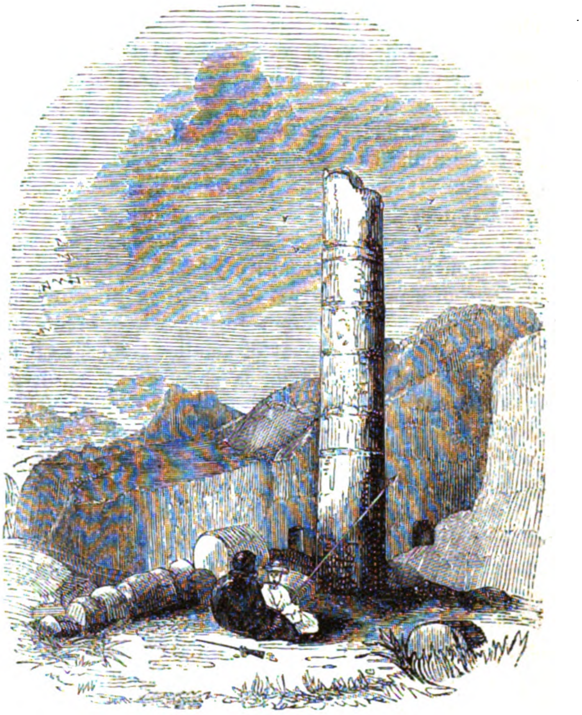
We transcribe the following account from Professor Robinson's *Biblical Researches*, respecting the singular and mysterious monuments, or pillars, of Surabit el Khadim, in the Wilderness of Sin, which we are inclined to consider as sepulchral.

"These lie mostly within the compass of a small inclosure, one hundred and sixty feet long from east to west, by seventy feet broad, marked by heaps of stones thrown or fallen together, the remains perhaps of former walls or rows of low buildings. Within this space are seen about fifteen upright stones, and several fallen ones, covered with Egyptian hieroglyphics; and also the remains of a small temple, whose columns are decorated with the head of Isis for a capital. At the eastern end is a subterranean chamber excavated in the solid rock, resembling an Egyptian sepulchre. It is square; and the roof is supported in the middle by a square column left from the rock. Both the column and the sides of the chamber are covered with hieroglyphics; and in each of the sides is a small niche. The whole surface of the inclosure is covered with fallen columns, fragments of sculpture, and hewn stones strewn in every direction; over which the pilgrim can with difficulty find his way. Other similar upright stones stand without the inclosure in various directions, and even at some distance; each surrounded by a heap of stones, which may have been thrown together by the Arabs. These upright stones both within and without the inclosure vary from about seven to ten feet in height; while they are from eighteen inches to two feet in breadth, and from fourteen to sixteen inches in thickness. They are rounded off at the top, forming an arch over the broadest sides. On one of these sides usually appears the common Egyptian symbol of the winged globe with two serpents, and one or more priests presenting offerings to the gods; while various figures and cartouches cover the remaining sides. They are said to bear the names of different Egyptian kings; but no two of them to have the name of the same monarch. According to Major Felix, the name of Osirtasen I. is found on one of them, whom Wilkinson supposes to have been the patron of Joseph. Not the least singularity about these monuments is the wonderful preservation of the inscriptions upon this soft sandstone, exposed as they have been to the air and weather during the lapse of so many ages. On some of the stones they are quite perfect; on others, both the inscription and the stone itself have been worn away deeply by the tooth of time.

"This spot was first discovered by Niebuhr in 1761, who, inquiring for the inscriptions of Wady el Mukatteb, was brought by his guides to this place as one of still greater interest and wonder; or rather, as it would seem, from ignorance on their part of the real object of his inquiries. The next Frank visitor appears to have been the French traveller Boutin in 1811, who was afterwards murdered in Syria; and he was followed by Ruppell in 1817. Many other travellers have since been here on their way to Sinai. So Lord Prudhoe and Major Felix; and after them Laborde and Linant, who have given drawings and views of the place and several of the monuments. All these travellers, with the exception of the two Englishmen, have pronounced this to be an ancient Egyptian cemetery, and these monuments to be tombstones, connected with a supposed colony near the copper-mines in Wady en Nusb. That these upright stones resemble the tombstones of the West in form, is true; and this would seem to be the chief circumstance which has given rise to the hypothesis. There is nothing of the kind in Egypt; nor can they well be sepulchral monuments, unless excavated tombs exist beneath them; which there is every reason to believe is not the case. [With all deference to the learned Professor, this seems begging the question. There is every reason to suppose they are sepulchral monuments.] What, then, could have been the intent of these temples and these memorial stones in the midst of solitude and silence? in this lone and distant desert, with which they would seem to have no possible connection? This is a point wrapped in the darkness of time, which the hand of modern science has not yet unveiled.

"An ingenious hypothesis was named to me by the English nobleman named above, viz.: that this was perhaps a sacred place of pilgrimage for the ancient Egyptians, just as the mountain near Mecca is to the Mohammedans at the present day; and to it the Egyptian kings made each his pilgrimage and erected a column with his name. A slight historical ground for such an hypothesis may perhaps be found in the fact, that Moses demanded permission for the Israelites to go three days' journey into the desert in order to sacrifice, (Exod. 8. 27,28,) a demand which seems to have caused no surprise to the Egyptians, as if it were something to which they themselves were accustomed. Still all this can claim to be nothing more than conjecture. Yet this lone spot, although inexplicable, is deeply interesting; it leads the beholder back into the gray mists of high antiquity; and fills him with wonder and awe as he surveys here, far from the abodes of life, the labours of men unknown for an object alike unknown."

Beside the stones just spoken of, single pillars are found scattered over the same desert, which were probably raised there by various Egyptian monarchs for purposes similar to that for which obelisks were subsequently erected, one of which is represented in the annexed engraving.



Solitary Pillar in the Wilderness.

In the progress of civilization rude stone pillars ceased to be erected. They were exchanged for works of art, and ultimately for complete structures. Thus the Britons, after they had received Christianity, and had become somewhat more civilized, instead of rough and ponderous stones set up as monumental pillars, employed high and rudely-carved stones, several of which are found in some of our very ancient churchyards, in particular at Penrith, in Cumberland. In Egypt the sculptured obelisks may be regarded as the substitutes of such rude memorials; such, also, as well as the earlier unhewn stones, are found in India, and sculptured pillars in Persia, where also traces of these earlier monuments have been discovered by Sir William Ouseley and others. In Syria this change seems to have occurred about the period when the regal government commenced in Israel. It might have originated earlier among the Phœnicians and other Syrian nations; but we do not meet with them among the Israelites till then, and after that we never read of memorials of rude stone. It is doubtful whether the monument which Saul set up to commemorate his victory over the Amalekites (1Sam. 15. 12,) was a rude stone or a constructed monument, but it may be regarded as the first historical instance in the Scriptures of an erection differing from the simple monuments employed in earlier times. There are still some ancient monuments in the country, which very probably offer the forms given to these erections. They occur chiefly in the northern part of the Phœnician territory, within short distances of each other, four or five miles south of Tartous, and nearly the same distance east of the Isle of Aradus. Descriptions of two of them have been given by Maundrell, Pococke, and Buckingham. Advancing towards the shore from the mountains, we first observe a square mass of rock, hewn down perpendicularly on all sides. It is twelve paces in each front, and from twelve to fifteen feet high, is plain on three of its sides, but has on the other, in the centre, a square passage, which leads by three or four steps to the top. Beneath the square aperture admitting to these steps is a row of rudely-cut niches. The top of the whole is flat; and with the exception of the passage up to it, by the square aperture and the steps, is one solid mass of rock, with no discoverable opening to an interior. Mr. Buckingham could not conjecture whether it was designed for a tomb, a temple, or an altar; but from the flatness of the top, and the means of access provided to it, there is more probability of its being a fire altar than anything else. About two hundred yards to the west of this is a work of masonry. It is about fifteen paces square, and at least thirty feet high. The stones of which it is constructed are so large, that, besides the foundation, which projects about three feet from the main body of the pile, in the form of a pedestal, two tiers of them are sufficient for the height, and two stones for the whole breadth of each front. Above is a layer of smaller stones, as if for a deep frieze; and the whole is crowned by a convex, moulded, and overhanging cornice. In the interior there are two chambers, one above the other, each occupying the whole square of the building, excepting only the thickness of the walls, which is about two feet, and in their height extending from the base to the summit. There is no visible communication between the lower and upper chambers; nor are there any steps leading to the entrance of the latter from without; so that it could not have been intended to have been entered often, if at all, after being once closed. Both chambers are roofed over with two large beams of stone that serve to cover them completely. The original work was fair and excellent, but time, and the effects of earthquakes, have shaken it, and severed the stone in many places. This structure was, in all probability, a tomb, the work of the ancient Phœnicians.

Sir John Gardner Wilkinson remarks, "It has been generally supposed that the Egyptian pillars, or obelisks, were dedicated exclusively to the sun, and that they were called (according to Jablonski,) Pitebpere, 'the finger of the sun.' This, however, is a misconception not difficult to explain. The first obelisks removed from Egypt to Rome were said to have come from Heliopolis, 'the city of the sun,' which stood in Lower Egypt, a little to the south-east of the Delta; and those of Heliopolis being dedicated to Rê, the divinity of the place, the Romans were led to conclude that all others belonged to the same god. But the obelisks of Thebes were ascribed to Amun, the presiding deity of that city; and though several of those at Rome came from Thebes, and were therefore dedicated to Amun, the first impressions were too strong to be removed, and the notion of their exclusive appropriation to the sun continued, and has been repeated to the present day."

The term pillar is frequently used in the Scriptures in a figurative sense. Thus we have, a pillar of cloud, a pillar of fire, a pillar of smoke, &c.; signifying a cloud, a fire, a smoke, raised up towards heaven in the form or shape of a pillar. (Exod. 13. 21; Judges 20. 40.) Job speaks of the pillars of heaven and the pillars of the earth, (Job 9. 6; 26. 11,) which are metaphorical expressions, that suppose the heavens and the earth to be an edifice raised by the hand of the Almighty Creator. St. Paul speaks of the Christian Church, under the similitude of a pillar or column, on which the truths or doctrines of the Gospel are inscribed. (1Tim. 3. 15.)

PILLOWS, מראשׁוֹת *miraashoth*, (Gen. 28. 11.) In this passage we read that "Jacob took of the stones of that place, [Haran,] and put them for his pillows, and lay down in that place to sleep." The Hebrew word would be more properly rendered "towards the head."

What kind of pillows the Hebrews used we have no means of knowing, but the ancient Egyptians had pillows of wood formed to receive the head when resting on their couches, and these no doubt had a cushion stuffed with feathers, or other soft material. Specimens of these wooden pillows may be seen in the British Museum.

In 1Samuel 19. 13, it is said, "Michal took an image and laid it in the bed, and put a pillow of goat's hair for his bolster, and covered it with a cloth." The probable interpretation of this passage we have already given under the word BOLSTER; and that occuring in Ezekiel 13. 18, where the prophet says, "Wo to the women that sow pillows to all arm-holes," we have endeavoured to explain under the word ARM-HOLES.

PILOT, חבל *khobil*, (Ezek. 27. 8,28.) This word, meaning literally a steersman, a mariner, is also rendered in our version, (Jonah 1. 6,) "ship-master;" but in the passage in Ezekiel it is used in a figurative sense for the chief rulers or counsellors of the Tyrians.

PIN, יתד *yathid*. (Exod. 27. 19.) The pins here spoken of, in the account of the tabernacle in the wilderness, are rather to be regarded as nails, particularly those of an ornamental description; indeed, the word *yathid* is often thus rendered by our translators. An account of the various uses of these pins or nails will be found under that article. See NAIL.

Pins, in the modern sense of the word, used for fastening the dress, were no doubt in use among the Hebrews, as we know they were among the Egyptians, but they were frequently made of bone or wood, and bore a considerable resemblance to skewers, as did those used even in England, till a comparatively recent period.

The forms of the Egyptian pins may be seen in the British Museum, and likewise in Sir John Gardner Wilkinson's work on the manners and customs of the ancient Egyptians.

PINE. The word "pine" occurs in our translation three times, but in neither case is the pine of our northern regions referred to in the original. The first instance is in Nehemiah 8. 15, where the Hebrew words עץ שמן *its shemen*, are rendered "pine branches," though the phrase is generally and properly understood to denote the wild olive-tree. (See OIL-TREE.) The second and third instances are in Isaiah 41. 19, and 60. 13, where the Hebrew word is תדהר *tidhar*, which Gesenius conjectures to denote the plane-tree; but the old translators waver between beech, pine, cypress, larch, &c.

The wood of the so-called cedar of Lebanon, is the *Pinus cedrus* of botanists. The fruit of this tree is a large cone of a turbinated figure, and composed of a beautiful arrangement of scales. See CEDAR-TREE; LEBANON.

PINNACLE, *πτερυγιον*. (Matt. 4. 5.) In the Evangelist's account of the temptation of Our Lord we read, "The devil taketh him up into the holy city, and setteth him on a pinnacle of the Temple;" meaning the highest point of the Temple, probably the apex of Solomon's porch; not the pinnacles of which Josephus speaks, when he says the roof of the Temple was defended by tall golden spikes, to hinder birds from alighting upon it, that they might not defile it. See TEMPLE.

PIPE. See MUSIC AND MUSICAL INSTRUMENTS.

PIRATHON, פרעתוֹן a town of the tribe of Ephraim, mentioned in Judges 12. 15, where Abdon, one of the Judges, was buried. It is termed in the Apocrypha, Pharathon, (1Macc. 9. 50,) but no traces of it now exist.

PISGAH, פסגה the name of a mountain peak in the territories of the Moabites, forming part of Mount Nebo, in all probability the highest summit of that mountain. Here Moses climbed to view the land of Canaan, and here he died. (Numb. 27. 12,13.)

Professor Robinson informs us, "During the whole time we were on the coast of the Dead Sea, on the Jordan, and in or near the plains of Jericho, we were much interested in looking out among the eastern mountains for Mount Nebo, so celebrated in the history of the great Hebrew legislator, where he was permitted to behold with his eyes the Land of Promise, and then yielded up the ghost. But our search was in vain; for although we passed in such a direction as to see the mountains 'over against Jericho' from every quarter, yet there seems to be none standing so out from the rest, or so marked, as to be recognised as the Nebo of the Scriptures. There is no peak or point perceptibly higher than the rest; but all is apparently one level line of summit without peaks or gaps. The highest point in all the eastern mountains is Jebel el-Jibád or es-Salt, near the city of that name, rising about three thousand feet above the Ghor; but this is much too far north to be Mount Nebo, to which Moses ascended from the plains of Moab over against Jericho. Possibly on travelling into these mountains some isolated point or summit might be found answering to the position and character of Nebo. Indeed, Seetzen, Burckhardt, and also Irby and Mangles, have all found Mount Nebo in Jebel 'Attarus, a high mountain south of the Zurka Ma'in. This, however, as the latter traveller remarks, is 'far from opposite Jericho,' and would be almost as distant, and as little convenient to the plains of Moab, as is Jebel es-Salt. It may perhaps be sufficient to assume, that Moses merely went up from these plains to some high part of the adjacent mountains, from which he would everywhere have an extensive view over the Jordan Valley and the mountainous tract of Judah and Ephraim towards the Western Sea. The Mediterranean itself could never well be visible from any point east of the Jordan."

PISIDIA, Πισιδια, (Acts 13. 14,) a district of Asia Minor, lying north of Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. It was a rough, mountainous country, upon whose hardy inhabitants even the Romans made but little impression, though they dignified its chief and almost only city (Antioch of Pisidia) with the appellation of a colony. (See ANTIOCH OF PISIDIA.) Christianity was planted in the country by Paul and Barnabas, and long survived; but under the barbarous rule of the Ottomans, who have been masters here for several centuries, it has now almost entirely disappeared.

PISON, פישון (Gen. 2. 11,12,) one of the four great rivers which watered the garden of Eden, the identification of which has hitherto been attempted in vain. Calmet, Reland, Rosenmüller, and others, suppose it to be the Phasis, a celebrated river of Colchis; while Eusebius and Jerome agree with Josephus in referring it to the Ganges, which, after passing into India, falls into the ocean. Faber inclines to make it the Absarus of Pliny, or Batoum of modern geographers, which rises in Armenia, and flows into the Black Sea; but Dr. Hales considers the Araxes to have a better claim; and this last speculation (for nothing better can any of the assigned positions be called,) seems to derive support from the author of the apocryphal Book of Ecclesiasticus, who, speaking of a wise man, says, that "he filleth all things with his wisdom," or spreads it on every side, "as Phison and Tigris" spread their waters "in the time of the new fruits," that is, when they are swollen by the melting of the winter snows, thus seeming to indicate a river rising in a cold and mountainous region. This matter is further discussed in another article. See EDEN.

PIT, בוֹר *bor*, or in the plural form ברוֹת *boroth*, (Gen. 37. 20; 1Sam. 13. 6,) a pit, or hole. The same Hebrew word is also used in reference to hewn or cut cisterns, (Deut. 6. 11;) to a prison, because the Hebrews used also dry cisterns as prisons, (Jerem. 38. 6; Zech. 9. 11;) to the grave, (Psalm 28. 1; Prov. 1. 12;) and to the subterranean world. (Isai. 14. 15.) The word שׁחת *shachath*, which signifies properly a muddy "ditch," (Job 9. 31,) is likewise rendered "pit." (Psalm 30. 9; 94. 13; Prov. 26. 27.)

There was anciently a species of capital punishment in the East, in which condemned persons were precipitated into a ditch or chasm; and Professor Paxton thinks the speakers in the Book of Job make several allusions to it. Thus in the speech of Elihu, "He keepeth back his soul from the pit, and his life from perishing by the sword." "Then is he gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom." "He will deliver his soul from going down into the pit, and his life shall see the light." The allusions to pits in the Book of Psalms, also, are numerous and interesting: thus the Psalmist prays, "Be not silent to me, lest if thou be silent to me, I become like them that go down into the pit." (143. 7.) "Let them be... cast into deep pits, that they rise not up again." (140. 10.) These passages need no comment, but of the following, Rosenmüller supplies an illustration:—"The heathen are sunk down in the pit that they made; in the net which they laid is their own foot taken." (Psalm 9. 15.) "This image," he observes, "is taken from the catching of wild beasts by means of strong ropes or nets. Lichtenstein, in speaking of the hunting of the Kaffers, says, 'They catch much game by means of nets; in the woody districts they often make low hedges, miles in length, between which they leave openings; in these openings, through which the game tries to escape, they conceal snares, which are placed so ingeniously that the animals are caught in them by the leg, and cannot extricate themselves.' Lions and elephants also are caught in this manner; the latter when they have been brought by means of fire, or by tame elephants, to a narrow place, where they cannot turn back, are caught by throwing ropes round their legs."

"The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein." (Prov. 22. 14.) There are some dangerous passes in the district beyond the Jordan, though generally the country is open. A traveller thus describes one of them:—"Sometimes the road led us under the shade of thick trees; sometimes through narrow valleys, watered with fresh murmuring torrents; and then for a good while together upon the brink of a precipice; and in all places it treated us with the prospect of plants and flowers. Having spent about two hours in this manner, we descended into a low valley; at the bottom of which is a fissure in the earth, of a great depth, but withal so narrow, that it is not discernible to the eye till you arrive just upon it, though to the ear notice is given of it at a great distance, by reason of the noise of a stream running down into it from the hills. We could not guess it to be less than thirty yards deep. But it is so narrow, that a small arch, not four yards over, lands you on its other side." May not Solomon refer to such a place as this?

It is very common in the East to store corn in subterranean granaries, or pits. The Hebrews had them of old. Thus the prophet Jeremiah says, "We have treasures in the field, of wheat and of barley, and of oil, and of honey." (ch. 41. 8.) These "treasures in the field" were doubtless laid up in subterranean pits, similar to the mattamores in Barbary, in which Dr. Shaw informs us they deposit the grain when winnowed; two or three hundred of them being sometimes together, and the smallest holding four hundred bushels. The same mode of keeping corn prevails in Syria and the Holy Land. See Granary.

PITCH. See Asphaltum; Bitumen.

PITCHER. The word כד *kad* is in Genesis 24. 14 translated "pitcher," a vessel for carrying water; but in 1Kings 17. 12,14,16, "barrel," for the keeping of flour. (See Barrel.) The pitcher, which was made of earth, seems to have been but little esteemed, (Lam. 4. 2,) compared with the leather bottle; it was usually carried on the shoulder. (Luke 22. 10.) See Pottery.

In Judges 7. 16, we read that Gideon "divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers." This passage is thus explained by Harmer: "Though skins or leathern bottles are usually employed for carrying water in the East, yet they sometimes content themselves with earthen jars; thus Dr. Chandler, though he was equipped under the direction of a Jew, of such eminence as to fill the office of British consul at the Dardanelles, and was attended at first by him, yet the vessel in which water was to be carried was an earthen jar, which not only served them in the wherry in which they coasted some of the nearer parts of Asia Minor, but was carried upon the ass of a poor peasant along with other luggage, when they made an excursion from the sea-side up into the country to visit the great ruin at Troas. This may serve to remove our wonder that Gideon should be able to collect three hundred water-jars from among ten thousand men, for we have no reason to suppose the method he was to make use of to surprise the Midianites, was not suggested to him before he dismissed all the army to the three hundred. In an army of ten thousand Israelitish peasants, collected together on a sudden, there might be many goat-skin vessels for water, but many might have nothing better than earthen jars, and three hundred water jars collected from the whole army were sufficient to answer the views of Divine Providence."

PITHOM, פתם (Exod. 1. 11,) one of the treasure cities built by the Israelites for Pharaoh, Raamses being the other. The sites of Pithom and Raamses cannot now be ascertained with any certainty; but as the land of Goshen is also called "the land of Rameses," (Gen. 47. 11,) it seems probable that Raamses was in that land. Michaëlis thinks that the Egyptian government obliged the Hebrews, with the view of making them a more settled people, to relinquish their living in tents.

Professor Robinson is of opinion, that "the land of Goshen lay along the Pelusiac arm of the Nile, on the east of the Delta, and was the part of Egypt nearest to Palestine. This tract is now comprehended in the modern province esh-Shurkiyeh, which extends from the neighbourhood of Abu Zâbel to the sea, and from the desert to the former Tanaitic branch of the Nile; thus including also the valley of the ancient canal. If the Pelusiac arm, as is commonly assumed, were navigable for fleets in ancient times, the Israelites were probably confined to its eastern bank; but if we are at liberty to suppose that this stream was never much larger than at present, then they may have spread themselves out upon the Delta beyond it, until restrained by larger branches of the Nile. That the land of Goshen lay upon the waters of the Nile is apparent from the circumstances, that the Israelites practised irrigation; that it was a land of seed, figs, vines, and pomegranates; that the people ate of fish freely; while the enumeration of articles for which they longed in the desert corresponds remarkably with the list given by Mr. Lane as the food of the modern Fellahs. All this goes to show that the Israelites when in Egypt lived much as the Egyptians do now; and that Goshen probably extended further west and more into the Delta than has usually been supposed. They would seem to have lived interspersed among the Egyptians of that district, perhaps in separate villages, much as the Copts of the present day are mingled with the Mohammedans. This appears from the circumstance of their borrowing 'jewels of gold and silver' from their Egyptian neighbours; and also from the fact, that their houses were to be marked with blood, in order that they might be distinguished and spared in the last dread plague of the Egyptians. The immediate descendants of Jacob were doubtless nomadic shepherds like their forefathers, dwelling in tents; and probably drove their flocks for pasture far up in the wadys of the desert, like the present inhabitants of the same region. But in process of time they became also tillers of the soil, and exchanged their tents for more fixed habitations. Even now there is a colony of the Tawarah Arabs, about fifty families, living near Abu Zâbel, who cultivate the soil and yet dwell in tents. They came thither from Mount Sinai about four years before the French invasion. This drove them back for a time to the mountains of the Terabin, east of Suez; but they had acquired such a taste for the good things of Egypt, that like the Israelites they could not live in the desert, and soon returned after the French were gone. 'Now,' said our Arabs, 'though we acknowledge them as cousins, they have no right to dwell among us; nor could they live in our barren mountains after enjoying so long the luxuries of Egypt.'

"The land of Goshen was 'the best of the land,' (Gen. 47. 6;) and such too the province of esh-Shurkiyeh has ever been, down to the present time. In the remarkable Arabic document translated by De Sacy, containing a valuation of all the provinces and villages of Egypt, in the year 1376, the province of the Shurkiyeh comprises three hundred and eighty-three towns and villages, and is valued at one million four hundred and eleven thousand eight hundred and seventy-five dinars, a larger sum than is put upon any other province, with one exception. During my stay in Cairo, I made many inquiries respecting this district, to which the uniform reply was, that it was considered as the best province in Egypt. Wishing to obtain more definite information, I ventured to request of Lord Prudhoe, with whom the Pasha was understood to be on very friendly terms, to obtain for me, if possible, a statement of the valuation of the provinces of Egypt. This, as he afterwards informed me, could not well be done; but he had ascertained that the province of the Shurkiyeh bears the highest valuation, and yields the largest revenue. He had himself just returned from an excursion to the lower parts of this province, and confirmed from his own observation the reports of its fertility. This arises from the fact that it is intersected by canals, while the surface of the land is less elevated above the level of the Nile than in other parts of Egypt; so that it is more easily irrigated. There are here more flocks and herds than anywhere else in Egypt; and also more fishermen. The population is half migratory, composed partly of Fellahs, and partly of Arabs from the adjacent deserts, and even from Syria, who retain in part their nomadic habits, and frequently remove from one village to another. Yet there are very many villages wholly deserted, where many thousands of people might at once be sustained in the district, and the soil is capable of higher tillage to an indefinite extent. So too the adjacent desert, so far as water could be applied for irrigation, might be reckoned fertile; for wherever water is, there is fertility." See Goshen; Rameses.

PITY, is usually defined to be the uneasiness we feel at the unhappiness of others, prompting us to compassionate them, with a desire for their relief. God is said to pity them that fear Him, as a father pitieth his children. (Psalm 103. 13.) Pity is thus a Christian grace, to the practice of which we are exhorted by the Apostle: "Love as brethren, be pitiful, be courteous." (1Pet. 3. 8.)

The phrase נשים רחמניות *nashim rachamaniyoth*, rendered "pitiful women" in our version, (Lament. 4. 10,) properly refers to the tenderness and affectionate love which is the distinguishing trait of the female character; and that such women should in the "siege and the straitness" be driven to and adopt the terrible expedient of feeding upon their own children, as in this passage they are stated to have done, is an awful instance of the literal fulfilment of the threatenings of the Lord in the event of the disobedience of the house of Israel. (Deut. 28. 57.) The same horrible expedient was resorted to also in the last siege of Jerusalem, as it had formerly been at the siege of Samaria, in the reign of Ahab. (2Kings 6. 28,29.)

PLAGUE. The word דבר *daber*, as already explained, (see Pestilence,) signifies generally any contagious disease; but in Leviticus 26. 25; Deuteronomy 28. 21, it appears to denote that terrible scourge ordinarily known as "the plague." Palestine is now, as it anciently was, often afflicted with the plague, which makes its entrance from Egypt and the neighbouring countries; it is often referred to in the sacred writings, and from the insidious manner in which it is first introduced into a country, is perhaps that which is termed the "pestilence that walketh in darkness." (Psalm 91. 6.)

"The definition of the plague given by Dr. Cullen, is 'a typhus fever, in the highest degree contagious, and accompanied with extreme debility. On an uncertain day of the disease there is an eruption of buboes or carbuncles.' On the whole, this brief character of the disease is as correct as any that can be given; for, in fact, the disease varies greatly in its appearances in different instances; insomuch that even fever is by no means invariably present; and in the more fatal cases of plague, death terminates its course, before a sufficient time has elapsed to admit of the formation of buboes and carbuncles.

"The general derangement of the system, which ushers in an attack of the plague, is much like that which commences the course of ordinary fever. A sense of cold, with some shivering, which is soon followed by heat, and acceleration of the pulse, with giddiness, head-ache, depression of strength and spirits, white tongue, vomiting, or diarrhœa, and great oppression about the præcordia, are among the first symptoms of the disease. These are succeeded by a burning pain about the pit of the stomach, by a peculiar muddiness of the eyes, by coma, delirium, and other affections of the sensorium, which terminate by death, in some cases, on the second or third day, before the pathognomonic symptoms, buboes and carbuncles, have appeared; but which, in others, continue to increase, while those morbid changes ensue, together with purple spots and ecchymoses, which belong to the plague, in common with other malignant fevers.

"The fever is present at one stage or other of the plague with very few exceptions, though it differs materially in its degree, duration, and symptoms, in different individuals. It is usually preceded by a weariness and a confusion of head, which becomes a severe pain as the fever advances. The cold stage is short, and less marked than in an intermittent; but the changes in the succeeding hot fit are sudden, anomalous, and alarming. Nausea and vomiting frequently occur from the beginning; but these symptoms are absent in a large proportion, even in cases which terminate fatally. Indeed in many the attack is scarcely to be distinguished from that of ordinary fevers before the second night, unless where buboes and carbuncles arise within the first twenty-four hours. Although these remove all doubts about the nature of the fever, they do not, however, afford any certain prognosis of the event of the disease. In some cases, clear remissions occur on the second or third day; but in general the changes from better to worse are frequent in the course of the first twenty-four hours, and more sudden and various than in common fevers. The disease, in most cases, advances with extreme rapidity, insomuch that the patient, on the second or third day, is often, in point of debility, disorder of the senses, and of the vital functions, reduced apparently to the condition of one in the last stage of a malignant fever; yet to this desperate state will succeed a remission, in which his senses and intellectual faculties are restored, and weakness only seems to remain. Nevertheless, these remissions, when occurring early in the disease, or when not preceded by a sweat, are often short and fallacious: but when they follow a perspiration on the third day or later, and are of some hours' continuance, they afford hopes of a favourable issue.

"Delirium in the plague seldom becomes so violent and phrenitic, as in some other fevers. It sometimes comes on the first night, but in general not before the second; and is highest in the febrile exacerbations.

"The change in the eyes, which has been described as a muddiness, is extremely remarkable. It sometimes takes place on the first day, but more commonly on the second or third, and remains till some favourable turn of the disease occurs. 'It resembled," says Dr. Russell, "somewhat the dull fixed eye observable in the last stages of malignant fevers, but the dullness was different, muddiness and lustre being strangely blended together:' and he adds, that it contributed much to that confusion of countenance, which enabled him, after a little experience, to pronounce with tolerable certainty on the existence or nonexistence of the plague.

"The functions of the brain and nerves are particularly affected by the attack of the plague; so that a sudden and extreme prostration of strength belongs to the disease under all circumstances, and is, in fact, the most marked characteristic of its severe and fatal forms; the vital principle appearing to be suddenly, as it were, extinguished, or so enfeebled at once as to be incapable of resisting the violence of the disorder." Rees.

The question as to the real nature of the plague, that is, whether or not it is contagious, has of late years been much debated, but without attaining to anything like certainty on the subject. Its contagious nature was formerly considered unquestionable, but the recent researches of Europeans in the East make it probable that its periodical appearance and extensive ravages in those countries are mainly attributable to the general want of attention to ventilation and cleanliness.

Professor Robinson thus describes the breaking out of this disease during his visit to Jerusalem in the year 1838. "As if we were to have a specimen of all the evils to which the Oriental world is exposed, a few days after our arrival in the Holy City, rumours of the plague began to be circulated. It had broken out with violence in Alexandria; and in consequence a strict quarantine had been established at Yafa. Yet on Sunday, April 22nd, the report came that the plague had made its appearance in Yafa also; supposed to have been introduced by pilgrims from the southern coast of Asia Minor. Some of these pilgrims were known to have come up to Jerusalem; and now the inhabitants were tormented day by day with various rumours of its existence. At first many doubted; but several fearful cases at Yafa, in the families of some of the Frank consuls, speedily put the question beyond doubt in respect to that place. In Jerusalem there were for some days no very decided cases. Deaths indeed occurred which were ascribed to the plague; but no one pronounced authoritatively upon them. Yet all were in fear and upon their guard; several houses were barricadoed by the police; many families and some of the convents put themselves in quarantine; and all took care in passing to and fro along the streets, not to come in contact with any other person. At length, after a few days, the plague developed itself decidedly; all doubt was at an end; and the disease continued to extend its ravages on every side continually, though mildly. This was a state of things such as I had never anticipated, and which I shall never forget. Men's lives seemed to hang in doubt before them. No one knew what to do or whither to turn himself. All who could, hurried away from the city; for they feared that according to despotic custom, Jerusalem would be shut up, and a cordon of troops drawn around it, in order to prevent the plague from spreading among the villages of the country. Nor was this fear groundless. All business was at a stand. The merchants from Damascus and other places left the city. The missionaries broke off their sittings, and those from abroad hastened to depart with their families. Several Frank travellers also hurried away, and some who were upon the road from Beirout to Jerusalem turned back at Nabulus. Meanwhile we continued our investigations without interruption, taking care to come in contact with no one as we passed along the streets; and a kind Providence preserved us from the dangers by which we were surrounded. On the 18th of May, the city was actually shut up, and no one permitted to go out. We had left it the day before on a long excursion to Gaza, Hebron, and Wady Musa; and although we afterwards returned to its gates, yet we did not enter them again. The city remained shut up until the beginning of July."

The Professor goes on to state that on his return after a considerable absence, the situation of affairs in the Holy City had not improved. "It had been shut up the day after our departure; and now for more than three weeks all direct communication with the country had been cut off. Ten thousand persons were thus confined within the narrow streets, and their own still narrower and filthy dwellings, without fresh air, and without fresh provisions or vegetables, except so far as a scanty supply of the latter was to be obtained at the gates. Under such circumstances, the wonder was, not that the plague did not abate, but that it had not increased its ravages. Yet this seemed not to have been the case; the instances of contagion were scattered and occasional, as before; and the disease continued to exhibit the same character for some weeks longer; the city not having been again thrown open until July. A hakim bashi, a physician of the government, had arrived from Alexandria soon after the shutting up of the city; to whom the management of the health department was intrusted. As a special favour, our friends had been permitted by him to perform the necessary quarantine in their own house, instead of the wretched public establishment; and had thus escaped many of the privations and annoyances to which they must otherwise have been subjected. We were struck with the pallid hue of the inhabitants whom we saw, and of our friends in particular. The latter presented a strong contrast to our own dark visages; which after so long an exposure to the burning sun of the 'Arabah and the glowing winds of the Sephela, had become scorched to a bronze, deeper even than the ordinary Arab complexion. In the city, of course, all business was at a dead stand; the stranger merchants had departed, and none could come in from abroad, either to buy or sell. The labours and schools of our missionary friends were wholly interrupted. Many of the inhabitants had preferred to quit the city, and were living in the fields or wandering among the villages. The evils attendant upon such a state of things may be imagined better than described. The Mutesellim, Sheikh Mustafa, who was absent at Dura and Hebron when Jerusalem was shut up, had pitched his tent outside of the Damascus gate, where he transacted all his business without entering the city. The markets, too, were held at the Damascus and Yafa gates. A double fence, having an interval of six or eight feet, was erected around the gate on the outside, inclosing a considerable extent of ground. To this fence the inhabitants of the city could come on the inside, and the people of the country on the outside; while health-officers walked to and fro in the intervening space, each equipped with a stout staff. All the traffic was carried on through the lines of this fence, and across the intervening interval of six or eight feet. Here the provisions brought by the country people were first handed in, and then passed to the other side by the guardians; and the money in like manner transferred from the city to the country side, after being dropped into water or vinegar. But wo to the hands or fingers on either side that ventured too far within the pale! The attendants were ever on the watch as to this point; and no very gentle thwack with the staff seemed to be not less a matter of zest to them than of pain to the offending party.

"How it was possible for the inhabitants of Jerusalem, and especially for the numerous poorer classes, to hold out under such a state of things, I am unable to conceive. The city had been shut up on a single day's notice, and for an indefinite time; so that no one of course could make preparation for such an emergency. Nothing could come into the city but provisions, and little or nothing passed out except money, and of this the vast majority of the inhabitants had little or none in store. Already the complaint was universal that the daily purchases in the markets had exhausted the stock of small coins; so that it was next to impossible to give or obtain change. Nevertheless, permission could be obtained to enter the city by authority of the Hakim, preceded and followed by officials of the quarantine, to prevent all contact with the people and forbidden objects. The English travellers whom we had met at Hebron, and who were now encamped on the south-west of the city, beyond the valley of Hinnom, availed themselves of such a permission to visit the interior of Jerusalem; but in our case there was no motive to do so strong enough to counterbalance the accompanying risk and trouble. With our friends, who still remained in the city, we had frequent communications from the walls; and once both Messrs. Whiting and Nicolayson, with their families, came out, accompanied by a health-officer, and met us for an hour or two, under the terebinth at the north-west corner of the city. Here we bade each other farewell; and I am sure I shall forget their affectionate kindness only when I forget Jerusalem."

PLAGUES OF EGYPT. The awful visitations known by this name, though serving also as a punishment of the Egyptians for their oppression of the Israelites, had primarily a more exalted purpose, that of demonstrating the existence of the Almighty, (Exod. 8. 22; 9. 14,) and his supremacy over the base objects of Egyptian worship. (Exod. 12. 12.) A brief consideration of the subject against which each particular visitation was directed will show how fully both purposes were accomplished, and we have beside the testimony of the Philistines (1Sam. 4. 8) as to the terror caused among the neighbouring nations by these manifestations of the Divine power.

(1.) The first plague, in which the water of their deified river, the Nile, was turned into blood, and its fish, also objects of worship, were destroyed, (Exod. 7. 14-25,) had so obvious a tendency to make good the declaration, "In this thou shalt know that I am the Lord," that although Pharaoh's heart was hardened, and other visitations consequently followed, it need not detain us here. The worship paid to the Nile has been noticed under that article. See Nile.

(2.) The second plague, that of frogs, (Exod. 8. 1-15,) again made the Nile an instrument of their punishment. By this plague, its waters became a second time polluted, and another of their deities was smitten, for frogs were deemed sacred by the Egyptians, and, as we are informed by Horapollo, an emblem of man in embryo. "This," says Sir John Gardner Wilkinson, "is confirmed by the sculptures, where it is represented bearing upon its back a palm-branch, the symbol of a year, as the commencement of human life. There are also a frog-headed god and goddess; the former probably a form of Pthah, the Creative power, though in some inferior capacity. The importance attached to the frog, in some parts of Egypt, is shown by its having been embalmed and honoured with sepulture in the tombs of Thebes."

(3.) The next plague, that of lice, (Exod. 8. 16-19,) must have been particularly disgusting to such a people as the Egyptians, who considered cleanliness a religious duty, and thought it a great profanation of their temples, if they entered it with vermin upon them. This plague, therefore, was particularly humbling to the magicians themselves; and when they tried to imitate it, and failed, they were forced to confess the hand from whence it came and said, "This is the finger of God." Thus were "the illusions of their magic put down, and their vaunting in wisdom reproved with disgrace." (Wisd. 17. 7.)

Philo, the Jew, makes the following judicious observations on these earlier plagues of Egypt: "Some, perhaps, may inquire, Why did God punish the country by such minuate and contemptible animals as frogs, lice, flies, rather than by bears, lions, leopards, or other kinds of savage beasts which prey on human flesh? Or, if not by these, why not by the Egyptian asp, whose bite is instant death? But let him learn, if he be ignorant, first, that God chose rather to correct than to destroy the inhabitants; for if he desired to annihilate them utterly, he had no need to have made use of animals as his auxiliaries, but of the divinely inflicted evils of famine and pestilence. Next let him further learn that lesson so necessary for every state of life, namely, that men, when they war, seek the most powerful aid to supply their own weakness; but God, the highest and greatest power, who stands in need of nothing, if at any time He chooses to employ instruments, as it were, to inflict chastisement, chooses not the strongest and greatest, disregarding their strength, but rather the mean and the minute, whom He endows with invincible and irresistible power to chastise offenders."

The first three plagues appear to have been common to the Egyptians and the Israelites, to convince both that "there was none like the Lord," and perhaps to wean the latter from any predilection for the Egyptian idolatries, and induce them to return to the Lord their God. And when this end was answered, the Israelites were exempted from the ensuing plagues; for the Lord severed the land of Goshen from the rest of Egypt; whence the following visitations confined to the latter, more plainly appeared to have been inflicted by the God of the Hebrews, (Exod. 8. 20-23,) to convince both of "the goodness and severity of God," (Rom. 11. 22,) that great plagues remain for the ungodly, but that mercy embraceth the righteous on every side. (Psalm 32. 10.)

(4.) Egypt we learn from Herodotus abounded in summer with prodigious swarms of flies or gnats; but the plague of flies (Exod. 8. 20-32,) was inflicted in the midst of winter, and not in the midst of summer. Flies were among the objects of Egyptian worship, and a portion of their punishment was now inflicted by them. The visitation of flies, of the gad-fly or hornet, was probably more intolerable than any of the former.

(5.) The fifth plague, the murrain among cattle, was of a still more deadly description than the preceding. It destroyed all the cattle of Egypt, but of "the cattle of the Israelites died not one." When the distemper inflicted by this judgment spread irresistibly over the country, the Egyptians not only suffered a severe loss, and saw the medical skill upon which they prided themselves of no avail, but also beheld their favourite deities sink helpless before the God of the despised Hebrews. See Murrain.

(6.) As the Egyptians were celebrated for their medical skill, and their physicians were held in the highest repute, the sixth plague, the infliction of boils accompanied with blains, (Exod. 9. 8-12,) which neither their deities could avert nor the art of men alleviate, would further show the vanity of their gods.

This plague was accompanied by a circumstance that demands particular notice. Aaron and Moses were ordered to take ashes of the furnace, and to scatter them towards heaven, that they might be wafted over the face of the country. This was a significant command, and is thought to have allusion to an idolatrous and cruel rite which was common among the Egyptians, and to which it is opposed as a contrast. They had several cities styled Typhonian, such as Heliopolis, Eilethya, Abaris, and Busoris. In these, at particular seasons, according to Plutarch they sacrificed men. The objects thus destined were persons with bright hair, and a particular complexion, such as were rarely to be found among the native Egyptians; whence Mr. Bryant infers the probability that they were foreigners and chosen from among the Israelites whilst they resided in Egypt. They were burnt alive upon a high altar, and thus sacrificed for the good of the people. At the close of the sacrifice, the priests gathered together the ashes of these victims, and scattered them upwards in the air, with the idea, probably, that where any atom of this dust was carried, a blessing might be entailed. This portion of the detestable ceremony was now imitated by Moses, bringing upon the Egyptians the evils they so barbarously and senselessly sought to avert.

Sir John Gardner Wilkinson endeavours, we think unsuccessfully, to disprove the assertion that the Egyptians immolated human victims. See Sacrifice.

(7.) The plague of hail, rain, and fire, phenomena of extremely rare occurrence, at any period of the year, in Egypt, and now occurring at the most unusual season, forcibly demonstrated the powerlessness of Osiris and Isis, deities especially charged with the prevention of such calamities.

(8.) The plague of locusts which followed, completed the havoc begun by the hail: by this, "the wheat and rye were destroyed and every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any verdure in the trees, nor in the herbs of the field, throughout the land of Egypt. Very grievous were they; before them were no such locusts as they; neither after them shall there be such." (Exod. 10. 3-15.) The Egyptians now found the very winds which they venerated made the instruments of their destruction; and the sea, which they regarded as their ordinary defence against the locusts, could not afford them any protection.

(9.) The ninth plague consisted in three days' darkness over all the land of Egypt. (Exod. 10. 21-27.) This visitation must have been terrible indeed, not only from the inconveniences and dangers to which it exposed them, but because they considered light and fire, as the purest of elements, to be proper types of God. They regarded the sun, the great fountain of light, as an emblem of his glory and salutary influence on the world. The sun was esteemed the soul of the world, and was supposed with the moon to rule all things. Accordingly, they worshipped them as well as night and darkness. This miraculous darkness, therefore, would confirm still further the vanity of their idol deities.

(10.) The tenth plague, which was destined to effect the liberation of the Israelites, and to complete the punishment of the Egyptians, was announced to Pharaoh with a solemnity suited to its awful character. (Exod. 11. 4-8.) Such a threat, delivered in so high a tone, both in the name of the God of Israel and of Moses, did not fail to exasperate the infatuated Pharaoh, and he said, "Get thee from me; take heed to thyself; see my face no more; for in the day thou seest my face, thou shalt die. And Moses said, Be it so as thou hast spoken; I will see thy face no more. And he went out from Pharaoh in great anger." (Exod. 10. 28,29; 11. 8.)

The Egyptians seem to have regarded death with extreme terror, and to have "sorrowed as those who have no hope." (1Thess. 4. 13.) We learn from Herodotus, that it was their custom to rush from the house into the street, to bewail the dead with loud and bitter outcries: and every member of the family united in these expressions of sorrow. How great then must their terror and their grief have been, when, "at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And when Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead!" How natural, also, that they should be "urgent upon the people, that they might send them out of the land in haste." See Egypt; Exodus; Moses.

Some infidel objectors have affected to throw discredit upon the Mosaic narrative, by remarking that no traces of any allusion to these plagues of the Egyptians are discoverable upon the monuments of that country. To this the reply is easy. The monuments in question were reared under the superintendence of the heathen priesthood, and miracles such as these were too humbling to their pride, and too destructive of their influence with the people, to render it likely that they would allow them to be recorded in any manner. Victories, triumphs, religious processions, and whatever was calculated to exalt the gods and kings in the minds of the people, were the only subjects permitted to be sculptured on the walls of the temples; and the usages of domestic life furnish the subjects of the paintings of the tombs. Besides, these monuments have not been perfectly investigated; erasures also are observable on some of them; and though we cannot assert that the figures erased had reference to the visitations that preceded the Exodus, neither can any one deny it upon anything better than mere assumption; so that the very fact that the objectors take for granted may perhaps be a mere fiction after all.

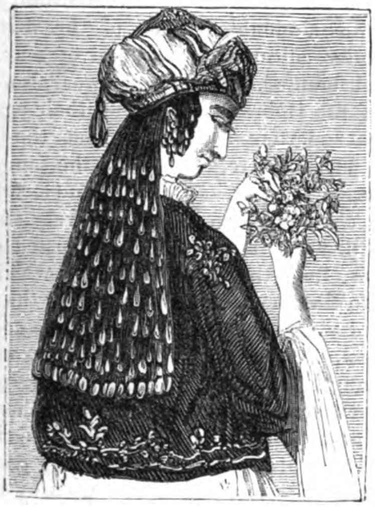
PLAINS. See Palestine.

PLAISTER, טוח *tuach.* (Levit. 14. 42.) This Hebrew word signifies to overlay, to cover, and is especially applied to the plaistering or whitening of a wall. The Prophet Ezekiel says, "One built up a wall, and lo others daubed it with untempered mortar." (ch. 13. 10.) The passage might be rendered, "He buildeth up a wall, and behold they plaster it with mortar," so that it appears to be secure, without being so. See Lime; Mortar.

The word plaister, in a medical sense, in reference to the malady of Hezekiah, (Isai. 38. 21,) is in the Hebrew מרח *murach*, and is to be understood the laying on a wound any substance as a lenitive; "Let them take dried figs and lay them on the boil, or comminute them upon the boil." This is one of the earliest notices that we have of the healing art among the Hebrews. See Diseases; Medicine; Physician.

PLAITING THE HAIR. The word εμπλοκη (1Peter 3. 3) signifies a braiding, entwining, or plaiting of the hair of women, by way of ornament. Professor Paxton, in remarking upon this passage, observes, "Eastern females wear their hair, which the prophet emphatically calls the 'instrument of their pride,' very long, and divided into a great number of tresses. In Barbary the ladies all affect to have their hair hang down to the ground, which after they have collected into one lock, they bind and plait with ribands; a piece of finery which the Apostle marks with disapprobation: 'Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.' Not that he condemns in absolute terms all regard to neatness and elegance in dress and appearance, but only an undue attention to these things; his meaning plainly is, 'Whose adorning, let it not chiefly consist in the outward adorning of plaiting the hair, but rather let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price.' The way in which the Apostle uses the negative particle in this text is a decisive proof that this is his true meaning; it extends to every member of the sentence; and by consequence of its prohibiting the plaiting of hair, it equally prohibits the putting on of apparel. But it never could be his design to forbid women to be decently and neatly dressed; therefore, the negative must have only a comparative sense; instructing us in the propriety and necessity of attending more to the dispositions of the mind, than to the adorning of the body. And as one inspired writer cannot in reality contradict another, the command of St. Paul must be explained in the same way, not as an absolute but comparative prohibition: 'In like manner, that women adorn themselves with modest apparel, with shamefacedness and sobriety, not with,' or according to this view, rather than with 'broidered hair or gold, or pearls or costly array.' Where nature has been less liberal in its ornaments, the defect is supplied by art, and foreign is procured to be interwoven with the natural hair. The Apostle's remark on this subject, corresponds entirely with the custom of the East, as well as with the original design of the Creator: 'Doth not nature even itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering.'" See Hair; Head-Dresses.

The subjoined engraving shows a mode of arranging the hair, and decorating it with jewels, very common among the ladies in the East, and from its splendid appearance, it may give a better idea of what the Apostles condemn than a more simple arrangement.



Jewelled Head-dress of a Turkish Lady.

PLANE, מקצועה *maktsuah.* (Isai. 44. 13.) This word refers to some kind of sharp instrument, most probably a species of adze or hatchet, though denoted in our version by the word "plane;" but it is probable that the plane was unknown to the Hebrews. On referring to the Egyptian monuments we do not find that a work-bench was ever used, and consequently the tool we call a plane could have been of little use. The workmen either pursued their labours squatted upon the ground, or else, when necessary, stood up, and rested the article on which they were employed upon a block, or anything else that offered. The Egyptian hatchets, of which there are various specimens in the British Museum, were composed of bronze. See Carpenter.

PLANETS. The word מזלות *Mazzaloth,* (2Kings 23. 5,) is by the Chaldee and the Hebrew interpreters rendered "the constellations of the zodiac," in which Gesenius concurs. The Arabic version, following the popular phrase, gives a "house," or "dwelling-place," for the Arabs call the signs of the zodiac, the circle of palaces, or as it were the twelve palaces in which the sun abides. See Astronomy; Constellation.

PLANKS, צלעות *tsilaoth.* In the building of the Temple by Solomon, we read (1Kings 6. 15) that he "covered the floor of the house with planks of fir;" that is, according to the Hebrew, with narrow boards in the shape of ribs. See Temple.

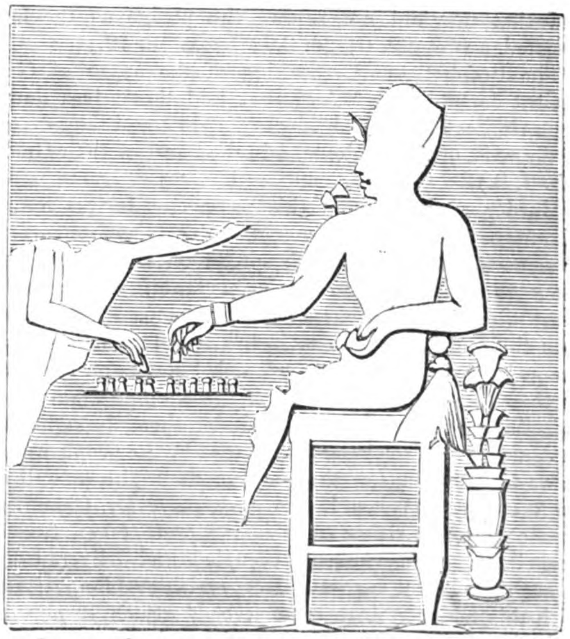
PLANT. See Agriculture; Garden.

PLATE, ציץ *tsitz.* (Exod. 28. 36.) This word applies to the gold plate which the high-priest wore on his forehead in accordance with the injunction of the Lord: "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, 'Holiness to the Lord.'" See High-Priest.

PLATTER. The word παροψὶς, rendered "platter," means properly a side dish, consisting of dainties set on as a condiment, or sauce. Our Lord, in reproving the Pharisees, says, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." (Matt. 23. 25.) "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." (Mark 7. 7,8,9.)

The Talmud contains numerous directions with respect to these utensils, which every Jew must strictly observe. It is the duty of the chief Rabbi of the synagogue among the modern Jews to explain to the congregation in what manner they must act with respect to all utensils used for food. Thus every Jew must have in his kitchen, or where most convenient, two cupboards, one for all kinds of utensils which are used for butter victuals, and another set for meat victuals. See Earthen Vessels.

PLAY, צחק *tsachak.* (Exod. 32. 6.) This word, in addition to the sense of joking or sporting, (Gen. 19. 14,) may be also understood of amusements, accompanied with music and singing, in which sense it may be understood in Judges 16. 25. Though we have no particular mention in the Old Testament of such matters,



Game at Draughts. From the Egyptian Monuments.

we may reasonably suppose that some of the games practised by the ancient Egyptians were likewise known to the Hebrews; these appear, from the monuments, to have been mock combats, races, gymnastic exercises, singing, dancing, and games of chance. In the tombs of the kings at Thebes is seen one of the Egyptian monarchs engaged in a game resembling the modern draughts. In the declining period of Jewish history the athletic games of the Greeks were introduced, and there were gymnasia, or schools of exercise in Jerusalem, where they practised wrestling, racing, quoits, &c. (1Macc. 5. 16; 2Macc. 4. 13-15.) With the view of conciliating his Roman masters, Herod built theatres and amphitheatres in many of the cities of Palestine, and greatly encouraged the Grecian exercises; but the measure was extremely unpopular with his subjects, who rightly viewed it as the forerunner of attempts to introduce the Greek idolatry likewise. See Games.

PLAYERS. See Music.

PLEA. The word דין *din*, which occurs in Deuteronomy 17. 8, signifies a judgment, as well as a process, or cause, as in Proverbs 29. 7. Our version has in the first passage, "between plea and plea," which may be rendered, "between the cause of the one and that of the other." See Trials; Tribunals.

PLEAD, PLEADING. See Trials; Tribunals.

PLEDGE. The words ערבון *arabon*, (Gen. 38. 17,) and חבל *hhobil*, (Deut. 24. 6,) are both alike rendered "pledge" in our version; the first word, however, properly signifies anything given as the token for the performance of a promise, and the second, a deposit for money advanced. See Lend.

Under the Mosaic law the taking of pledges was regulated: the millstone was not to be taken in pledge, nor was the person taking the pledge to enter the house to fetch it, (Deut. 24. 10,) nor to detain necessary raiment after sunset, (v. 12,) nor was the widow's raiment to be taken in pledge. (v. 17.) The mildness and benevolence of these directions are evident, but they appear to have been frequently disregarded: thus we find some reproached that they had taken their brother's pledge; others, that they had taken the widow's ox in pledge; and that they did not restore the pledge as the law directed. (Job 22. 6; 24. 3,9; Ezek. 18. 12.)

The Prophet Amos, speaking of the anger of God against Israel, says, "And they laid themselves down upon clothes laid to pledge by every altar, and they drank of the wine of the condemned in the house of their God." (ch. 2. 8.)

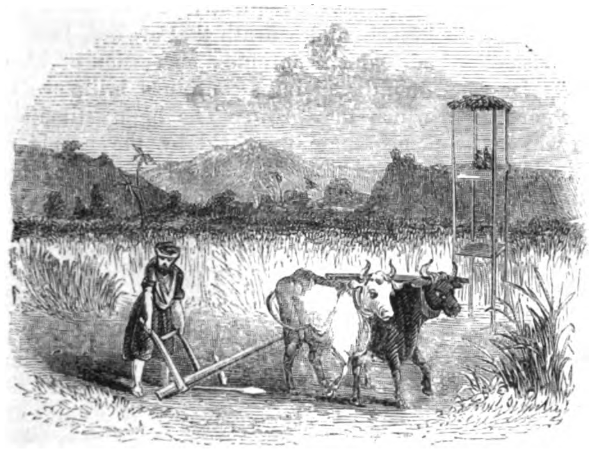
Burder remarks upon this passage, "It was found advantageous, both for ease and health, to have a carpet, or some soft and thick cloth spread on the ground, for those to sit upon who dwelt in tents: subsequently those who lived in houses used them too. When they held their idolatrous feasts in the temples dedicated to the gods, they sat upon the ground, but not on the bare earth, or the marble pavement of those temples, but upon something soft and dry spread under them, brought for the purpose. The clothes mentioned by the prophet may mean the coverings of the body for the night, as well as for the day. 'When it was dark,' says Dr. Chandler, 'three coverlets, richly embroidered, were taken from a press in the room which we occupied, and delivered one to each of us; the carpet or sofa, and a cushion, serving with this addition instead of a bed.' Such carpets or embroidered coverlets would neither be an improper pledge for money, (Exod. 22. 26,27,) nor disgrace the pomp of a heathen temple. It may not be amiss to consider why the circumstance of clothes being taken to pledge, is mentioned here. Attending an idolatrous feast must have been undoubtedly wrong in these Israelites; but of what consequence was it to remark that some of them seated themselves on carpets that had been put into their hands by way of pledge? It may be answered, that it might be galling to those that had been obliged to pledge these valuable pieces of furniture secretly, to have them thus publicly exposed; that it may insinuate that these idolatrous zealots detained them when they ought to have been restored; (Ezek. 18. 7,12,16; 30. 15;) and that they subjected them to be injured in the tumult of an extravagant and riotous banquet in a heathen temple; to which may be added, that they might belong to some of their countrymen who abhorred those idols, and might consider them as dishonoured, and even dreadfully polluted by being so employed."

PLEIADES. The word כימה *Kemah*, occurring in Job 9. 9; 38. 31; Amos 5. 8, is in most versions rendered the Pleiades, or seven stars. The subject has been discussed in a former article. See Constellation.

PLOUGH, חרש *hharesh.* (Deut. 22. 10; Job 1. 14.) Egypt, from the earliest times, has laid claim to the honour of the invention of this important implement, and as it was undoubtedly one of the first countries brought under culture by the hand of man, the claim may be well founded. Agriculture was also early practised among the Hebrews, and from their agreement in so many other matters, it is likely that the implements of the two nations were very nearly the same.

"The ancient plough," says Sir John Gardner Wilkinson, "was entirely of wood, and of very simple form, like that still used in Egypt. It consisted of a share, two handles, and the pole or beam, which last was inserted into the lower end of the stilt, or the base of the handles, and was strengthened by a rope connecting it with the heel. It had no coulter, nor were the wheels applied to any Egyptian plough: but it is probable that the point was shod with a metal sock either of bronze or iron. It was drawn by two oxen; and the ploughman guided and drove them with a long goad, without the assistance of reins, which are used by the modern Egyptians. He was sometimes accompanied by another man, who drove the animals, while he managed the two handles of the plough; and sometimes the whip was substituted for the more usual goad. The mode of yoking the beasts was exceedingly simple. Across the extremity of the pole a wooden yoke or cross-bar, about fifty-five inches or five feet in length, was fastened by a strap, lashed backwards and forwards over a prominence projecting from the centre of the yoke, which corresponded to a similar peg, or knob, at the end of the pole; and occasionally, in addition to these, was a ring passing over them, as in some Greek chariots. At either end of the yoke was a flat or slightly concave projection, of semicircular form, which rested on a pad placed upon the withers of the animal; and through a hole on either side of it passed a thong for suspending the shoulder-pieces, which formed the collar. These were two wooden bars, forked at about half their length, padded so as to protect the shoulder from friction, and connected at the lower end by a strong broad band passing under the throat. Sometimes the draught, instead of being from the shoulder, was from the head, the yoke being tied to the base of the horns; and in religious ceremonies oxen frequently drew the bier, or the sacred shrine, by a rope fastened to the upper part of the horns, without either yoke or pole. From a passage in Deuteronomy, (22. 10,) 'Thou shalt not plough with an ox and an ass together,' it might be inferred that the custom of yoking two different animals to the plough was common in Egypt; but since no representation of it occurs in the sculptures, we may conclude, if it ever was done there, that it was of very rare occurrence; and it is probable that the Hebrew lawgiver had in view a practice adopted by some of the people of Syria, whose country the Israelites were about to occupy, rather than the land of Egypt they had recently quitted. Ploughed land appears to have been called *αρτ*, a word still traced in the Arabic *arl*, which has the same import; and the Greek *αρητον*, and Roman *aratrum*, appear to indicate, like the *αρουρα*, an Egyptian origin."

It is not probable that the Hebrews had any better plough than their Egyptian neighbours, and it is indeed remarkable that the modern Syrian plough has more resemblance even in its figure to the earliest specimens of ancient Egyptian examples than the modern Egyptian plough. This resemblance has been noticed by Wilde, who describes the plough of Palestine as one of the rudest instruments of the kind he had ever seen. "It resembles the ancient Egyptian plough, and does little more than scratch the soil, making a furrow scarcely three inches in depth." This simplicity of construction likewise attracted the notice of Elliot, who thus describes it: "A long pole parallel to the ground, has one end curved so as to raise it over the neck of the oxen. Across the other a second piece of wood is fixed at an angle of 111° or 130°; one extremity of which enters the ground, the other serves as a handle." Dr. Bowring describes it as the old Roman plough drawn by bullocks, but the old Roman plough never appears to have reached the perfection to which the Egyptians brought theirs. The Scripture references to the plough seem in some measure to receive illustration from the instrument to this day in use, and it may be looked upon as the type not only of the old Hebrew and Roman ploughs, but of those which are still preserved in Western Asia. Dr. Richardson says, the Syrian plough is so light that a man of moderate strength can carry it with one hand: Dr. Bowring says it is drawn by bullocks, but Dr. Russell on the contrary observes, that it is seldom drawn by oxen, but by cows and asses.


The Plough of Palestine.

Mr. Fellowes, in his work on *Asia Minor*, gives a representation of the plough used in that quarter. It appears to be the same as the Syrian plough. "The plough," says Mr. Fellowes, "each portion of which is still called by the ancient Greek names, is very simple, and seems suited only to the light soil which prevails here. It is held by one hand only. The shape of the share varies, and the plough is used frequently without any. It is drawn by two oxen, yoked from the pole, and guided by a long reed, or thin stick, which has a spade or scraper at the end for clearing the share." Among the Hebrews the staff by which the coulter was cleared, served for an ox-goad. In the East at the present day, they use a pole about eight feet in length; at the largest end of which is fixed a flat piece of iron for clearing the plough, and at the other end a spike, דרבן *darban*, *κεντρον*, for spurring the oxen. Hence it appears that a goad might answer the purpose of a spear, which indeed had the same name. (1Sam. 13. 21; Judges 3. 21.)

Munro, speaking of the road from Jaffa to Ramlah, observes, "The country had now become generally cultivated, the husbandry good, the crops and fallows clean. Upon a space of ten or twelve acres I observed fourteen ploughs at work; and so simple and light is the construction of these instruments, that the husbandman when returning from his labour in the evening takes his plough home upon his shoulder, and carries it to the field again in the morning. The share is of wood, and armed only at the end with a tooth, or point of iron. The beam is very slender, as well as the rude handle by which it is directed."

Ploughing does not commence in Palestine until after the earth has been softened by the first rain of autumn; and the frost is seldom severe enough to prevent the ploughing at all times during the winter. It is said in Proverbs 20. 4, "The sluggard will not plough by reason of the cold; therefore shall he beg in harvest and have nothing."

The Psalmist says, "The ploughers ploughed upon my back; they made long their furrows," (Psalm 129. 3;) Dr. Boothroyd renders it, "The enemies of Israel cut their backs as the ploughers cut the soil." Roberts says, in India, when a man is in much trouble through oppressors he says, "How they plough me and turn me up!" "All are now ploughing me." "Begone! have you not already turned me up?" "Alas! alas! my enemies, nay, my children, are now ploughing me." See Agriculture; Husbandry.

PLOUGHMAN. The word אכר *ikur*, (Isai. 61. 5,) signifies not only a ploughman, but a husbandman in general. Amongst the Hebrews, the rich and the noble, it is true, in the cultivation of the soil did not always put themselves on a level with their servants, but none, however rich, or noble, or prophetically favoured, disdained to put their hand to the plough, or otherwise to join occasionally in the labours of agriculture. (1Sam. 11. 7; 1Kings 19. 19; comp. 2Chron. 26. 10.) See Agriculture; Husbandry.

PLOUGHSHARE, את *ith*. (Isai. 2. 4.) The ploughshare is a piece of iron, broad but not large, which tips the end of the shaft. So much does it resemble the short sword used by the ancient warriors, that it may with very little trouble be converted into that deadly weapon; and when the work of destruction is over, reduced again into its former shape, and applied to the purposes of agriculture. In allusion to the first operation, the Prophet Joel summons the nations to leave their peaceful employments in the cultivated field, and buckle on their armour: "Beat your ploughshares into swords, and your pruning-hooks into spears." (Joel 3. 10.) This image the Prophet Isaiah has reversed, and then applied to the establishment of that profound and lasting peace which is to bless the Church of Christ in the latter days: "And they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

PLUMB-LINE, אנך *anach*, a plummet or plumb-line; **PLUMMET,** משקלת *mishkeleth*, a weight, or plummet. The Prophet Amos says, (ch. 7. 7,) "Behold the Lord stood upon a wall, made by a plumb-line, with a plumb-line in his hand;" and in the threatenings denounced against Jerusalem for the idolatries of Manasseh, we read, "I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab." (2Kings 21. 13.)

The use of the plumb-line in the measurement of superficial areas was early known to the Egyptians. and is ascribed to their king, Menes.

POETRY. See Hebrew Poetry.

POINTS, HEBREW. See Masora.

POISON, חמה *hhimah*. (Deut. 32. 24.) Whatever substance violently deranges the healthful functions of the animal system, and tends if unheeded to produce death, may be considered as poison. There are numerous vegetable and mineral poisons, but what the Scriptures usually refer to under the word *hhimah*, is the venom which asps, serpents, vipers, &c., convey by their bite. In the Book of Job, we read in reference to the miserable portion of the wicked, "He shall suck the poison of asps, the viper's tongue shall slay him." (ch. 20. 16.)

The allusions in Scripture to serpents and their poison are numerous. Roberts observes, "In a country where serpents lurk in every path, and when such numbers of people lose their lives from their bite, can it be a matter of wonder that they are greatly afraid of them, and that their language abounds with figures taken from the destructive power of that reptile? Some modern writers have asserted, that there are very few of them which have poisonous qualities. To say there are many serpents whose bite is not fatal, is correct; but to assert that there are many whose bite is not poisonous, is nonsense. Perhaps the most harmless of all the tribe is the tat-snake; but its bite always produces giddiness in the head, and a great degree of deadness in the part where the wound has been inflicted. When a man is enraged with another, and yet dares not to make a personal attack upon him, he says, 'The viper shall bite thee.' 'From whom art thou? the race of vipers?' 'What! serpent, art thou going to bite me? I will break thy teeth.'"

Wicked language, false doctrine, or evil courses are compared in the Scriptures to poison or venom, (Deut. 32. 33; Psalm 58. 4; Rom. 3. 13; James 3. 8;) as are also the destructive judgments of God, which often come insensibly on men and destroy them. (Job 6. 4; 20. 16.) See Adder; Asp; Serpent.

POLE, נס *nis*. (Numb. 21. 8,9.) This word signifies a high pole, on which anything is exposed to view. See Serpent of Brass.

POLL. The word גלגלת *gulgoleth*, properly signifies the skull. It occurs in Numbers 1. 2, where the passage may be rendered "every male by the head." In 2Samuel 14. 26, speaking of Absalom's hair, it is said, "And when he had polled his head, (for it was at every year's end that he polled it; because the hair was heavy on him, therefore he polled it,) he weighed the hair of his head at two hundred shekels after the king's weight." Here the Hebrew word is גלח *galech*, but whether it refers to the shaving of the beard or the hair of the head, is uncertain.

POLLUTION. See Purification.

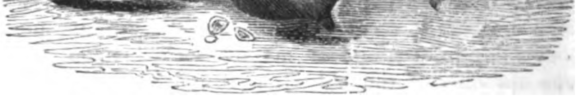
POLLUX, *Διοσκουροι*. The Dioscuri, that is, Castor and Pollux, (Acts 28. 11,) in heathen mythology were the patrons of sailors, and their images were customarily placed either at the prow or the stern of the ship. See Castor; Ship.

POLYGAMY, is the state of having more wives than one at the same time, a practice of patriarchal times, still preserved in the East. See Marriage.

POLYGLOT. See Versions.

POLYTHEISM. See Graven Images; Idolatry.

POMEGRANATE, רמון *rimmon*. (Numb. 13.23; Cantic. 4.3.) The pomegranate-tree is common in Palestine and other parts of the East. It is thick and bushy, and rises to a height of twenty feet with a woolly stem, sending forth branches through its whole length. It is greatly valued for its fruit, which is about the size of a large apple. The leaves are of a livid green, and stand opposite to each other, narrow and spear-shaped, about three inches long, and half an inch broad in the middle. The flowers come out at the end of the branches singly, or three or four together. Frequently one of the larger terminates the branch, and beneath that are one, two, or three smaller buds, which continue a succession of blossoms for some months, giving a continued brilliance to the gardens in which they grow. The high estimation in which the pomegranate was held by the people of Israel, may be inferred from its being one of the three kinds of fruit brought by the spies from Eshcol to Moses and the congregation in the wilderness, and from its being mentioned as one of the luxuries which they enjoyed in Egypt, the want of which they felt so severely in the sandy desert. The pomegranate, classed by Moses with wheat and barley, vines and figs, oil-olive, and honey, was in his account one principal recommendation of the Promised Land. (Deut. 8. 8.)



The Pomegranate.

The richly flavoured juice of the pomegranate is most refreshing and pleasant in the East; and the extruded grains are not only eaten, but are much employed in the preparation of drinks for summer. The spouse, in the Canticles (8. 2,) says to her beloved, "I would cause thee to drink of spiced wine of the juice of my pomegranate," which was probably a very refreshing draught, such as the Syrians now use in hot weather, composed of wine mixed with the juice of the pomegranate; or it may refer to a species of wine made of pomegranate juice, which Sir John Chardin states is drank in considerable quantities in the East, particularly in Persia: which of these is really intended it is not easy to determine.

Dr. Russell states, that "Lemons have by no means superseded the pomegranate; the latter is more easily procured through the winter, and is often in cooking preferred to the lemon. The tree is much cultivated in the gardens and orchards of Palestine and Northern Syria. The fruit is seldom ripe earlier than the end of August, when most families lay in a stock for winter consumption. There are three varieties of the fruit, one sweet, another very acid, and a third in which both qualities are agreeably blended. The juice of the sour fruit is often used instead of vinegar. The others are cut open when served up to table; or the grains taken out and besprinkled with sugar or rose-water, are brought to table in saucers. The grains, likewise, fresh as well as dried, make a considerable ingredient in cookery."

The figure of the pomegranate was employed in the ornaments of Solomon's temple, especially on the columns, (1Kings 7. 18,) and it was also embroidered on the high-priest's robe. (Exod. 28. 34.)

POMMELS, גלות *guloth*. (2Chron. 4. 12,13.) This is an architectural term for a part of the capital of the pillar, consisting of a ball, a circular winding ornament. In 1Kings 7. 41, our translators have rendered the word "bowls." The Chaldee Targum gives *pelves coronarum*, round or circular crowns.

POND, אגם *agam*, (Exod. 7. 19,) a fish-pond. We have abundant evidence from the paintings in the tombs, that the Egyptians were celebrated for their fish-ponds, and it appears that almost every villa possessed one, where the master of the house occasionally amused himself in fishing. The Jews, it seems, likewise constructed similar ponds, as in describing his bride in the Canticles, (7. 4,) Solomon says, "Thine eyes are like the fish-pools in Heshbon." See ANGLE; HESHBON.

PONTUS, *Ποντος*, (Acts 2. 9,) the north-eastern province of Asia Minor, was bounded on the north by the Euxine, on the west by Paphlagonia and Galatia, on the south by Cappadocia and part of Armenia, and on the east by Colchis. It is supposed that St. Peter preached in Pontus, because he addresses his First Epistle to the believing Hebrews, who were scattered throughout this and the neighbouring provinces. Aquila, whom St. Paul met at Corinth, and with whom he wrought, being of the same trade, was a native of this country. In the time of the Apostle, Pontus was a Roman province; but it had once, under Mithridates, been the chief seat of a powerful kingdom. It is now possessed by the Turks, but has still numerous Christian congregations.

POOLS, ברכות *birekoth*. (Eccles. 2. 6.) In Palestine, cities were mostly erected on eminences, and as the rains fall only in the spring and autumn, the inhabitants constructed pools for water both in cities and private houses. See CISTERN.

Professor Robinson observes, "It is a matter of some historical importance, as well as interest, to ascertain, as far as possible, how Jerusalem was supplied with water. The main dependence of Jerusalem for water at the present day is on its cisterns, and this has probably always been the case. I have already spoken of the immense cisterns now and anciently existing within the area of the Temple; supplied partly from rain-water, and partly by the aqueduct. These, of themselves, in case of a siege, would furnish a tolerable supply. But in addition to these, almost every private house in Jerusalem of any size is understood to have at least one or more cisterns, excavated in the soft limestone-rock on which the city is built. The house of Mr. Lanneau, in which we resided, had no less than four cisterns, and as these are but a specimen of the manner in which all the better class of houses are supplied, I subjoin here the dimensions:

	Length.	Breadth.	Depth.
I. . .	15 feet . .	8 feet . .	12 feet,
II. . .	8 „ . .	4 „ . .	15 „
III. . .	10 „ . .	10 „ . .	15 „
IV. . .	30 „ . .	30 „ . .	20 „

This last is enormously large, and the numbers given are the least estimate. The cisterns have usually merely a round opening at top, sometimes built up with stonework above, and furnished with a curb and a wheel for the bucket; so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season; and with proper care, remains pure and sweet during the whole summer and autumn. The Latin convent, in particular, is said to be amply furnished; and in seasons of drought, is able to deal out a sufficiency for all the Christian inhabitants of the city. Most of these cisterns have undoubtedly come down from ancient times; and their immense extent furnishes a full solution of the question as to the supply of water for the city. Under the disadvantages of its position in this respect, Jerusalem must necessarily have always been dependent on its cisterns; and a city which thus annually laid in its supply for seven or eight months, could never be overtaken by a want of water during a siege. Nor is this a trait peculiar to the Holy City; for the case is the same throughout the hill country of Judah and Benjamin. Fountains and streams are few, as compared with Europe and America, and the inhabitants therefore collect water, during the rainy season, in tanks and cisterns in the cities, in the fields, and along the high roads, for the sustenance of themselves and of their flocks and herds, and for the comfort of the passing traveller. Many, if not the most of these, are obviously antique; and they exist not unfrequently along the ancient roads which are now deserted. Thus on the long-forgotten way from Jericho to Bethel 'broken cisterns' of high antiquity are found at regular intervals. That Jerusalem was thus actually supplied of old with water, is apparent also from the numerous remains of ancient cisterns still existing in the tract north of the city, which was once inclosed within the walls.

"The same causes which led the inhabitants of Judæa to excavate cisterns, induced them also to build in and around most of their cities large open reservoirs for more public use. Such tanks are found at Hebron, Bethel, Gibeon, Bireh, and various other places; sometimes still in use, as at Hebron, but more commonly in ruins. They are built up mostly of massive stones; and are situated chiefly in valleys where the rains of winter could be easily conducted into them. These reservoirs we learned to consider as one of the least doubtful vestiges of antiquity in all Palestine; for among the present race of inhabitants such works are utterly unknown."

From the same acute and laborious observer we borrow, even at the risk of some repetition of facts already noticed, the following account of the pools around Jerusalem, as well as another of the very remarkable Cisterns of Solomon near Bethlehem, and the Pools of Hebron.

"The *Upper Pool*, in Jerusalem, is a large tank lying in the basin which forms the head of the valley of Hinnom, or more properly perhaps of the Valley of Gihon; since this would seem to be the quarter to which that name of old belonged. The tank was now dry; but in the rainy season it becomes full; and its waters are then conducted by a small rude aqueduct or channel to the vicinity of the Yafa gate, and to the pool of Hezekiah within the city. The tract around this tank, especially to the north-east, is occupied as a Muslim cemetery, the largest around the city.

"The *Lower Pool* is near the south-west corner of Zion, the length of which in the middle is 592 feet, breadth 245 feet. This name is mentioned only by Isaiah; and that without any hint of its locality. (Isai. 22. 9.) I venture to give it to the large pool lower down on the west side of the city, called by the Arabs Birket es-Sultan. Monkish tradition is here somewhat at fault; some calling it the pool of Beerseba, others of Bathsheba; while others again give the latter name to a tank just within the Yafa gate. The accounts of travellers exhibit a like diversity. The probable identity of this tank with the Lower Pool of Isaiah rests upon its relative position in respect of the Upper Pool; and upon the fact that no other reservoir is any where to be found to which this Scriptural name can be so well applied. This reservoir was probably filled from the rains and from the superfluous waters of the Upper Pool. It lies directly in the natural channel by which the latter would flow off, but is now in ruins. Within the walls of the city there are three reservoirs, two of which are of large size.

"*Pool of Bathsheba.* The smallest of the reservoirs, which indeed is rather a mere pit, lies just within the Yafa gate, on the north side of the street over against the castle. It is now called by the Franks the Pool or Bath of Bathsheba, on the supposition that David dwelt in the castle opposite; though it has long had to dispute its claim to this appellation with the large Lower Pool outside. We did not hear of any Arabic name. It was now dry, nor did we learn that it ever becomes full.

"*Pool of Hezekiah.* The reservoir, now usually so called, lies some distance north-eastward of the Yafa gate, just west of the street that leads to the church of the Holy Sepulchre. A line of houses only separates it from this street; and as it is not far from the said church, it was formerly called by the monks the Pool of the Holy Sepulchre. The natives now call it Birket el-Hammam, from the circumstance that its waters are used to supply a bath in the vicinity. Its sides run towards the cardinal points. Its breadth at the north end is 144 feet; its length on the east side about 240 feet, though the adjacent houses here prevented any exact measurement. The depth is not great. The bottom is rock, levelled and covered with cement; and on the west side the rock is cut down for some depth. The reservoir is supplied with water during the rainy season, by the small aqueduct, or drain, brought down from the Upper Pool, along the surface of the ground, and under the wall at or near the Yafa gate. When we last saw it in the middle of May, it was about half full of water; which, however, was not expected to hold out through the summer.

"We are told of King Hezekiah, that he 'made a pool and a conduit, and brought water into the city;' and also that 'he stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David.' (2Kings 20. 20.) From this language we can only infer that Hezekiah constructed a pool within the city on its western part. To such a pool, the present reservoir, which is doubtless an ancient work, entirely corresponds; and it is also fed in a similar manner. The pool must of course have been situated within the second wall of Josephus; and its present position serves therefore to determine, in part, the probable course of that wall.

"*Sheep Pool, Bethesda.* In the Gospel of St. John we are informed that 'there was at Jerusalem, by the Sheep (gate), a pool, which was called in the Hebrew tongue Bethesda, having five porches.' (John 5. 2.) This pool the monks and many travellers have chosen to find in the deep reservoir, or trench, on the north side of the area of the great mosque. They give to it the different names of Bethesda and the Sheep-pool; and in the two long vaults at its south-west corner, they profess to find two of the five ancient porches. The natives call it Birket Israil. There is not the slightest evidence that can identify it with the Bethesda of the New Testament. Eusebius and Jerome, and also the Itin. Hieros., do indeed speak of a Piscina Probatica, shown in their day as Bethesda, a double pool, one part of which was filled by the winter rains, and the other was reddish, as if formerly tinged with bloody water. But neither of these writers gives any hint as to the situation of the pool. The name has doubtless been assigned to the reservoir in question comparatively in modern times, from its proximity to St. Stephen's gate, which was erroneously held to be the Sheep gate. That it was formerly filled with water, is apparent from the lining of small stones and cement upon its sides. But from what quarter the water was brought into it I am unable to conjecture; unless, perhaps, it may have been fed from the pool of Hezekiah, or more probably from the superfluous waters formerly collected from the aqueduct and elsewhere, in the cisterns of the adjacent Haram esh-Sherif. The reservoir has now been dry for more than two centuries; during which its deep bottom has been in part a receptacle of filth, and in part occupied as a garden of herbs and trees."

"*Pool of Siloam.* The name Siloah, or Siloam, which has obtained such celebrity in the Christian world, is found only three times in the Scriptures as applied to waters; once in the Prophet Isaiah, who speaks of it as running water; again as a pool, in Nehemiah; and lastly, also as a pool, in the account of Our Lord's miracle of healing the man who had been born blind. (John 9. 7,11.) None of these passages afford any clue as to the situation of Siloam. But this silence is amply supplied by the historian Josephus, who makes frequent mention of Siloam as a fountain, and says expressly, that it was in the valley of the Tyropœon, on the south-east part of the ancient city, as we find it at the present day. Its waters, he says, were sweet and abundant. There can also be no room for question, that the Siloam of Josephus is identical with that of the Scriptures.

"Siloam is mentioned both as a fountain and pool by Antoninus Martyr, early in the seventh century; and as a pool, by the monk Bernhard, in the ninth. Then came the historians of the Crusades, who also place Siloam as a fountain in its present site, near the fork of two valleys. William of Tyre mentions its irregular flow; and another speaks of it both as a fountain and a pool. According to Benjamin of Tudela, about A.D. 1165, there was then here an ancient edifice; and Phocas, in 1185, says the fountain was surrounded by arches and massive columns, with gardens below. Thus far all the historical notices refer only to the present Siloam, in the mouth of the valley of the Tyropœon, which still exhibits both a fountain and a reservoir. The reservoir is fifty-three feet by eighteen feet broad, and nineteen feet deep; but the western end is in part broken down. Several columns are built into the side-walls; perhaps belonging to a former chapel, or intended to support a roof; but there is now no other appearance of important ruins in the vicinity. No water was standing in the reservoir as we saw it; the stream from the fountain only passed through and flowed off to the gardens."

"*Cisterns of Solomon.* These three huge reservoirs, called by the Arabs, el-Burak, built of squared stones, and bearing marks of the highest antiquity, lie one above another in the steep part of the valley, though not in a direct line; and are so situated, that the bottom of the one is higher than the surface of the next below, rising one above another towards the west. The top of the side walls is not entirely level; for the water-mark extending from the lower end along the sides, strikes several feet below the top as it reaches the upper end. The upper pool was by no means full, though the whole of the bottom was covered with water. In the two others, water stood only in the lower part. In these, the bottom is formed by the naked shelving rocks which constitute the steep sides of the valley, leaving only a narrow channel through the middle, and having several offsets or terraces along each side. The inside walls and bottoms of all the reservoirs, so far as visible, are covered with cement, and the lower one had been recently repaired. Flights of steps lead down in various places into all the pools.

"Our first business was to measure the several pools; and the following is the result in English feet:—

I. LOWER POOL.

Length—582 feet.
Breadth—East end, 207 feet; West end, 148 feet.
Depth at East end—50 feet, of which 6 feet water.
Direction of the North side, N. 45° W.

II. MIDDLE POOL.

Distance above Lower Pool—248 feet. Length—423 feet.
Breadth—East end, 250 feet; West end, 160 feet.
Depth at East end—39 feet, of which 14 feet water.
Direction of South side, W.N.W.

III. UPPER POOL.

Distance above Middle Pool—160 feet. Length—380 feet.
Breadth—East end, 236 feet; West end, 229 feet.
Depth at East end—25 feet, of which 15 feet water.
Direction of North side, N. 65° W.

"The road by which we had formerly come from Hebron passes along at the western end of the upper pool; adjacent to which, on the north, stands the old Saracenic fortress called Kul'at el-Burak, which seemed now to be inhabited only by the keeper of the pools. The main source from which these reservoirs have always been supplied, (when supplied at all,) appears to be a sunken fountain, situated in the open and gradually ascending fields, about forty rods north-west of the castle. Here one sees only the mouth of a narrow well, which at this time was stopped by a large stone, too heavy for us to remove. This is the entrance to the fountain below, which my companion had formerly explored. It cannot, perhaps, be better described than in the words of Maundrell:—'Through this hole you descend directly down, but not without some difficulty, for about four yards; and then arrive at a vaulted room fifteen paces long and eight broad. Joining to this is another room of the same fashion, but somewhat less. Both these rooms are covered with handsome stone arches, very ancient, and perhaps the work of Solomon himself. You find here four places at which the water rises. From these separate sources it is conveyed by little rivulets into a kind of basin; and from thence is carried by a large subterraneous passage down to the pools.'

"This passage terminates at the north-west corner of the upper pool; not in the pool itself, but in a sort of artificial fountain just above, so arranged that the water here divides. A part now passes off through the aqueduct which runs along the northern side of the pools; while another part is turned down by a descent into a vaulted subterranean chamber, twenty-four feet long, and five or six feet wide; at the further end of which it runs off through a square passage in the side, apparently to the adjacent pool. The aqueduct above-mentioned continues along the north side of all the reservoirs, giving off, in like manner, a portion of its waters to the middle pool, and another portion to the lower one. It then passes down a steep declivity to join a similar channel issuing from the lower end of the lower pool.

"This main supply of water, however, was originally not the only one. The aqueduct which we had formerly seen in the parallel valley on the south is brought down across the point of the southern hill, and descends steeply to the lower pool, one hundred feet west of its south-east corner. We traced this up for some distance; and found that still another branch joined it above. We were told in Jerusalem that the principal source was in this southern valley, but that two or three years ago a large mass of rock fell into the fountain, and stopped it, or at least diverted its waters from the aqueduct, which was now dry. We doubted the truth of the story; for the aqueduct in question seemed to have been long neglected. The southern valley itself comes in just below the lower pool; and along or near its bed passes another similar aqueduct, which we traced up. There is here a well of some depth, across the bottom of which the water was seen running; it then flows down and joins the channel from the lower pool. At the eastern end of the lower pool, a large abutment is built up, in which is a passage and a chamber extending under the massive wall of the reservoir, quite up near to the water. The manner in which the water is drawn out or let off we could not distinguish, as we had no lights; but it seemed to trickle out in a small stream, and passed off below in a narrow channel. Thus the aqueduct which leads from hence to Bethlehem and Jerusalem, is here formed by the union of three branches, viz., 1st, that coming from the fountain north-west of the castle along the north side of the pools; 2nd, that from the eastern end of the lower pool; and 3rd, that from the mouth of the small southern valley. It would seem, however, to have been the original intention that the aqueduct should be ordinarily and mainly supplied from the fountain above the castle; its superabundant waters being turned off at three points as above described, in order to aid in filling these great reservoirs; while these latter again, in time of need, could be drawn off gradually to supply the aqueduct. They thus form all together an immense work, which is still of incalculable importance to Bethlehem, and might easily be made so to Jerusalem."

"*Pools of Hebron.* In the bottom of the valley towards the south, where the town extends across it, is the lower pool; a square reservoir, measuring one hundred and thirty-three English feet on each side, built with hewn stones of good workmanship. The whole depth is twenty-one feet eight inches, of which the water now occupied not quite fourteen feet. Flights of steps lead down to it at each corner. Just at the north end of the main part of the town is another smaller pool, also occupying the bed of the valley, measuring eighty-five feet in length by fifty-five feet broad; its depth is eighteen feet eight inches, of which the water occupied not quite seven feet. These reservoirs seemed to furnish the chief, if not the sole supply of the town at the time; and were constantly frequented by persons carrying away the water in skins. That of the upper pool seemed to be neither clear nor clean. The pools were said to be filled only from the rains. Near the summit of the hill, north of our tent, was a fine cool fountain, from which we obtained our supply; it is sunk in the ground and arched over, with a flight of steps by which to descend to it. Just north of the town, too, by the side of the road along the bed of the valley, is another small fountain; which seemed to serve chiefly at this season for watering animals.

"The pools above described are doubtless of high antiquity; and one of these is probably to be regarded as the 'pool of Hebron,' over which David hanged up the assassins of Ishbosheth. (2Sam. 4. 12.)"

POOR. This word, in the Scriptures, often denotes not so much a man destitute of the good things of this world, as a man sensible of his spiritual wants. In this sense the greatest and richest men of the world are on a level with the poorest in the eyes of God.

Under the Mosaic law, for those whom misfortune or other circumstances had reduced to poverty, various humane regulations were made. Notwithstanding Moses had, by his statutes relative to the division of the land, studied to prevent any Israelites from being born poor, yet he nowhere asserts that there would actually be no poor. On the contrary he expressly affirms, (Deut. 15. 11,) "The poor shall never cease out of thy land;" and he enjoins the Hebrews to open wide their hands to their brethren, to the poor and the needy in their land. He exhorts the opulent to assist a reduced Israelite with a loan, and not to refuse even though the sabbatical year draw nigh, (Deut. 15. 7-10,) and no pledge was to be detained for the loan of money that served for the preservation of the debtor's life or health, (Deut. 24. 12,13,) or was necessary to enable him to procure bread for himself and family, as the upper and nether mill-stones. During harvest the owner of a field was prohibited from reaping the corn that grew in its corners, or the after growth; and the scattered ears or sheaves carelessly left on the ground equally belonged to the poor. After a man had once shaken or beaten his olive-trees, he was not permitted to gather the olives that still hung on them; so that the fruit which did not ripen until after the season of gathering, belonged to the poor. (Levit. 19. 9,10; Deut. 24. 19,20,21; Ruth 2. 2-19.) Also whatever grew during the sabbatical year, in the fields, gardens, or vineyards, the poor might take at pleasure. Another privilege enjoyed by the poor was, what were called second tenths and second firstlings. "Besides the tenth received by the Levites, the Israelites were obliged to set apart another tenth of their field and garden produce; and in a similar manner of their cattle, a second set of offerings, for the purpose of presenting as thank-offerings at the high festivals." (Michaëlis.) Of these thank-offerings only certain fat pieces were consumed on the altar; the remainder, after deducting the priest's portion, was appropriated to the sacrifice feasts, to which the Israelites were bound to invite the stranger, the widow, and the orphan. "When any part of these tenths remained, which they had not been able to bring to the altar or to consume as offerings, they were obliged every three years to make a conscientious estimate of the amount, and without presenting it as an offering to God, employ it in benevolent entertainments in their native cities." (Deut. 12. 5-12,17-19; 14. 22-29; 16. 10,11; 26. 12,13.) Those who participated in these entertainments were evidently not regarded as beggars, as Moses does not mention the term, but we read of beggars in the time of the Judges, (1Sam. 2. 8,) and the Kings. (Psalm 109. 10.)

To those who suffer from lack of the world's goods, the Scriptures offer abundant consolation. One of the characters of the Messiah was, to judge the poor, (Psalm 72. 2,4,) and to preach the Gospel to them. (Isai. 11. 4; Matt. 11. 5.) Our Lord chose disciples that were poor, and most of the early believers were poor men, as we may see in their history. (Acts 6. 1.) Solomon says, "The rich and poor meet together, the Lord is the maker of them all," (Prov. 22. 2,) that is, God created them both; and both riches and poverty are of his bestowing. Hence the rich should not be proud and supercilious, nor the poor desponding; both are equal in the eyes of God. (Prov. 29. 13.) The oppression of the poor is particularly hateful to the Lord: thus the Prophet Amos reproaches the Israelites with having sold the poor for a contemptible price; as for a pair of shoes. (ch. 8. 6.) A Christian is never permitted to prefer a rich before a poor man, only because he is rich, and to think better of him, and to judge him more worthy of esteem and consideration, merely on account of his wealth, rather than he who has not the same advantages of the goods of fortune. (James 2. 1-10.)

From some special instances, poverty was sometimes considered by the Jews as a punishment from God, (1Sam. 2. 36,) and Job also speaks of it as of a prison and a state of bondage, (ch. 36. 8,) but a more consolatory view is taken by the Prophet Isaiah, (48. 10,) who compares it to a furnace or crucible wherein metals are purified.

POPLAR, לבנה *libneh*, (Gen. 30. 37; Hosea 4. 13;) Sept. in Hosea, *λευκη*. This is very probably the *Populus alba*, or white poplar, which corresponds with the etymology; but the Arabic version in both places, and the Septuagint in the former passage, interpret *libneh* as the styrax, or storax shrub, out of which flows a well-known odoriferous milky gum.

Theophrastus mentions the white poplar as growing in Egypt and Syria, beside which the black poplar, the aspen, and the Lombardy poplar grow in Palestine. The aspen, whose long leaf-stalks cause the leaves to tremble with every breath of wind, unites with the willow and the oak to overshadow the water courses of the Lower Lebanon, and with the oleander and the acacia to adorn the deep ravines of Southern Palestine. Lord Lindsay describes the Lombardy poplar, so common in England, as growing with the walnut-tree and weeping-willow beside the deep torrents of the Upper Lebanon. Poplars are also abundant in the groves which extend for many miles around Damascus.

POPULATION OF THE HOLY LAND. See Syria.

PORCH. See Dwelling-House.

PORCH OF SOLOMON. See Temple.

PORTER, שׁוער *shoir*, (2Kings 7. 10,11; 2Chron. 31. 14,) a gate-keeper, a porter. The Levites discharged the office of porters of the Temple both day and night, and had the care of the treasure and offerings. Properly speaking the office of these porters was in some respects military, and they were the soldiers of the Lord, and the guards of his house, to whose charge the several gates of the courts of the sanctuary were appointed by lot. (1Chron. 26. 1,13,19.) They waited at every gate; and were not permitted to depart from their service, (2Chron. 35. 15,) and they attended by turns in their courses, as the other Levites did. (2Chron. 8. 14.) Their proper business was to open and shut the gates, and to attend at them by day, as a kind of peace-officers, in order to prevent any tumult among the people; to keep strangers, and the excommunicated and unclean persons from entering into the holy court, and to prevent whatever might be prejudicial to the safety, peace, and purity of the holy place and service. They also kept guard by night about the Temple and its courts. They are said to have been twenty-four in number, including three priests, and to have stood sentry at so many different places. There was an officer over the whole guard, called by Maimonides, "the man of the mountain of the house," who frequently walked round to see that all were at their posts, and attentive; when he passed a sentinel that was standing, he said, "Peace be unto you;" but if he found one asleep, he struck him, and he had liberty to set fire to his garment. This may, perhaps, be alluded to in the following passage: "Behold I come as a thief," that is, unawares; "blessed is he that watcheth, and keepeth his garments." (Rev. 16. 15.)

The 134th Psalm appears to be addressed to these watchmen of the Temple, "who by night stand in the house of the Lord," and in which they are exhorted to employ their waking hours in acts of praise and devotion. See Watchman.

PORTION, חלק *hhalak.* (Gen. 14. 24.) In addition to the sense of dividing or allotting, this word is used in reference to a custom still prevalent among princes and rich people in the East, not only to invite their friends to feasts, but to send a portion of the banquet to those that cannot well come to it, especially their relations and those in a state of mourning. This sending of portions to those for whom nothing was prepared, is alluded to in Nehemiah 8. 10, where it is said, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared, for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength." The historian is here describing a national festival where every one was supposed to be equally concerned; those then for whom nothing was prepared, it should seem, means those that were in a state of mourning; mourning for private calamities being here supposed to take place of rejoicing for public concerns. But it is not only to those that are in a state of mourning that provisions are sometimes sent; others are honoured by princes in the same manner who could not conveniently attend the royal table, or to whom it was supposed not to be convenient. M. D'Arvieux mentions that in Syria, when the grand emir of the Druses, with whom he resided, found it incommoded him to eat with him, he politely desired him to take his own time for eating, sending him what he liked from his kitchen and at the time he chose. Thus David it may be presumed did to Uriah, for it is recorded, "there followed him a mess of meat from the king." (2Sam. 11. 8,10.) We likewise read in the Book of Esther 9. 19, "Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions to one another."

Roberts says, "On the first of the Hindoo month of July, also on the first day of the new moon of their October, the people send portions of cakes, preserves, fruits, oil, and clothes, one to another." See Inheritance; Testament.

POSSESSION. The inquiry respecting demoniacal possession, so often mentioned in the New Testament, and likewise in the writings of profane authors of antiquity, is a very intricate and a difficult one. The neological school contend that the demoniacs of the Scriptures were all of them either madmen, epileptics, or persons subject to melancholy; and they make their appeal in behalf of their opinions to physicians. They accordingly, in their interpretation of those expressions which are employed in reference to demoniacs, proceed on the principle that the sacred writers meant by them the same, and nothing more, than would be naturally meant in case the possessed persons were merely the subjects of these diseases. But the great majority of theologians take a more literal and a sounder view of the subject; they justly consider the expressions in the New Testament as clearly implying that the demoniacs were possessed by an evil spirit; and they see in this state of things the providence of God, which thus made even devils bear witness to the divinity of Our blessed Lord.

We draw principally from Professor Jahn the following summary of the chief considerations which are ordinarily employed to prove that the demoniacs were really possessed with a devil, and which must appear quite conclusive to any unprejudiced mind.

I. These demoniacs expressed themselves in a way which is not done by epileptic, melancholy, or insane persons, as in Matthew 8. 28; Luke 8. 27; Mark 5. 7; they requested Jesus not to torment them, and they answered with propriety questions which were proposed to them. In one instance the demons departed from them and entered into swine, and in this particular case it surely cannot be said that madness or melancholy, the mere phrensy or wanderings of the brain, went out of the possessed persons into the herd. The supposition which some make, that the swine were driven into the sea by the demoniacs, is destitute of all probability, for they would have been more likely to have been driven in many more directions than one, by persons of such an undisciplined and irrational character; especially as they were two thousand in number.

II. No symptoms of disease are mentioned in the case of the dumb demoniac, introduced in Matthew 9. 32 and Luke 11. 14, nor in that of the dumb and blind demoniac, spoken of in Matthew 12. 22. The possessed persons, therefore, in both of these instances, were in a sound state of body and health, with this exception merely, that the devil (for this certainly could not have been done by epilepsy, melancholy, or madness,) obstructed their organs of speech and vision.

III. It is admitted that the circumstances attending the case of the lunatic in Matthew 17. 15, are such as might be expected in the case of a person afflicted with the epilepsy; but then it should be particularly noticed that the effects, in this instance, as well as in others, are attributed to the agency of the devil.

IV. We are informed that the damsel at Philippi (Acts 16. 16,) practised divination, which evidently could not have been done by a mad or deranged person. We must conclude, therefore, that she was under the influence of an evil spirit.

V. The demoniacs themselves say, that they are possessed with a devil; the Jews of the New Testament who happened to be concerned on account of their relationship to the person, or in any other way, in a case of demoniacal possession, assert the same thing; the Apostles and Evangelists likewise allege that persons possessed with demons were brought to Jesus, and that the demons departed at his command. (Matt. 4. 24; 7. 22; 9. 33; 12. 28; Mark 1. 32,39; 9. 25; Luke 4. 41; 8. 2,30,38; 9. 49.) Our Lord himself also asserts that he casts out devils. (Luke 11. 19; Matt. 12. 27,28.)

VI. The sacred writers make an express distinction between demoniacs and the sick; and likewise between the exorcism of demons, and the healing of the sick. (Mark 1. 32; Luke 6. 17,18; 7. 21; 13. 32.) Demoniacs, therefore, were not persons afflicted with diseases in the way that has been supposed.

VII. Demoniacs knew, what madmen, insane persons, epileptics, and melancholy men could not of themselves know; that Jesus was the Son of God, the Messiah, the son of David. (Mark 1. 24; 5. 27; Matt. 8. 29; Luke 4. 34.)

VIII. Jesus speaks to the demons, and asks them their names; and we find that they answer him. He also threatens them, commands them to be silent, to depart, and not to return. (Mark 1. 25; 5. 8; 9. 25; Matt. 8. 29-31; Luke 4. 35; 8. 30-32.)

IX. When the seventy disciples returned from their labours, one prominent cause of their joy was that the devils, when the name of Christ was pronounced, obeyed them. Our Lord answered them as follows. "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." (Luke 10. 18-20.)

X. When Our Saviour was accused by the Pharisees of casting out devils by the aid of Beelzebub, he replied that the kingdom, the city, or the family, in which were dissensions and discords, would of itself perish; and that consequently, if there were such discords in the kingdom of Satan, as to induce one devil to exert his power in the expulsion of another, it could not long exist. To these things he immediately adds, "If I by Beelzebub cast out devils, by whom do your sons cast them out? . Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And then he will spoil his house." (Matt. 12. 25,28; Mark 3. 23-25; Luke 11. 17-19.)

XI. Our Lord also makes the following remarks in respect to the demons or evil spirits in Matthew 12. 43; and in Luke 11. 24: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, but finding none. He saith, I will return to my house, whence I came out. And when he cometh, he findeth it swept and garnished; then goeth he and taketh seven other spirits more wicked than himself; and they enter in and dwell there, and the last state of that man is worse than the first." It is very clear that a person would not naturally understand expressions of this kind in respect to a disease.

XII. The woman in Luke 13. 11, who was bowed down with the spirit of infirmity, is said by Our Saviour, in the sixteenth verse, to have been bound by Satan. The Apostle Peter, in like manner, asserts in Acts 10. 38, that all who had been oppressed by the devil were healed by "Jesus of Nazareth, the anointed of God."

XIII. What are now regarded as the wonderful miracles of Our Lord, would appear of but comparatively little importance and little worth, if it should be admitted that he did not actually cast out devils, but merely healed diseases. The Church Fathers accordingly embraced, without any dissenting voice, the opinion, that the persons of whom we have been speaking were really possessed with demons, and the Church itself, in accordance with this opinion, instituted an order of persons called exorcists.

Whatever difficulties may seem to attach to the common, simple, and ancient interpretation of the different cases of possession, it must be regarded as most probably correct, for this very satisfactory reason, that the difficulties of the new interpretation are always greater. On one side we have the wonderful doctrine that it pleased the Almighty to permit invisible and evil beings to possess themselves in some incomprehensible manner of the bodies and souls of men; on the other we have the Evangelists inconsistent with themselves, and a narrative which is acknowledged to be inspired, and to be intended for the unlearned—unintelligible and false. Between such difficulties we prefer the former; and if we cannot comprehend how such things could be, we submit to the infinite wisdom and power of the Supreme, and surrender our imperfect reason to the guidance of Divine revelation. The difference between Christianity and philosophy, or the mode of speculating which assumes that title, may be said to consist in this: in matters of philosophy the vulgar may be in error, and the speculatists may be right; but in Christianity the popular opinion is generally right, and the philosopher who would fashion the statements of Scripture according to his own notions of truth and falsehood, is sure to conclude with error, probably in infidelity.

The doctrine of demoniacal possession is consistent with the whole tenor of Scripture. Evil is there represented as having been introduced by a being of this description, who in some wonderful manner influenced the immaterial principle in man; and the continuance of evil in the world is frequently imputed to the continued agency of the same being. His delight is in every possible way to harass and injure mankind, both as to mind and outward estate. The doctrine also is consistent with the dictates of reason. If one man may cause evil to another, a thing which is done in thousands of instances every day, is it not possible that evils of a different kind might be produced by means of other beings, while the moral government of God remained unimpeached?

The supposition that the demoniacs spoken of in Scripture were lunatics, is fraught with numerous and insuperable difficulties. The facts recorded of them demonstrate that they were not merely such. Insane persons either reason rightly on wrong grounds, or wrongly on right grounds, or blend right and wrong together. But these demoniacs reasoned rightly on right grounds; they uttered propositions undeniably true, and such as were always perfectly adapted to the occasions. They excelled in the accuracy of their knowledge the disciples themselves; at least we never find any of these applying to Our Lord the epithet of "the Holy One of God." They were alike consistent in their knowledge and their language. Their bodies were agitated and convulsed; the powers of their minds were controlled in such a manner that their actions were unreasonable; yet they addressed Our Lord in a consistent and rational, though in an appalling and mysterious manner. Our Lord answered them, not by appealing to the individuals whose actions had been so irrational, but to something distinct from them, which he requires and commands to leave them: that is, to evil spirits, whose mode of continuing evil in such instances had been so fearfully displayed. These evil spirits answer him by an intimate knowledge of his person and character, which was hidden from the wise and prudent of the nation. Before Him, as their future Judge, they believed and trembled, saying, "Art thou come to torment us before the time?"

It is no reasonable objection that we do not read of such frequent possessions before or since the appearance of Our Redeemer on earth. It seems, indeed, to have been ordered by a special providence, that they should have been permitted to be then more than usually common; in order that He, who came to destroy the works of the devil, might the more remarkably and visibly triumph over him; and that the machinations and devices of Satan might be more openly defeated, at a time when their power was at its highest both in the souls and bodies of men; and also that plain facts might be a sensible confutation of the Sadducean error, which denied the existence of angels or spirits, (Acts 23. 8,) and prevailed among the principal men both for rank and learning in those days. The cases of the demoniacs expelled by the Apostles were cases of real possession; and it is a well known fact, that in the second century of the Christian era, the apologists for the persecuted professors of the faith of Christ appealed to the ejection of evil spirits as a proof of the Divine origin of their religion. Hence it is evident that the demoniacs were not merely insane or epileptic patients, but persons really and truly vexed and convulsed by unclean demons.

Jortin remarks, that "where any circumstances are added concerning the demoniacs, they are generally such as show that there was something preternatural in the case; for these afflicted persons unanimously joined in doing homage to Christ and his Apostles; they all knew him and unite in confessing his divinity. If, on the contrary, they had been lunatics, some would have worshipped, and some would have reviled him, according to the various ways in which the disease had affected their minds."

At the present day, as Roberts informs us, "The universal opinion in the East is, that devils have the power to enter into and take possession of men, in the same sense as we understand it to have been the case, as described by the sacred writers. I have often seen the poor objects who were believed to be under demoniacal influence, and certainly, in some instances, I found it no easy matter to account for their conduct on natural principles; I have seen them writhe and tear themselves in the most frantic manner; they burst asunder the cords with which they were bound, and fell on the ground as if dead. At one time they are silent, and again most vociferous; they dash with fury among the people, and loudly pronounce their imprecations. But no sooner does the exorcist come forward, than the victim becomes the subject of new emotions; he stares, talks incoherently, sighs and falls on the ground; and in the course of an hour, is as calm as any who are around him. Those men who profess to eject devils are frightful-looking creatures, and are seldom associated with, except in the discharge of their official duties. It is a fact, that they affect to eject the evil spirits by their prince of devils. Females are much more subject to these affections than men; and Friday is the day of all others on which they are most liable to be attacked. I am fully of opinion that nearly all their possessions would be removed by medicine, or by arguments of a more tangible nature. Not long ago a young female was said to be under the influence of an evil spirit, but the father, being an unbeliever, took a large broom and began to beat his daughter in the most unmerciful manner. After some time the spirit cried aloud, 'Do not beat me! do not beat me!' and took its departure. There is a fiend called Poothani, which is said to take great delight in entering little children; but the herb called pa-maruta is then administered with great success."

POST. The words מני־רץ *minni rats*, occurring in Job 9. 25, signify a courier or messenger appointed to carry with expedition the despatches of princes. The patriarch says, "My days are swifter than a post." To appreciate the force of this expression we must remember that the common pace of travelling in the East is very slow. In the country of Job a camel would travel at little more than two miles an hour; but those who carried messages in haste moved very differently, and their haste appeared the greater by contrast. The runners, or "posts" as we translate the word, sometimes ride dromedaries, a remarkably swift sort of camel which can outrun the swiftest horses. With what energy then might Job say, "My days are swifter than a post;" instead of moving slowly like a caravan, they have disappeared with the swiftness of a messenger mounted on a dromedary.

Some writers have thought that the use of posts as a system originated with the Persians. Diodorus Siculus observes that the kings of Persia, in order to have intelligence of what was passing through all the provinces of their vast dominions, placed sentinels at eminences, at convenient distances, where towers were built. These sentinels gave notice of public occurrences from one to another, with a very loud and shrill voice, by which news was transmitted from one extremity of the kingdom to another with great expedition. But as this could not be practised except in the case of general news, which it was expedient that the whole nation should be acquainted with, Cyrus, as Xenophon relates, appoint couriers and places for post-horses, building on purpose on all the high roads, houses for the reception of the couriers, where they were to deliver their packets to the next, and so on. This they did night and day, so that no inclemency of weather was to stop them; and they are represented as moving with astonishing speed. Herodotus owns that nothing swifter was known for a journey by land. Xerxes, in his famous expedition against Greece, planted posts from the Ægean Sea to Shushan or Susa, to send notice thither of what might happen to his army; he placed also messengers from station to station, to convey his packets, at such distances from each other as a horse might easily travel.

The regularity and swiftness of the Roman posts were likewise admirable. Gibbon observes, "The advantage of receiving the earliest intelligence, and of conveying their orders with celerity, induced the emperors to establish throughout their extensive dominions the regular institution of posts. Houses were everywhere erected at the distance only of five or six miles; each of them was constantly provided with forty horses; and by the help of these relays, it was easy to travel a hundred miles a day along the Roman roads." In the time of Theodosius, Cesarius, a magistrate of high rank, went post from Antioch to Constantinople. He began his journey at night, was in Cappadocia (one hundred and sixty-five miles from Antioch) the ensuing evening, and arrived at Constantinople the sixth day about noon. The whole distance was seven hundred and twenty-five Roman, or six hundred and sixty-five English miles.

The institution of posts disappeared from Europe with the breaking up of the Roman empire, and its re-establishment is generally attributed to Louis XI. of France, in the middle of the fifteenth century.

POSTURE. The posture of persons acting, determines, in some measure, the nature or kind of their actions. Thus, in the language of Scripture, Standing signifies resisting, defending, struggling, and contending for victory, giving assistance to friends. In Acts 7. 55, Christ is said to be standing when he appeared to Stephen, as ready to assist him in his agony. To stand before another is a posture of service. (Deut. 10. 8; 1Kings 10. 8; 1Sam. 16. 22; Luke 1. 19.)

Walking among or in the midst, is a posture of dignity and authority, of one that is busy, and watching and defending those whom he walks about or amongst. Thus God, to represent himself as protecting and governing the Israelites, says, in Leviticus 26. 12, "And I will walk among you, and will be your God, and ye shall be my people;" and the protecting angel in Daniel 4. 13,23, is called a watchman or patroller, one that goes about to defend from any surprise. Sitting signifies ruling, reigning, judging, and enjoying peace. Thus in Judges 5. 10, "Ye that sit in judgment," are the magistrates or judges. In 2Samuel 19. 8, "The king sitteth in the gate," that is, he is ready to execute any duty belonging to the kingly office. To sit on the throne is always synonymous to reigning, a seat or throne being the symbol of government. Sitting with other adjuncts has a different signification. To sit upon the earth, or on a dunghill, signifies to be in extreme misery. To sit in darkness, is to be in prison and slavery. To sit as a widow, is to mourn as a widow. To fall down or prostrate oneself before another, is the symbol of submission and homage. (Gen. 37. 7,8; Isai. 45. 14.)

POT. The word כלי *kili*, employed in Leviticus 6. 28, signifies a brazen pot; but it likewise in other places denotes any kind of vessel or utensil. (Gen. 31. 37.) The word צנצנת *tsintsineth*, (Exod. 16.33,) is also rendered "pot" in our version, but it means rather a basket to keep things in.

The forms of the pots and other vessels used by the Egyptians may be ascertained by reference to the paintings in the tombs of Egypt copied in this work, and likewise to various specimens preserved in the British Museum. It is highly probable that those of the Jews were very much of the same sort. See Pottery.

POTIPHAR, פוטיפר Sept. *Πετεφρης*, (Gen. 37. 36,) an officer of the court of Pharaoh, king of Egypt, and captain of the guard, who purchased Joseph of some Midianitish merchants, and made him superintendent of his house. Listening, however, afterwards to the false charges of his wife, he threw Joseph into prison, where he was rigorously confined; but this does not seem to have been of long continuance, for we find that Joseph was afterwards entrusted with the management of the prison. (Gen. 39. 19-23.) Some expositors have made a distinction between the master of Joseph and the keeper of the prison into which he was thrown; while others with more probability have conjectured that Potiphar, after having punished Joseph in a transport of wrath and jealousy, acknowledged his innocence; but that in order to avoid disgracing his wife, instead of restoring Joseph to his former office, he confided to him the command of the state prison. See Joseph.

POTIPHERAH, פוטי־פרע (Gen. 41. 45,) the priest of On, is known only from the circumstance of his having given his daughter in marriage to Joseph. (Gen. 46. 20.) Jablonski conjectured the name to be the same as the Coptic *ΠΗΟΝΤ-ΦΡΗ*, priest of the sun, which from the recent discoveries among the Egyptian monuments appears to be well founded. See On.

POTSHERD, חרש *hheres*, (Job 2. 8; Isai. 45. 9,) a fragment of broken pottery. Dr. Mason Good observes on the passage in Job 2. 8, "When the art of metallurgy was but in its infancy, almost all the domestic utensils employed for every purpose were of pottery alone. Pottery may hence be fairly supposed the oldest of the mechanical inventions; and on this account the Hebrew term חרש *hheres*, a potter, pottery, or potsherd, became afterwards extended to signify wares of every other kind, or their fabricators, and hence artisans in general, whether in brass, iron, wood, or stone. The same word also, when used in the signification of a potsherd, a fragment of pottery, was also employed to import a sharp instrument in general, as a rasp, scraper, or scalpel, a sense in which it has to this day descended to the Arabs; for the Arabic word, (identically, as to letters, the same as the Hebrew חרש *hheres*,) as a verb, implies to scrape or rasp with an edged tool, the purpose to which the חרש *hheres*, or sherd, was directed in the text, and as a substantive, a scab, or sharp and morbid incrustation of the skin: the object to which it was applied." See Pottery.

POTTAGE, נזיד *nazid*. (Gen. 25. 29,34.) The red pottage for which Esau profanely bartered his birthright was prepared as we learn from this chapter by seething lentiles in water; but the common pottage in the East, at the present day, is made by cutting their meat into little pieces, and boiling them with flour, rice, and parsley, all which is afterwards poured into a proper vessel. Professor Robinson when at Akabah says, "We bought little except a supply of lentiles or small beans, which are common in Egypt and Syria under the name of 'adas; the same from which the pottage was made for which Esau sold his birthright. We found them very palatable, and could well conceive that to a weary hunter faint with hunger they might be quite a dainty."

Roberts says, "The people of the East are exceedingly fond of pottage, which they call kool. It is something like gruel, and is made of various kinds of grain, which are first beaten in a mortar. The red pottage is made of kurakon, and other grains, but is not superior to the other. For such a mess, then, did Esau sell his birthright. When a man has sold his fields or gardens for an insignificant sum, the people say, 'The fellow has sold his land for pottage.' Does a father give his daughter in marriage to a low caste man, it is observed, 'He has given her for pottage.' Does a person by base means seek for some paltry enjoyment, it is said, 'For one leaf of pottage, he will do nine days' work.' Has a learned man stooped to anything which was not expected from him, it is said, 'The learned one has fallen into the pottage-pot.' Of a man in great poverty it is remarked, 'Alas! he cannot get pottage.' A beggar asks, 'Sir, will you give me a little pottage?' Does a man seek to acquire great things by small means, 'He is trying to procure rubies by pottage.' When a person greatly flatters another, it is common to say, 'He praises him only for his pottage.' Has an individual lost much money by trade, 'The speculation has broken his pottage-pot.' Does a rich man threaten to ruin a poor man, the latter will ask, 'Will the lightning strike my pottage-pot?'" See Lentiles.

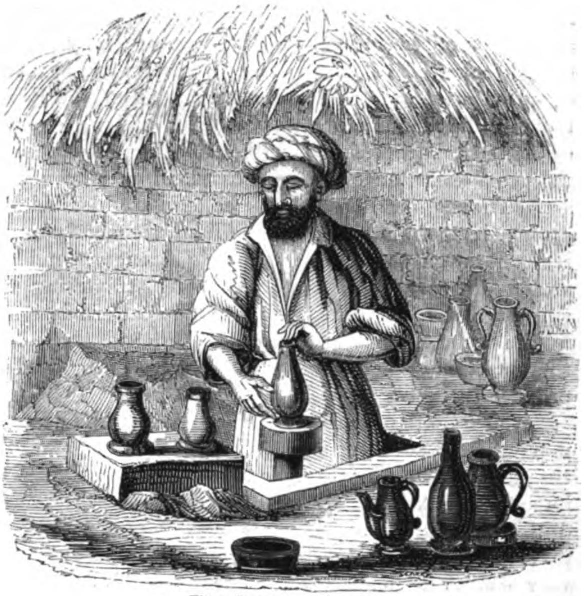
POTTER, POTTERY, יוצר *yotsir*. (Psalm 2. 9.) A potter is a maker of earthen vessels, of whose art there is frequent mention made in Scripture.

Among the remains of the manufactures of ancient nations, none are more conspicuous or more generally distributed than vessels in the form of urns. Although the materials of these are in many instances merely baked clay, the makers appear to have exercised the greatest skill and ingenuity in their formation; and the result is, that in no instance is the taste of the ancients displayed to greater advantage than in the efforts of the potter. Even the rudest nations exhibit traces of genius in the formation of their earthen utensils. Perhaps the perfection of these specimens of ancient art may in a considerable degree be attributed to the nature of the material. The carver in wood and the sculptor of marble would find great difficulty in replacing any portion of their work, which might have been removed by want of caution; but the plastic nature of clay would enable the potter to retouch his work by the addition of fresh material, until his eye was satisfied with the correctness of its form. Although these remains of antiquity are in general formed of clay, it must be understood that this is far from being constantly the case. They were often made of different kinds of metal, or sculptured in stone, or fashioned in a substance between glass and porcelain. Sir John Gardner Wilkinson says, "When the body of a person of quality among the Egyptians was embalmed, the intestines were deposited in four vases of alabaster, or other costly materials, according to the expense which the friends of the deceased chose to incur. Some were contented with those of cheaper materials, as limestone, painted wood, or pottery. These were afterwards placed in the tomb with the coffin, and were supposed to belong to the four genii of Amenti, whose heads and names they bore. They differed in size and the materials of which they were made. The most costly were of oriental alabaster, from ten to twenty inches high, and about one-third of that in diameter."

Pottery was an art in which the Egyptians acquired great perfection; and from its frequent occurrence on the monuments it would appear that the Egyptians, like the Hebrew prophets, discovered a moral signification in the motion of the rapid wheel; thus the formation of a beautiful vessel from the lump of clay naturally became a symbol of creation. The Prophet Isaiah says, "O Lord thou art our Father, and we all are the work of thy hand." (ch. 64. 8.) The lesson of our dependence on our Creator is also inculcated by a reference to the same imagery, "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" (Isai. 45. 9.) The same image is still more forcibly used by the Prophet Jeremiah, to symbolize the power of God in arranging the destinies of nations according to his good pleasure. (Jerem. 18. 1-6.) In making the pottery, some of the vessels were unavoidably broken in their passage to and from the furnace; and such as were unsound would crack when exposed to the fierce heat; hence, heaps of potsherds were accumulated in the neighbourhood of furnaces, which in Eastern countries afforded shelter to snakes, lizards, and other reptiles. To lie among the pots is still an Oriental proverb, to denote the lowest state of human degradation.

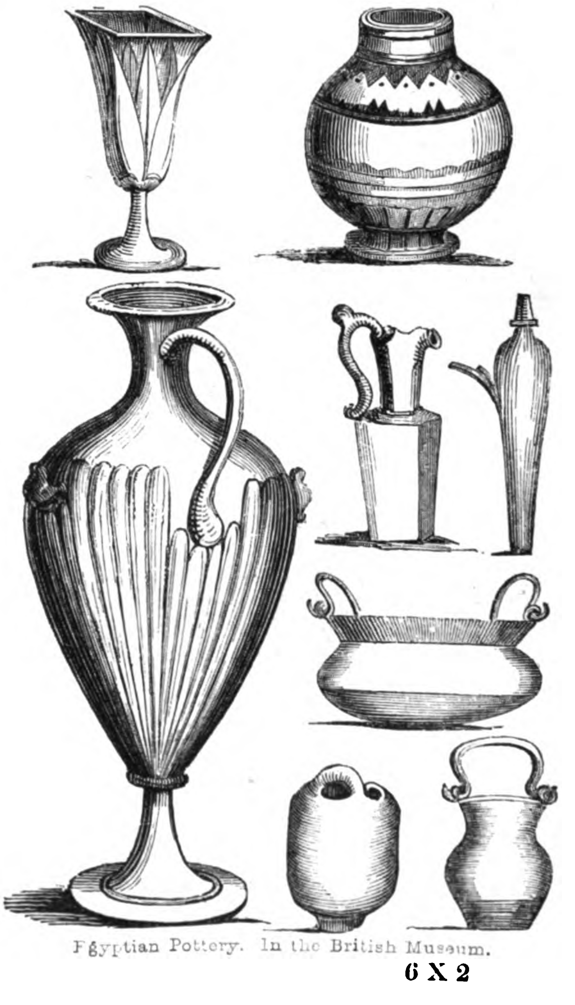
The Prophet Jeremiah (18. 3) says, "Then I went down to the potter's house, and behold he wrought a work on the wheels;" the original word means stones, rather than wheels. Dr. Blayney, in a note on this passage, says, "The appellation will appear very proper, if we consider this machine as consisting of a pair of circular stones, placed one upon another, like millstones, of which the lower was immovable, but the upper one turned upon the foot of a spindle or axis, and had motion communicated to it by the feet of the potter sitting at his work, as may be learned from Ecclesiasticus 38. 29. Upon the top of this upper stone, which was flat, the clay was placed, which the potter, having given the stone the due velocity, formed into shape with his hands."

Captain Basil Hall, in his *Fragments of Voyages*, remarks, "I hardly ever passed a Hindoo's hut, before which a swarthy turbaned inhabitant of the East was whirling round the potter's wheel, without having my thoughts carried back to some of those beautiful narrations of Scripture which fasten themselves so early and so firmly on our minds. I had once the good fortune, as I must ever consider it, to see a workman actually break the pot, which had cost him no small trouble to fashion. He immediately collected the fragments, dabbed the clay together again, and with the industry of an ant, set about the reconstruction of his vessel. As the whole process recalled an illustration I remembered to have seen used somewhere in the Old Testament, I set about turning for the passage, and was delighted to find what I had just witnessed described in Jeremiah, ch. 18."



The Oriental Potter.

Sir John Gardner Wilkinson, in his instructive and valuable work on the *Manners and Customs of the*



Egyptian Pottery. In the British Museum.

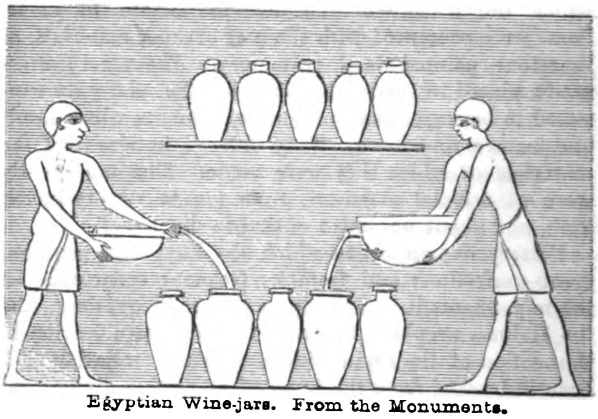
Ancient Egyptians, affords us some particulars of this art, as practised in very early times. "Many of the cups discovered at Thebes present a tasteful arrangement of varied hues, and evince the great skill of the Egyptians in the manufacture of porcelain; and no one can examine similar specimens without feeling convinced of the great experience they possessed in this branch of art. The manner in which the colours are blended and arranged; the minuteness of the lines, frequently tapering off to an almost imperceptible fineness; and the varied directions and tortuous curves traversing the substance, but strictly conforming to the pattern designed by the artist, display no ordinary skill, and show that they were perfect masters of the means employed to produce the effect proposed.

"The Egyptian porcelain should perhaps be denominated glass porcelain, as partaking of the quality of the two, and not being altogether unlike the porcelain glass invented by the celebrated Reaumur, who discovered, during his curious experiments on different qualities of porcelain, the method of converting glass into a substance very similar to chinaware. The ground of Egyptian porcelain is generally of an homogeneous quality and hue, either blue or green, traversed in every direction by lines or devices of other colours, red, white, yellow, black, light or dark blue, and green, or whatever the artist chose to introduce; and these are not always confined to the surface, but frequently penetrate considerably into the ground, sometimes having passed half, at others entirely through the fused substance; in which respect they differ from the porcelain of China, where the flowers or patterns are applied to the surface, and perhaps justify the use of the term glass-porcelain, which I have adopted. In some instances the yellows were put on after the other colours upon the surface of the vase, which was then again subjected to a proper degree of heat; and after this, the handles, the rim, and the base, were added and fixed by a repetition of the same process. It was not without considerable risk that these additions were made, and many vases were broken during the operation, to which Martial alludes in an epigram on the glass cups of the Egyptians.

"That the Egyptians possessed considerable knowledge of chemistry, and the use of metallic oxides, is evident from the nature of the colours applied to their glass and porcelain; and they were even acquainted with the influence of acids upon colour, being able, in the process of dyeing or staining cloth, to bring about certain changes in the hues, by the same process as that adopted in our cotton works."

Some of the Egyptian vases seem as if they had been polished by means of some instrument similar to a lathe, but no representation of machinery has been found on the monuments more complicated than the primitive wheel. When the vessels were formed by the potter they were burned or baked in a kiln. There are in the British Museum several specimens of Egyptian pottery, of extremely elegant form, which would not discredit the manufactory of Wedgwood.

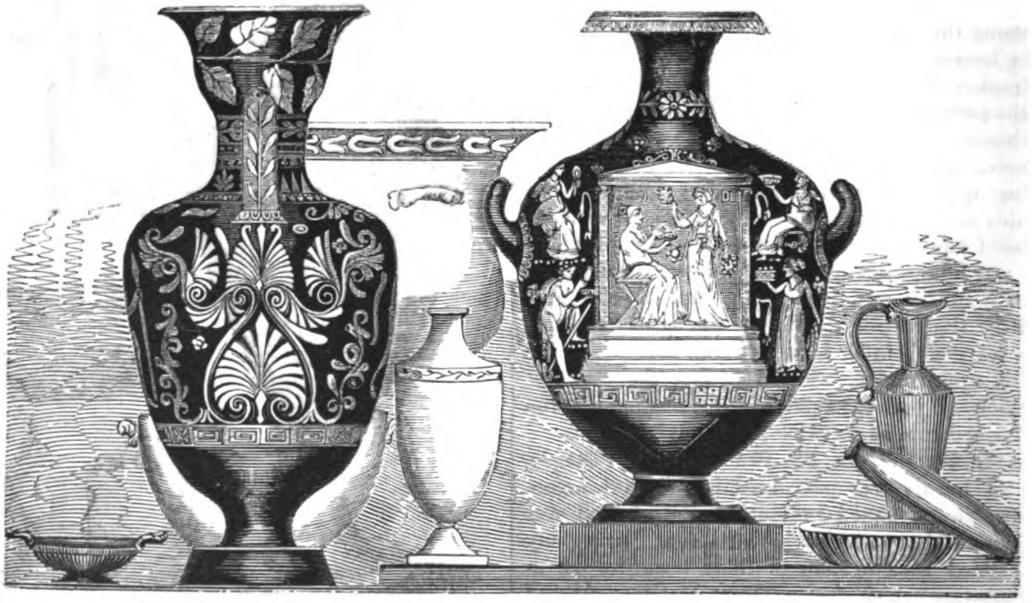
More coarse and ordinary vessels, as jars for wine, are frequently represented on the Egyptian Monuments, as in the following engraving:—



Egyptian Wine-jars. From the Monuments.

From the remains of the pottery of the Greeks and Romans which have been preserved to the present time, it appears that they had made great progress in the art of manufacturing it, as far as regards elegance of form and taste in the ornamental parts of the work. The annexed engraving contains a representation of several ancient Etruscan vases, as they have been called, from Etruria, the portion of the Roman empire in which they were discovered. These vases are all of red clay, and generally covered with ornaments on a black ground.

Vases of this description have also been found in Sicily, and among the ruins of ancient cities in Greece; and as the paintings with which they are adorned relate to the customs or mythology of the latter country, some authors have been inclined to give them the name of Grecian vases, for though some of the most elegant spe-



Etruscan Vases.

cimens were brought from Etruria, they consider them as most probably the work of Grecian artists settled in Italy. The beautiful designs which decorate these specimens of ancient art have rendered great service to the historian by explaining many points in the history and manners of former times. The uses to which these vases, as well as those of metal, were applied were various. They formed part of the ornamental as well as useful furniture at private and public festivals; but they were more frequently employed as prizes to the victors in different games. Some were set apart for religious ceremonies; but the greater part of those discovered are sepulchral, and intended to contain the ashes of the deceased which were collected after the burning of the body.

POTTER'S FIELD. Having already under the word Aceldama given some notices of the Potter's Field mentioned in Matthew 27. 10, we shall here limit ourselves to a few observations made on the spot by Professor Robinson.

"Passing sepulchres and caverns without number, we came to the place shown as the Aceldama, or Field of Blood. The tradition which fixes it upon this spot reaches back to the age of Jerome; and it is mentioned by almost every visitor of the Holy City from that time to the present day. The field, or plot, is not now marked by any boundary to distinguish it from the rest of the hill-side; and the former charnel-house, now a ruin, is all that remains to point out the site. It is a long massive building of stone, erected in front apparently of a natural cave; with a roof arched the whole length, and the walls sunk deep below the ground outside, forming a deep pit, or cellar, within. An opening at each end enabled us to look in; but the bottom was empty and dry, except a few bones much decayed.

"This plot of ground, originally bought 'to bury strangers in,' seems to have been early set apart by the Latins, and even by the Crusaders themselves, for the burial of pilgrims. Sir J. Maundeville, in the fourteenth century, says, that 'in that feld lien manye tombes of Cristene men; for there ben manye pilgrimes graven.' He is also the first to mention the charnel-house, which then belonged to the hospital of St. John. In the beginning of the seventeenth century, Quaresmius describes it as belonging to the Armenians; who sold the right of interment here at a high price. In Maundrell's day dead bodies were still deposited in it; and Korte relates that in his time it was the usual burial-place of pilgrims. Dr. Clarke repeats the same story in the beginning of this century; but at present it has the appearance of having been for a much longer time abandoned. The soil of this spot was long believed to have the power of consuming dead bodies in the space of twenty-four hours. On this account ship-loads of it are said to have been carried away in A.D. 1218, in order to cover over the famous Campo Santo in Pisa."

POUND, מנה *maneh.* The weight styled in our version "pound," was the maneh, which, according to 1Kings 10. 17, compared with 2Chronicles 9. 16, was equal to a hundred shekels. See Maneh; Shekel.

POVERTY, is that state or situation opposed to riches in which we are deprived of the conveniences of life. Indigence is a degree lower, when we want the necessaries, and is opposed to superfluity. Want seems rather to arrive by accident, and is opposed to abundance. Need and necessity relate less to the situation of life than the other three words, but more to the relief we expect, or the remedy we seek; with this difference between the two, that need seems less pressing than necessity.

Poverty has been sanctified by Our blessed Lord in his own person, and in that of his parents; in that of his Apostles, and of the most perfect of his disciples. Solomon besought the Lord to give him neither poverty nor riches, (Prov. 30. 8,) regarding each extreme as a dangerous rock to virtue. Poverty of mind is a state of ignorance, or a mind void of religious principle and enjoyment. (Rev. 3. 17.) Poverty of spirit consists in an inward sense and feeling of our wants and defects, with a dependence on Divine grace and mercy for pardon and acceptance. (Matt. 5. 3.) It is the effect of the operation of the Divine Spirit on the heart. (John 16. 8.) It is attended with submission to the Divine will; contentment in our situation; meekness and forbearance to others, and genuine humility as to ourselves. It is a spirit approved by God, (Isai. 66. 2,) an evidence of true religion, (Luke 18. 13,) and terminates in endless felicity. (Matt. 5. 3.)

POWER, or the ability of performing, is in an essential degree an attribute of Deity; God is emphatically styled All-powerful. Power signifies sometimes a right, privilege, or dignity, (John 1. 12;) sometimes absolute authority, (Matt. 28. 18;) sometimes the exertion or act of power, as of the Holy Spirit, (Ephes. 1. 19,) of angels or of human governments, magistrates, &c., (Rom. 13. 1,) and perhaps it generally includes the idea of dignity and superiority. So the body "is sown in weakness, but it is raised in power." (1Cor. 15. 43.)

PRAISE, is an acknowledgment made of the excellency or perfection of any person or action, with a commendation of the same.

The praise of God is the acknowledging his perfection, works, and benefits. Praise and thanksgiving are generally considered as synonymous, yet some distinguish them thus: praise properly terminates in God on account of his natural excellencies and perfections, and is that act of devotion by which we confess and admire his several attributes; but thanksgiving is a more contracted duty, and imports only a grateful sense and acknowledgment of past mercies. We praise God for all his glorious acts of every kind, that regard either us or other men; for his very vengeance, and those judgments which He sometimes sends abroad in the earth; but we thank Him, properly speaking, for the instances of his goodness alone, and for such only of these as we ourselves are some way concerned in.

PRAYER, has been defined to be the offering up of our desires unto God for things agreeable to his will, in the name or through the mediation of Our blessed Lord, Jesus Christ, by the help of the Holy Spirit, with a confession of our sins and a thankful acknowledgment of his mercies.

Prayer is in itself a becoming acknowledgment of the all-sufficiency of God, and of our dependence upon Him. It is his appointed medium for the obtaining of both temporal and spiritual blessings. He could bless his creatures in another way; but He will be inquired of, to do for them those things of which they stand in need. (Ezek. 36. 37.) A sense of want excites desire, and desire is the very essence of prayer. "One thing have I desired of the Lord," says David: "that will I seek after." Prayer without desire is like an altar without a sacrifice, or without the fire from heaven to consume it. When all our wants are supplied, prayer will be converted into praise; till then, Christians must live by prayer. God alone is able to supply their wants. The revelation which He has given of his goodness lays a foundation for our asking with confidence the blessings we need, and his ability encourages us to hope for their bestowment: "O thou that hearest prayer, unto thee shall all flesh come." (Psalm 65. 2.) Prayer is a spiritual exercise, and can only be performed acceptably by the assistance of the Holy Spirit, (Rom. 8. 26:) "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight." The Holy Spirit is the great agent in the world of grace, and without his special influence there is no acceptable prayer. Hence he is called the Spirit of Grace and of Supplication; for he it is that enables us to draw nigh unto God, filling our mouth with arguments, and teaching us to order our cause before him. (Zech. 12. 10.)

All acceptable prayer must be offered in faith, or a believing frame of mind: "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for let not the wavering man think that he shall receive anything of the Lord." (James 1. 5-7.) "He that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11. 6.) It must be offered in the name of Christ, believing in Him as revealed in the word of God, placing in Him all our hope of acceptance, and exercising unfeigned confidence in his atoning sacrifice and prevalent intercession.

Prayer is to be offered for things "agreeable to the will of God." So the Apostle says, "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us, and if we know that he hear us, whatsoever we ask, we know that we have the petitions we desired of him." (1John 5. 14,15.) Our prayers must therefore be regulated by the revealed will of God, and come within the compass of the promises. These are to be the matter and ground of our supplications. What God has not particularly promised, He may nevertheless possibly bestow; but what He has promised He will assuredly perform. Of the good things promised to Israel of old, not one failed, but all came to pass; and in due time the same shall be said of all the rest.

Prayer must be accompanied with confession of our sins and thankful acknowledgment of God's mercies. There are two necessary ingredients in acceptable prayer. "I prayed," says the Prophet Daniel, "and made confession." Sin is a burden of which confession unloads the soul. "Father," said the returning prodigal, "I have sinned against heaven and in thy sight." Thanksgiving is also as necessary as confession; by the one we take shame to ourselves; by the other we give glory to God. By the one we abase the creature; by the other we exalt the Creator. In petitioning for favours from God, we act like dependent creatures; in confession, like sinners; and in thanksgiving, like angels.

Among the Jews, prayers were either public or private, or stated, that is, performed at a particular time. The stated hours were at the time of offering the morning and evening sacrifice, or at the third and ninth hours, (Acts 2. 15, and 3. 1;) although it was the custom of the more devout Jews, as David, (Psalm 55. 17,) and Daniel, (6. 10,) to pray three times a day, and Peter went upon the house-top to pray about the sixth hour. (Acts 10. 9.) Previous to offering up their supplications they washed their hands, to signify that they had put away sin, and purposed to live a holy life. As the Jewish prayers were long, and the canonical or stated hours obliged them to repeat these prayers wherever they happened to be, the vainglorious Pharisees contrived to be overtaken in the streets at such seasons, in order that they might be observed by the people and be applauded for their piety. Against this formal spirit Our Lord cautions his disciples, in Matthew 6. 5.

When at a distance from the Temple the more devout Jews turned themselves towards it when they prayed. We have an instance of this in the conduct of Daniel. (Dan. 6. 10.)

Public prayers were offered at first in the tabernacle, and afterwards in the temple and synagogues, by the minister appointed for that purpose, the people answering (in the synagogues) only at the conclusion, with a loud Amen. (Nehem. 8. 6.) Private prayers were offered by individuals, in a low tone of voice, with the head covered, either standing or kneeling, sometimes bowing the head towards the earth, and at others with the whole body prostrate on the ground. Sometimes they smote upon the breast, in token of their deep humiliation and penitence, or spread forth their hands, or lifted them up to heaven. Of these various postures in prayer, many instances occur in the sacred writers. Thus Hannah, in her affliction, spoke in her heart; her lips only moved, but her voice was not heard; (1Sam. 1. 13;) and the proud Pharisee stood and prayed with [within] himself. (Luke 18. 11.) David says, "I stretch forth my hands unto thee;" (Psalm 143. 6;) and Solomon kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven. (2Chron. 6. 13.) Ezra fell upon his knees, and spread out his hands to the Lord his God; (Ezra 10. 5;) Our Saviour, in the garden of Gethsemane, fell on his face [prostrated himself to the ground]; (Matt. 26. 39;) and Stephen the protomartyr kneeled down and prayed for his murderers. (Acts 7. 60.) Moses, when interceding for the ungrateful Israelites, bowed his head to the earth and worshipped; (Exod. 34. 8, comp. Exod. 9. 29;) the humble and contrite publican, standing afar off, smote on his breast, and supplicated Divine mercy. (Luke 18. 13.)

The Prophet Isaiah, when reproving the hypocritical Jews, denounces that Jehovah would hide his eyes from them when they spread forth their hands; (Isai. 1. 15;) and the lifting up of the hands to heaven, in prayer, is expressly noted by the Psalmist, (141. 2,) and by the Prophet Jeremiah. (Lament. 3. 41.) This practice of standing with the hands spread out towards heaven, was adopted by the primitive Christians; they stood up, says Tertullian, and directed their eyes towards heaven with expanded hands. A similar testimony is rendered by Clement of Alexandria:—"We lift up our head and elevate our hands towards heaven." So also St. Paul, when exhorting Christians to pray for all classes of persons, describes the gesture then used in prayer: "Wherefore lift up holy hands without wrath or doubting." (1Tim. 2. 8.)

Forms of prayer were in constant and ordinary use among the Jews, as we see from the Scriptures, from the earliest period of their existence as a nation. The first instance of solemn worship recorded in the Scriptures, is a hymn of praise composed by Moses, on occasion of the deliverance of the Israelites from the Egyptians, which was sung by all the congregation alternately; by Moses and the men first, and afterwards by Miriam and the women, (Exod. 15. 1,20,21,) which could not have been done unless it had been a precomposed set form. In the expiation of an uncertain murder, the elders of the city which lay nearest to the party that was slain, were expressly commanded to join in the form of prayer appointed by God himself, in Deuteronomy 21. 7,8. In Numbers 6. 23-26; 10. 35,36; Deuteronomy 26.

3,5-11, and 13-15, there are several other divinely-appointed forms of prayer, prescribed by Moses. On the establishment of the monarchy, David appointed the Levites to stand every morning to thank and praise the Lord, and likewise at even, (1Chron. 23. 30,) which rule was afterwards observed in the temple erected by Solomon, and restored at the building of the second temple after the captivity; (Nehem. 12. 24;) and the whole Book of Psalms is in fact a collection of forms of prayer and praise, for the use of the whole congregation, as is evident from the title of several of those divinely-inspired compositions, as well as from other passages of Scripture.

What were the stated prayers in the time of Our Saviour, it is now impossible exactly to ascertain; it is, however, probable that many of the eighteen prayers which are said to have been collected by Rabbi Gamaliel the elder, the master of St. Paul, were then in use; and as all persons were not able to commit them to memory, it is also probable that a summary of them was drawn up. But we know that it was the practice of the more eminent doctors of the Jews to compose forms of short prayer, which they delivered to their scholars. Thus John the Baptist gave his disciples such a form; and Our Lord, at the request of his disciples, gave them that most perfect model emphatically termed the Lord's Prayer, which Drusius and other eminent critics supposed was collected out of the Jewish euchologies; but this hypothesis has been refuted by Professor Tholuck, in his *Exposition of Christ's Sermon on the Mount.*

The modern Jews, according to the statement of one of their number, (Hyams, *Ceremonies of the Modern Jews,*) have liturgies, in which are all the prescribed forms of their synagogue worship; and those who have not time to go to the synagogue must say numerous prayers at home, three times every day, that is, in the morning, in the afternoon, and at night; prayers, however, abounding in "vain repetitions," and only obtaining notice here from their probably being in many respects the same as those employed in the time of Our Lord.

"The most solemn parts of these prayers are those which are called *Kiriath Shema*, and *Shemonah Efreh.* The one consists in reading the three following portions of Scripture: the first, from the beginning of the fourth verse of the sixth chapter of Deuteronomy to the end of the ninth verse; the second, from the begining of the thirteenth verse of the eleventh chapter of Deuteronomy to the end of the twenty-first verse; and the third, from the beginning of the thirty-seventh verse of the fifteenth chapter of Numbers to the end of the chapter. As the first of these portions in the Hebrew Bible begins with the word Shema, 'hear,' all the three portions put together are called the Shema, and the reading of them Kiriath Shema, that is, the reading of the Shema. The reading of the Shema twice a day, that is, morning and night, is what they are expressly bound to do, because of the words of the Law in Deuteronomy 6. 7, and 11. 19: 'And thou shalt talk of them, when thou liest down and when thou risest up.' The reading or repeating of this Shema is considered of great moment for the preservation of true religion among them, for herein do they twice a day make confession of the unity of God and of the duties which they owe to Him.

"The other is called *Shemonah Efreh*, or the eighteen prayers. These it is said were composed and instituted by Ezra and the men of the great synagogue. But in the days of Rabbi Gamaliel, (who lived a little before the destruction of the second temple,) heretics and apostates having increased and become very troublesome, the Rabbi and his Sanhedrin unanimously agreed to compose another prayer, which should contain a request to the Almighty to annihilate the heretics, and placed it among the eighteen prayers above-mentioned; so that there are now nineteen. These prayers are enjoined to be said by all that are of age, of what sex or condition soever, either in public at the synagogue, or in private at their own dwellings, three times every day, that is, in the morning, in the afternoon, and at night. The reading of the Shema, and also the repeating of the nineteen prayers, they are expressly bound to do, as their morning devotions; the former being expressly commanded in the Law, and the latter are in such esteem, that they allow the name of prayer to be only proper to the saying of them. They regard them by way of eminence as superior to any of the rest; inasmuch as they contain the very essence of prayer. The three first are praises to the Almighty; the three last are thanksgivings; and the thirteen intermediate ones, contain requests of every principal thing essential to the welfare of mankind, either individually or collectively; and therefore they are offered up in the most solemn manner in all their synagogues. The congregation first say them in a low voice, after which the reader of the synagogue repeats them aloud, the congregation all the while paying the utmost attention. As soon as the reader in one of the prayers makes mention of the name of the Lord, they instantly say, 'Blessed is He, and blessed is his name!' and when he has concluded the prayer, they say 'Amen;' and so on, till he has concluded the whole of the nineteen prayers. In addition to these prayers and the reading of the Shema, there are several other prayers in the morning service, some going before, others interspersed between them, and others following after; but the above-named are the principal part used by them.

"The proper time of the morning prayer is from the sun rising till the third hour of the day. When they say their prayers in the morning they make use of the garments with the fringes and also the phylacteries." See Fringes; Phylacteries.

"The afternoon prayers were instituted for evening sacrifice, and as that was to be continually offered at half-past three, it was therefore instituted that the time of the afternoon prayers should begin at that hour, which is called Minchah Kytone, or Little Minchah. But as it sometimes happened that the fourteenth day of the month Nisan fell on the Friday, in that case, the daily evening sacrifice was slain at half-past twelve; and of course it was allowed, that the afternoon prayers might be said after that time; and this is called Minchah Gedoulah, or the Great Minchah; the time of which is from half-past twelve till half-past three. The time of the Little Minchah is from half-past three till after the sun is gone down. It is a prevalent opinion among the Jewish commentators, that this is the proper time for the afternoon prayers; for they say it was not only instituted in lieu of the evening sacrifice, but also of the incense, which was to be offered at even, after the daily sacrifice; alluding to that passage of the Psalmist: 'Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice.' (Psalm 141. 2.)

"The form of the afternoon prayers is this:—They begin at the last verse of the 144th Psalm, saying before it this short ejaculation: 'Happy are they that dwell in thy house continually praising thee. Selah. Happy is that people whose case is such; yea, happy is that people whose God is the Lord!' They then say the whole of the 145th Psalm, and then the nineteen prayers as before-mentioned, the reader repeating them aloud, after the congregation have said them, the same as at morning prayers.

"Their prayers at night consist of the following:—First, the reading of the Shema, as already mentioned, and repeating the nineteen prayers, as also two blessings or praises before the Shema, and two after it. The time for repeating the Shema is from the period the stars appear till twelve o'clock.

"Beside these, there are three forms of prayers for the common days of the year, but on the sabbaths, new moons, and other festivals, there are four; the fourth is called the Musoph, or the addition, because it was instituted in lieu of the additional sacrifice of those festivals, all of which are particularly specified in Numbers 29. 1, which additional sacrifices were offered immediately after the morning sacrifice; and for that reason the prayer of Musoph is said directly after the morning prayer.

"Besides the above-mentioned stated times of prayer, immediately preceding going to bed, each Jew ought to say the following: 'Blessed art thou, O Lord, Our God, king of the Universe! who makest sleep to fall on mine eyes, and slumbering on my eyelids; let it be thy will, O Lord, my God, and the God of my fathers, to lay me down in peace, and to make me rise again in peace; and let me not be affrighted by my thoughts, bad dreams, or evil imaginations; and let my bed stand in peace before thee; and awaken mine eyes, lest I sleep to death. Blessed art thou, O Lord! who doth enlighten the universe with his glory.'

"They then say the first portion of the Shema, and the last verse of the 90th Psalm, and the whole of the 91st. They then say from the beginning of the second verse of the 3rd Psalm to the end of the same; after which they say as follows: 'O Lord our God! make us lie down in peace; and make us so rise, O our King, to life, and spread over us the tabernacle of thy peace. Inspire us with good counsel from before thee, and save us for thy name's sake. Do thou protect us and remove from us foes, pestilence, sword, hunger, and troubles; and remove Satan from before and behind us, and in the shadow of thy wings shalt thou hide us; for God our keeper and preserver art thou; for an Almighty, favourable, and compassionate King art thou; and preserve us in our going forth, and in our coming in, with life and peace henceforward. Blessed is the Lord by day, and blessed is the Lord by night. Blessed is the Lord when we lie down, and blessed is the Lord at our rising up; for in thy hands are the souls of all the living, and the spirit of all human creatures. Into thy hands do I commit my spirit; thou hast redeemed me, O Almighty true God! our God, who art in heaven; confirm thy kingdom perpetually, and reign over us for ever. Let our eyes behold and our hearts rejoice. Let our souls be glad in thy true salvation, when it will be said unto Zion, Your God reigneth, the Lord doth reign, the Lord hath reigned, and the Lord will reign for evermore! For the kingdom is thine; and for ever to all eternity thou wilt reign in glory, for there is not unto us any king but thee.

"'The angel which redeemed me from all evil, bless the children, and let my name be named on them, and the name of my fathers, Abraham, and Isaac, and let them grow into a multitude in the midst of the earth. And he said, If thou wilt diligently hearken unto the voice of the Lord, thy God, and wilt do that which is right in his sight, and wilt give ear unto his commandments, and keep all his statutes, I will put none of those diseases upon thee which I brought upon the Egyptians, for I am the Lord that healeth thee.

"'And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee. Verily this is a brand plucked out of the fire. Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel, they all grasp the sword, being expert in war; every man hath his sword upon his thigh because of fear in the night.'

"After this, they repeat the four following ejaculations three times:—'The Lord bless thee and guard thee! the Lord make his face to shine upon thee, and be gracious unto thee! the Lord lift up the light of his countenance upon thee, and give thee peace!

"'Behold he that guardeth Israel doth neither slumber nor sleep!

"'For thy salvation have I waited, O Lord! I have waited, O Lord, for thy salvation. O Lord, for thy salvation have I waited.

"'In the name of the Lord God of Israel, on my right hand Michael, and on my left Gabriel; before me Oureal, and behind me Raphael, and at my head is the glory of the Almighty.'

"Afterwards they say a psalm. They then repeat three times, 'Tremble and sin not; examine your own hearts upon your bed, and lie still. Selah.' They then say the following, which ends the prayer before going to bed: 'The Lord of the world, who reigned before any creature was created, at the time when all by his will was made, and after everything ends, alone he will reign tremendous; he hath been, he is, and will be with glory. He is the only one, and there is no second to compare or be associated with him. He is without any beginning and without end, and to him is the power and sovereignty. He is my God and my living Redeemer, and the strong rock of my support in the time of trouble. He is my shelter, my refuge, the portion of my cup in the day I call. Into his hands do I commit my spirit, when I sleep, and when I awake, and with my spirit and my body. The Lord is with me, and I will not fear.'

"In addition to these prayers, which have their stated times of being repeated, the Jews have others to be said on various occasions; for it is a maxim among them that it is not fit that man should receive any benefit or use from anything without giving due thanks to the Almighty, who created that thing for his use and benefit; and therefore, if they but drink a draught of water, they are obliged to say a grace before it."

Various particulars respecting forms of prayer will be found under the article LITURGY.

PREACHER, PREACHING. The word קֹהלת *koheleth*, (Eccles. 1. 1;) in the Septuagint, *εκκλησιαστης;* in the Vulgate *Ecclesiastes*, signifies a preacher, or a speaker before an assembly, or one who discourses publicly on religious subjects.

This practice, so laudable, and so naturally suggesting itself to a mind duly sensible of the relation between the creature and the Creator, is, as might be supposed, of the very remotest origin. From the sacred records we learn that when men began to associate for the purpose of worshipping the Deity, Enoch prophesied or preached. (Jude 14,15.) We have a very short account of this prophet and his doctrine; enough, however, to convince us that he taught the principal truths of natural and revealed religion. Conviction of sin was in his doctrine, and communion with God was exemplified in his conduct. (Gen. 5. 24; Heb. 11. 5,6.) From the days of Enoch to the time of Moses, each patriarch worshipped God with his family; probably several assembled at new moons, and alternately instructed the whole company. Noah, it is said, was a preacher of righteousness. (2Pet. 2. 5.) Abraham commanded his household after him to keep the way of the Lord, and to do justice and judgment, (Gen. 18. 19;) and Jacob, when his house lapsed into idolatry, remonstrated against it, and exhorted them, and all that were with him, to put away strange gods, and to go up with him to Bethel.

Moses was a most eminent prophet and preacher, raised up by God; and by whom it is said came the Law. (John 1. 17.) How he and Aaron preached we may see by several parts of his writings. His first discourse was heard with profound reverence and attention; his last was both uttered and received with great solemnity. (Exod. 4. 31; Deut. 33.)

"Public preaching does not appear, under the Mosaic economy, to have been attached to the priesthood; priests were not officially preachers; and we have numerous instances of discourses delivered in religious assemblies, by men of other tribes besides that of Levi. (Psalm 68. 11.) Thus Joshua was an Ephraimite; but being full of the spirit of wisdom, he gathered the tribes to Shechem, and held a discourse to the people of God. (Deut. 34. 9.) Solomon was a prince of the house of Judah, Amos a herdsman of Tekoa; yet both were preachers, and one, at least, was a prophet. (1Kings ch. 2; Amos 7. 14,15.) When the notions of pagans, the vices of their practice, and the idolatry of their pretended worship, were in some unhappy periods incorporated into the Jewish religion, by the princes of their nation, the prophets and all the seers protested against this apostasy, and they were persecuted for so doing. Shemaiah preached to Rehoboam, the princes, and all the people at Jerusalem, (2Chron. 12. 5;) Azariah and Hanani preached to Asa and his army, (2Chron. 15. 1, &c.; 16. 7;) Micaiah, to Ahab. Some of them opened schools, or houses of instruction, and there to their disciples they taught the pure religion of Moses. At Naioth, in the suburbs of Ramah, there was one where Samuel dwelt; there was another at Jericho, and a third at Bethel, to which Elijah and Elisha often resorted. Thither the people went on Sabbath days, and at new moons, and received public lessons of piety and morality. (1Sam. 19. 8; 2Kings 2. 3,5; 4. 2,3.) Through all this period there was sometimes no open vision, and the word of the Lord was precious; the people heard it only now and then. At other times they were left without a teaching priest, and without the Law. And at other seasons again, itinerants, both princes, priests, and Levites, were sent through all the country to carry the Book of the Law, and to teach in the cities. Preaching therefore flourished when pure religion grew; and when the last decayed, the first was suppressed. Moses had not appropriated preaching to any order of men; persons, places, times, and modes were all left open and discretional. Many of the discourses were preached in camps and courts, in streets, schools, cities, and villages, sometimes with great composure and coolness, at others with vehement action and rapturous energy; sometimes in a plain, blunt style, at other times in all the magnificent pomp of Eastern allegory. On some occasions, the preachers appeared in public with visible signs, with implements of war, yokes of slavery, or something adapted to their subject. They gave lectures on these, held them up to view, girded them on, brake them in pieces, rent their garments, rolled in the dust, and endeavoured by all the methods they could devise, agreeably to the customs of their country, to impress the minds of their auditors with the nature and importance of their doctrines. These men were highly esteemed by the pious part of the nation; and princes thought proper to keep seers and others, who were scribes, who read and expounded the Law. (2Chron. 34. 29,30; 35. 15.) Hence false prophets, bad men who found it worth while to affect to be good, crowded the courts of princes. Jezebel, an idolatress, had four hundred prophets of Baal; and Ahab, a pretended worshipper of Jehovah, had as many pretended prophets. (2Chron. 18. 5.)

"When the Jews were carried captive into Babylon, the prophets who were with them inculcated the principles of religion, and endeavoured to impress their minds with an aversion to idolatry; and to the success of their preaching we may attribute the reconversion of the Jews to the belief and worship of one God; a conversion that remains to this day. The Jews have since fallen into fearful crimes, but they have never since this period lapsed into idolatry. There were not wanting, however, multitudes of false prophets among them, whose characters are strikingly delineated by the true prophets, as may be seen in the thirteenth chapter of Ezekiel, the fifty-sixth of Isaiah, and the twenty-third of Jeremiah.

"When the seventy years of the Captivity were expired, the good prophets and preachers, Zerubbabel, Jeshua, Haggai, and others, having confidence in the word of God, and aspiring after their natural, civil, and religious rights, endeavoured by all means to extricate themselves and their countrymen from that mortifying state into which the crimes of their ancestors had brought them. They wept, fasted, prayed, preached, and prophesied, and at length prevailed. The chief instruments were Nehemiah and Ezra. The first was governor, and reformed their civil state; the last was a scribe of the Law, and addressed himself to ecclesiastical matters, in which he rendered the noblest service to his country and to all posterity. He collected and collated manuscripts of the sacred writings, and arranged and published the holy canon in its present form. To this he added a second work as necessary to the former; he revived and new-modelled public preaching, and exemplified his plans in his own person. The Jews had almost lost in the seventy years' Captivity their original language; that was now become dead; and they spoke a jargon made up of their own language and that of the Chaldæans and other nations with whom they had been confounded. Formerly preachers had only explained subjects; now they were obliged to explain words; words in the sacred code, which were become obsolete, equivocal, or dead. Houses were now opened, not for ceremonial worship, as sacrificing, for this was confined to the Temple; but for moral obedience, praying, preaching, reading the Law, Divine worship, and social duties. These houses were called synagogues; the people repaired thither morning and evening for prayer; and on Sabbaths and festivals the Law was read and expounded to them. We have a short but beautiful description of Ezra's first preaching. (Nehem. 8.) Upwards of fifty thousand people assembled in a street, or large square, near the Water-gate. It was early in the morning of a Sabbath day, a pulpit of wood, in the fashion of a small tower, was placed there on purpose for the preacher; and this turret was supported by a scaffold, or temporary gallery, where, in a wing on the right hand of the pulpit, sat six of the principal preachers; and in another on the left, seven; thirteen other principal teachers, and many Levites, were present also on scaffolds erected for the purpose, alternately to officiate. When Ezra ascended the pulpit, he produced and opened the Book of the Law, and the whole congregation instantly rose up from their seats and stood. Then he offered up prayer and praises to God, the people bowing their heads, and worshipping the Lord with their faces to the ground; and at the close of the prayer, with uplifted hands, they solemnly pronounced 'Amen, Amen.' Then, all standing, Ezra, assisted at times by the Levites, read the Law distinctly, gave the sense, and caused them to understand the reading. The sermons delivered so affected the hearers, that they wept excessively, and about noon the sorrow became so exuberant and immeasurable, that it was thought necessary by the governor, the preacher, and the Levites, to restrain it. 'Go your way,' said they, 'eat the fat, drink the sweet, send portions unto them for whom nothing is prepared.' The wise and benevolent sentiments of these holy men were imbibed by the whole congregation, and fifty thousand troubled hearts were calmed in a moment.

"Hence they returned, to eat, to drink, to send portions, and to make mirth, because they had understood the words that were declared unto them. From this period to that of the appearance of Jesus Christ, public preaching was universal; synagogues were multiplied, vast numbers attended, and elders and rulers were appointed for the purpose of order and instruction.

"The most celebrated preacher that arose before the appearance of Jesus Christ was John the Baptist. He was commissioned from heaven to be the harbinger of the Messiah. He took Elijah for his model; and as the times were very much like those in which that prophet lived, he chose a doctrine and a method very much resembling those of that distinguished prophet. His subjects were few, plain, and important. His style was vehement, his images bold, his deportment solemn, his actions eager, and his morals strict; but this bright morning-star gave way to the illustrious sun of righteousness, who now arose on a benighted world. Jesus Christ was certainly the prince of preachers. Who can but admire the simplicity and majesty of his style, the beauty of his images, the alternate softness and severity of his address, the choice of his subjects, the gracefulness of his deportment, and the indefatigableness of his zeal? Let the reader charm and solace himself in the study and contemplation of the character, excellency, and dignity of this best of preachers, as he will find them delineated by the Evangelists.

"The Apostles copied their Divine Master. They formed multitudes of religious societies, and were abundantly successful in their labours. They confined their attention to religion, and left the schools to dispute, and politicians to intrigue. The doctrines they preached they supported entirely by evidence; and neither had nor required such assistance as human laws or worldly policy, the eloquence of the schools, or the terror of arms, could afford them.

"The next five centuries produced many pious and excellent preachers both in the Latin and Greek churches, though the doctrine continued to degenerate. The Greek pulpit was adorned with some eloquent orators. Basil, bishop of Cæsarea, John Chrysostom, preacher at Antioch, and afterwards patriarch (as he was called) of Constantinople, and Gregory Nazianzen, who all flourished in the fourth century. Jerome and Augustine were eminent in the Latin church. For some time preaching was common to bishops, elders, deacons, and private brethren, in the primitive Church; in process of time it was restrained to the bishop, and to such as he should appoint. When a bishop or preacher travelled, he claimed no authority to exercise the duties of his function, unless invited by the churches where he attended public worship. The first preachers differed much in pulpit action; the greater part used very moderate and sober gesture. They delivered their sermons extempore, while there were notaries who took down what they said. Sermons in those days were all in the vulgar tongue. The Greeks preached in Greek, the Latins in Latin. They did not preach by the clock (so to speak), but were short or long as they saw occasion, though an hour was about the usual time. Sermons were generally both preached and heard standing; but sometimes both speaker and auditors sat, especially the aged and infirm. The Fathers were fond of allegory, for Origen had set them the example. Before preaching the preacher usually went into a vestry to pray, and afterwards to speak to such as came to salute him. He prayed with his eyes shut, in the pulpit. The first words the preacher uttered to the people, when he ascended the pulpit, were, 'Peace be with you,' or, 'The love of Our Lord Jesus Christ, the grace of God, and the fellowship of the Holy Ghost, be with you all;' to which the assembly first added, 'Amen,' and in aftertimes, they answered, 'And with thy spirit.' Degenerate, however, as those days were in comparison with those of the Apostles, yet they were golden ages in comparison with the times that followed, when metaphysical reasonings, mystical divinity, Aristotelian categories, and the reading the lives of saints, were substituted in the place of sermons. The pulpit at length became a stage, where ludicrous priests obtained the laugh of the vulgar by the lowest kind of wit, especially at the festivals of Christmas and Easter.

"The Reformation, the offspring of preaching, restored it to its more than pristine vigour, accompanied by the desire of the common people to read the Scriptures and to hear them expounded." Claude's *Essay*, edited by Robinson.

PREDESTINATION. The word Predestination is of Latin original, and signifies to deliberate beforehand with oneself how one shall act, and, in consequence of such deliberation, to form a settled plan, or predetermine where, when, how, and by whom anything shall be done, and to what end it shall be done. So the Greek word *προοριζω*, which exactly answers to the English word Predestinate, and is rendered by it, (Acts 4. 28; Rom. 8. 29,30; 1Cor. 2. 7; Ephes. 1. 5,11,) signifies to resolve what shall be done, and before the thing resolved on is actually effected, to appoint it to some certain use, and direct it to some determinate end.

The term Predestination is used in Church history especially to denote the doctrine of the election and reprobation of certain individuals of the human race; a doctrine which has given rise to much controversy, but is clearly and satisfactorily stated in the Seventeenth Article of our Church, which reads thus:

"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

"As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So for curious and carnal persons, lacking the

Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

"Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture. And in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God."

The Scriptures abound with passages which at once prove the doctrine thus stated, particularly Matthew 25. 34; Romans 8. 29,30; Ephesians 1. 3,6,11; 2Timothy 1. 9; 2Thessalonians 2. 13; 1Peter 1. 1,2; John 6. 37; 17. 2-24; Revelation 13. 8.

The moral uses of this doctrine of predestination, rightly understood, are, that it hides pride from man; excludes the idea of chance; exalts the grace of God; renders salvation certain; and affords believers great consolation: it has also been by some sectarists fearfully perverted, but the nature and limits of this work do not admit of controversial matter, and we must therefore refer our readers to other sources for a discussion of the question.

PREPARE, TO, usually signifies to make ready, as Joshua 1. 11; also to fit and qualify, (Rom. 9. 23;) to appoint, (Matt. 20. 23;) to direct, establish. (1Chron. 29. 18.) God prepares mercy and truth for men when He graciously fulfils his promise and blesses them. (Psalm 61. 7.) To prepare the heart, is to mortify its various lusts, and put it into a frame of holy submission to, and constant longing for God. (1Sam. 7. 3; 1Chron. 29. 18.) The preparation of the heart and the answer of the tongue are both from the Lord. The arranging and fixing of the thoughts and inclinations of the heart about civil, and much more about spiritual things, and the giving ability to speak readily, distinctly, and to edification, are from the Lord, as his free gift and effectual work. (Prov. 16. 1.)

PRESBYTER. See Bishop; Deacon; Elder.

PRESBYTERY. The term πρεσβυτεριον, signifying an assembly of aged men, or council of elders, is used of the Jewish senate or sanhedrin, (Luke 22. 66; Acts 22. 5;) and likewise of the collective body of the elders, presbyters, or priests of the Christian church. (1Tim. 4. 14.)

PRESENT, מנחה *minchah*, (Gen. 22. 13,) a gift rendered to testify regard or subjection, or to procure or confirm friendship. From the earliest times it has been the universal custom in the East to send presents to superiors. No one waits upon an Eastern prince, or any person of distinction, without a present. Modern travellers frequently refer to this custom of waiting upon great men with presents, unaccompanied with which, should a stranger presume to enter their houses, it would be deemed a gross breach of politeness and respect.

It is the custom of the East, when one invites a superior, to make him a present after the repast, as an acknowledgment of his trouble. Frequently it is done before it, as it is no augmentation of honour to go to the house of an inferior. They make no presents to equals, or those who are below themselves.

Roberts says, "Not to receive a present, is at once to show that the thing desired will not be granted. Hence nothing can be more repulsive, nothing more distressing, than to return the gifts to the giver. Jacob evidently laboured under this impression, and therefore pressed his brother to receive the gifts, if he had found favour in his sight. (Gen. 33. 10.)

"'And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? Let me find grace in the sight of my lord.' As Esau had received valuable gifts from his brother, he wished to make some present in return; and having received cattle, it would not have looked well to have given the same kind of gift that he had received. He therefore offered some of his people (who were no doubt born in his house) as a kind of recompense for what he had received, and as a proof of his attachment."

Presents of dresses are alluded to very frequently in the historical books of Scripture, and in the earliest times; when Joseph gave to each of his brethren a change of raiment, and to Benjamin five changes of raiment, it is mentioned without particular notice, and as a customary incident. (Gen. 45. 22,23.) Naaman gave to Gehazi, from among the presents intended for Elisha, who declined accepting any, two changes of raiment, and we find Solomon received raiment as presents. (2Chron. 9. 24.) This custom also is still maintained in the East.

"The custom of making presents," says Maillet, "is principally observed in the frequent visits which they make one another through the course of the year, which are always preceded by presents of fowls, sheep, rice, coffee, and other provisions of different kinds. These visits, which relations and friends make regularly to each other, were in use among the ancient Egyptians; and though they are often made without going out of the same city, yet they never fail of lasting three or four days, and sometimes eight. They carry all their family with them, if they have any; and the custom is, as I have just observed, to send presents beforehand, proportionable to their rank, and the number of their attendants." In other cases, the presents made by Asiatic kings to eminent personages, are large sums of money or vestments; and sums of money are also presented to ambassadors and other strangers of consideration, who have brought them presents from other powers. D'Arvieux tells us, that when he waited on an Arab emir, his mother and sister, to gratify whose curiosity that visit was made, sent him, early in the morning after his arrival in their camp, a present of pastry, honey, and fresh butter, with a basin of sweetmeats of Damascus. Sir John Chardin tells us, in his *Travels*, of an officer whose business it was to register the presents that were made to his master or mistress; and Egmont and Heyman, speaking of the presents made at the Ottoman court on account of the circumcision of the Grand Seignor's children, tell us that all these donations, with the time when, and on what occasion given, were carefully registered in a book kept for that purpose. This was formerly the custom in England, France, and other European countries, upon particular festivals, as the sovereign's birth-day, or New Year's Day; copious lists of offerings to kings and queens, and gifts by them in return, being found in the numerous Privy Purse Accounts, Issue Rolls, &c., preserved among the public records.

PRESIDENT. The word סרך *sarich*, (Dan. 6. 2,3,) rendered "president," signifies an overseer, a superintendent. In the above passages it refers to the three ministers who were placed over the one hundred and twenty governors of the provinces of the Persian empire.

PRESS. See Wine-Press.

PRETORIUM, *πραιτωριον*. (Mark 15. 16.) This was the house or palace of the governor of a Roman province, whether a prætor or other officer. In the New Testament it signifies the palace of Herod, at Jerusalem, built by him with great magnificence at the north part of the upper city, west of the Temple, which it overlooked, and to which there was also access from the palace over the open place called the Xystus, and by a bridge across the Tyropœon, or Cheesemongers' Valley. In this palace the Roman procurators, whose head-quarters were properly at Cesarea, resided when they visited Jerusalem, the tribunal (*βημα*) being set up in the open court or area before it. (John 18. 28.) In Matthew 27. 27, the term, rendered "the common hall," seems to refer to the court or part of the palace where the procurator's guards were stationed.

PREVENT, TO, is understood, in our translation of the Scriptures, beside its ordinary sense of, to hinder, as denoting, (1.) To come before one is expected or sought. (Job 30. 27.) (2.) To go before, or be sooner. (Psalm 119. 147.) One is happily prevented when distress is hindered, and favours come unasked, (Job 3. 12; Psalm 18. 18,) or unhappily, when snares and afflictions come unexpectedly. (2Sam. 22. 6.)

PREY. See Spoil.

PRIDE is inordinate and unreasonable self-esteem, attended with insolence and rudeness towards others.

"It is sometimes," says a good writer, "confounded with vanity, and sometimes with dignity; but to the former passion it has no resemblance, and in many circumstances it differs from the latter. Vanity is the parent of loquacious boasting; and the person subject to it, if his pretences be admitted, has no inclination to offer insult. The proud man, on the other hand, is naturally silent, and wrapt up in his own importance, seldom speaks but to make the audience feel their inferiority. Pride is the high opinion that a poor, little, contracted soul entertains of itself, whilst dignity consists in just, great, and uniform actions, and is the opposite to meanness." To suppress this sin, we should consider what punishment it has brought on mankind. in the cases of Pharaoh, Haman, Nebuchadnezzar, Herod, and others; how particularly it is prohibited, (Prov. 16. 18; 1Pet. 5. 25; James 4. 26;) what a torment it is to its possessor, (Esther 5. 13;) how soon all things of a sublunary nature will end; what a barrier it is to our felicity and communion with God; how fruitful it is of discord; and how it precludes our usefulness, and renders us really contemptible.

PRIEST, כהן *cohen*, (Gen. 14. 18,) a person set apart for the performance of sacrifice, and other offices and ceremonies of religion.

Before the promulgation of the Law of Moses, the first-born of every family, the fathers, the princes, and the kings, were priests. Thus Cain and Abel, Noah, Abraham, Melchizedek, Isaac, Jacob, Job, offered their own sacrifices; but among the Israelites, after their departure from Egypt, the priesthood was by Divine command confined to one tribe; and it consisted of three orders, the high-priest, priests, and Levites. The high-priest and the ordinary priests were chosen from the family of Aaron exclusively. They served immediately at the altar, prepared the victims, and offered the sacrifices; they kept up a perpetual fire on the altar of burnt offerings, and also in the lamps of the golden candlestick in the sanctuary; they kneaded the loaves of shew-bread, which they baked and offered on the golden altar in the sanctuary; and changed them every Sabbath-day. Every day, morning and evening, a priest brought into the sanctuary a smoking censer of incense, which he set upon the golden table, and which on no account was to be kindled with strange fire, that is, with any fire but that which was taken from the altar of burnt offering. (Levit. 10. 1,2.)

The priests were divided by David into twenty-four classes, (1Chron. 24. 7-18,) which order was retained by Solomon, (2Chron. 8. 14,) and at the reformations of the Jewish religion by the kings Hezekiah and Josiah. (2Chron. 31. 2; 35. 4,5.) As, however, only four classes returned from the Babylonish captivity, (Ezra 2. 36-39; Nehem. 7. 39-42; 12. 1,) these were again divided into twenty-four classes, each of which was distinguished by its original appellation. This accounts for the introduction of the class or order of Abia, mentioned in Luke 1. 5, which we do not find noticed among those who returned from the Captivity. One of these classes went up to Jerusalem every week, to discharge the sacerdotal office, and they succeeded one another on the Sabbath-day, till all had attended in their turn. To each order was assigned a president. (1Chron. 24. 6,31; 2Chron. 36. 14.) The prince or prefect of each class appointed an entire family to offer the daily sacrifices; and at the close of the week they all joined together in sacrificing, and as each family consisted of a great number of priests, they drew lots for the different offices which they were to perform.

It was by virtue of such lot that the office of burning incense was assigned to Zacharias, the father of John the Baptist, when he went into the temple of the Lord. (Luke 1. 9.) According to some Jewish writers, there were three priests employed in the offering of the incense; one, who carried away the ashes left on the altar at the preceding service; another, who brought a pan of burning coals from the altar of sacrifice, and, having placed it on the golden altar, departed; a third, who went in with the incense, sprinkled it on the burning coals, and, while the smoke ascended, made intercession for the people. This was the particular office which fell by lot to Zacharias; and it was accounted the most honourable in the whole service. This office could be held but once by the same person.

The sacerdotal dignity being confined to certain families, every one who aspired to it was required to establish his descent from those families: on this account, the genealogies of the priests were inscribed in the public registers, and were preserved in the archives of the Temple. Hence, in order to preserve the purity of the sacerdotal blood, no priest was permitted to marry a harlot or profane woman, or one who had been divorced; and if any one laboured under any bodily defect, this excluded him from serving at the altar. Purity of body and sanctity of life were alike indispensable; nor would any one undertake the priestly office, in the early period or the Jewish polity, before he had attained the age of thirty years, or, in later times, the age of twenty years. According to Maimonides, the priest whose genealogy was defective in any respect, was clothed in black, and veiled in black, and sent without the verge of the court of priests; but every one that was found perfect and right was clothed in white, and went in and ministered with his brethren the priests. It is not improbable that St. John refers to this custom of the Jewish Sanhedrin, in Revelation 3. 5. Those priests whose birth was pure, lived in certain apartments of the Temple, in which was deposited wood for the altar, and were employed in splitting and preparing it, to keep up the sacred fire. No particular ceremony appears to have taken place at the consecration of the ordinary priests, who were admitted to the exercise of their functions by "filling their hands," as the Scriptures term it; that is, by making them perform the offices of their order. But when the priests had departed from their religion, or had been a long time without discharging their functions, (which happened under some of the later kings of Judah,) it was deemed necessary to sanctify anew such priests, as well as those who had never exercised their ministry. (2Chron. 29. 34.)

The priests were not distinguished by their sacerdotal habits, unless when engaged in the service of the altar. Of these garments there are four kinds mentioned in the Books of Exodus (ch. 28), and Leviticus (ch. 8). Some additional information is communicated to us by Josephus, but the dress of the priests, as he describes it, may have been in some respects of recent origin. It was as follows:—

(1.) A sort of hose made of cotton or linen, מכנסי בד *michnisi bad*, which was fastened round the loins, and extended down so as to cover the thighs. (Levit. 6. 10; Ezek. 44. 18.)

(2.) A tunic of cotton, כתנת שש *kitoneth shish*, which extended, in the days of Josephus, down to the ankles. It was furnished with sleeves, and was fabricated in one piece, without being sewn. (Exod. 28. 39,41; 29. 5.)

(3.) The girdle, אבנט *abnit*, according to Josephus, was a hand's breadth in width, woven in such a manner as to exhibit the appearance of serpents' scales, and ornamented with embroidered flowers in purple, dark blue, scarlet, and white. It was worn a little below the breast, encircled the body twice, and was tied in a knot before. The extremities of the girdle hung down nearly to the ankles. The priest, when engaged in his sacred functions, in order to prevent his being impeded by them, threw them over his left shoulder. (Exod. 39. 27-29.)

(4.) The mitre or turban, מגבעה *migbaah*, was originally pointed in its shape, was lofty, and was bound upon the head. (Exod. 28. 8,40; 29. 9; Levit. 8. 13.) In the time of Josephus the shape of the mitre had become somewhat altered; it was circular, was covered with a piece of fine linen, and sat closely upon the upper part of the head, so that it would not fall off when the body was bent down. This kind of mitre was called in Hebrew מצנפת *mitznepheth.*

The Hebrew priests, like those of Egypt and other nations, performed their sacred duties with naked feet; a symbol of reverence and veneration. (Exod. 3. 5; Josh. 5. 15.)

As the number and variety of their functions required the priests to be well read in the Law, in order that they might be able to judge of the various legal uncleannesses, this circumstance caused them to be consulted as interpreters of the Law, (Hosea 4. 6; Mal. 2. 7; Levit. 13. 2; Numb. 5. 14,15,) as well as judges of controversies. (Deut. 21. 5; 17. 8,13.) In the time of war, their business was to carry the ark of the covenant, to sound the holy trumpets, and animate the army to the performance of its duties.

In order that the priests, as well as the Levites, might be quite at liberty to follow their sacred profession, they were exempted from all secular labours, and a suitable maintenance also was provided for them. There were thirteen Levitical cities assigned for the residence of the priests, with their respective suburbs, (Numb. ch. 35,) the limits of which were confined to a thousand cubits beyond the walls of the city, which served for outhouses, as stables, barns, and perhaps for gardens of herbs and flowers. Beyond this they had two thousand cubits more for their pasture, called properly the fields of the suburbs. (Levit. 25. 34.) So that there were on the whole three thousand cubits round the city; and in this sense we are to understand Numbers 35. 4,5, where the word "suburbs" comprehends both the houses without the walls, and also the fields.

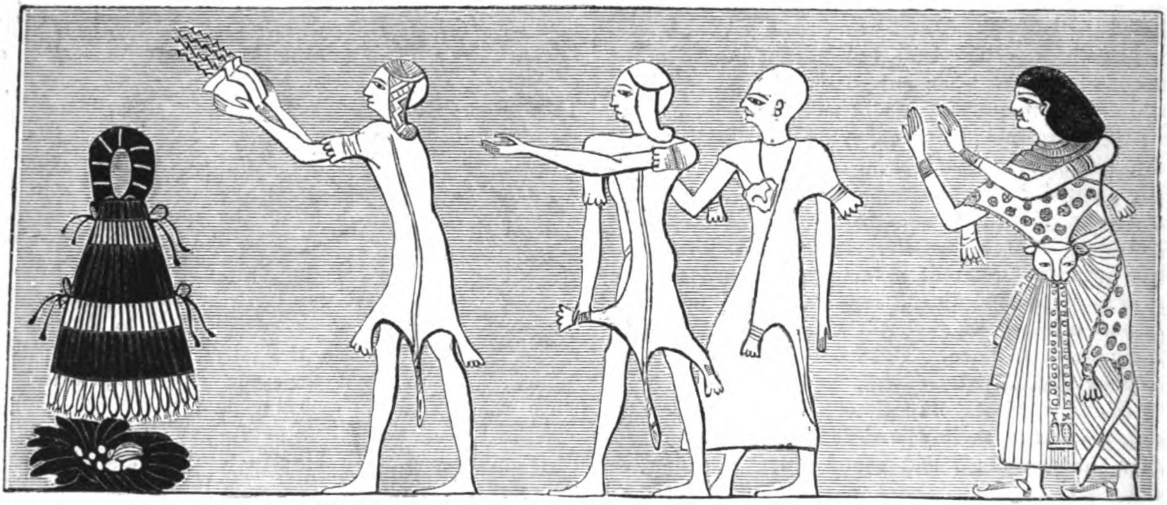
But though the tribe of Levi had no portion in Canaan assigned them in the first division of it, yet its members were not prevented from purchasing land, houses, goods, or cattle, out of their own proper effects. Thus we read that Abiathar had an estate of his own at Anathoth, to which Solomon banished and confined him, (1Kings 2. 26;) and the Prophet Jeremiah, who was also a priest, purchased a field of his uncle's in his own town. (Jerem. 32. 9.)

Such were the residences allotted to the priests. Their maintenance was derived from the tithes offered by the Levites out of the tithes by them received from the first fruits, from the first clip of wool when the sheep were shorn, from the offerings made in the Temple, and from their share of the sin-offerings, and thanksgiving-offerings sacrificed in the Temple, of which certain parts were appropriated to the priests. Thus in the peace-offerings, they had the shoulder and the breast, (Levit. 7. 33,34;) in the sin-offerings they burnt on the altar the fat that covered certain parts of the victim sacrificed, but the rest belonged to the priests. (Levit. 7. 6,10.) To them also was appropriated the skin or fleece of every victim; and when an Israelite killed an animal for his own use, there were certain parts assigned to the priest. (Deut. 18. 3.) All the first-born also, whether of man or beast, were dedicated to God, and by virtue of that devotion belonged to the priests. The men were redeemed for five shekels, (Numb. 18. 15,16;) the first-born of impure animals were redeemed or exchanged, but the clean animals were not redeemed. They were sacrificed to the Lord; their blood was sprinkled about the altar, and the rest belonged to the priests; who also had the first fruits of trees, that is, those of the fourth year, (Numb. 18. 13; Levit. 19. 23,24,) as well as a share of the spoils taken in war. (Numb. 31. 28,41.) Such were the principal revenues of the priests, which, though they were sufficient to keep them above want, yet were not (as some writers have imagined) so ample as to enable them to accumulate riches, or to impoverish the laity; thus their political influence, arising from their sacred station, as well as from their superior learning and information, was checked by rendering them dependant on the people for their daily bread. By this wise constitution of Moses, they were deprived of all power, by which they might injure the liberty of other tribes, or in any way endanger the Israelitish polity, by any ambitious views or prospects; for not only were all the estates of the Levites and priests, but also their persons, given into the hands of the other tribes, as so many hostages, and as a security for their good behaviour. They were so separated from one another, that they could not assist each other in any ambitious design; and they were so dispersed among the other tribes, that these could attack the whole subsistence as well as arrest all the persons of the Levites and priests at once, in event of any national quarrel, or if they were suspected of forming any evil designs against the other tribes of Israel. Hence we may perceive, that whatever power or influence the Mosaic constitution gave the Levites to do good, the same constitution carefully provided, that they should have no power, either to disturb the peace, or to endanger the liberties of their country.

The priesthood in Egypt was hereditary, but we have no decided information respecting the principles by which the right of succession was regulated. There was, however, a solemn form of investiture on admission into the sacred office; the most remarkable ceremonies used on this occasion were the purification of the neophyte with water, clothing him with sacred robes, and above all anointing him with holy oil; ceremonies also enjoined under the Levitical law: "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats; and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing shall surely be an everlasting priesthood throughout their generations. Thus did Moses: according to all that the Lord commanded him, so did he." (Exod. 40. 12-15.)

Professor Jahn states, that "the Egyptian priests were a separate caste, divided into three subordinate classes. They performed not only the religious rites, but the duties of all the civil offices for which learning was necessary. They, therefore, devoted themselves in a peculiar manner to the cultivation of the sciences. This learned nobility, so to speak, was strictly hereditary, and no one from another tribe could be received among its numbers. They studied natural philosophy, natural history, medicine, mathematics, particularly astronomy and geometry, history, civil polity, and jurisprudence. They were practising physicians, inspectors of weights and measures, surveyors of land, astronomical calculators, keepers of the archives, historians, receivers of the customs, judges and counsellors of the king, who himself belonged to their caste. In short, like Jethro the priest of Midian, and Melchizedek the priest and king of Salem, they formed, guided, and ruled the people by establishing civil regulations, performing sacred services, and imparting religious instruction. They were liberally rewarded for the discharge of these important duties; not only by possessing large estates in land, which, if we may credit Diodorus Siculus, occupied a third part of all Egypt, but also by receiving from the king a stated salary for their civil employments. However suspicious such an order may appear to many at the present day, it was admirably adapted to those times, and by means of it Egypt was raised far above all the nations of antiquity, both in regard to her civil institutions and her advancement in the sciences. Hence, even the Greeks, in ancient times, were accustomed to borrow their politics and their learning from the Egyptians. If, then, an institution in many respects so useful, could be adopted by the Hebrews in such a manner as to retain its advantages, and reject as far as possible its faults, it was evidently the wisest measure which that people could adopt."

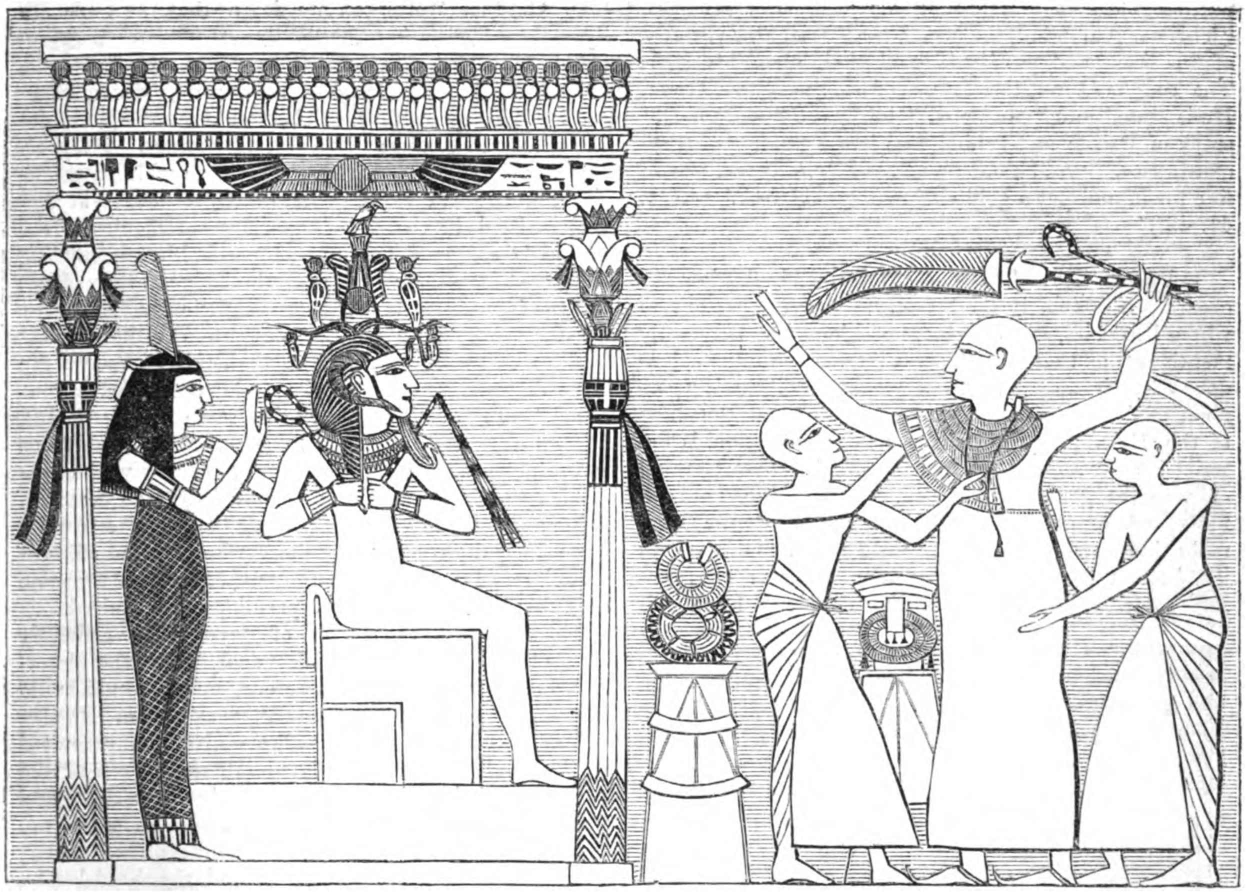
The chief duty, however, of the priests was to offer up the appointed sacrifices: certain lay attendants, or at least priests of inferior rank, assisted the high-priest in slaying the victims and arranging the offerings upon the altar; but none but priests of high rank were permitted to offer up incense to the Deity. The priests engaged in this task are generally represented as wearing a leopard skin, to which probably some notions of peculiar sanctity were attached; and from various circumstances depicted on the Monuments and recorded by historians, it is clear that to this act of homage, greater importance was ascribed than to any other function belonging to the priestly office. We find that the offering of incense was equally limited among the Israelites to the priests of the highest rank, for it was the test selected by Moses to determine which family God had chosen from among the Levites, to superintend the national worship, when Korah and his companions disputed the supremacy of Aaron. (Numb. 16. 17.)



Egyptian Priests offering Incense. From the Monuments.

Priestly dresses of all kinds are represented on the sculptures and paintings of ancient Egypt, and though there are some points of similarity with those of the Hebrew priests, there are many others dissimilar. The dresses of the Egyptian priests were frequently charged with idolatrous symbols, which could not be permitted in the priestly attire of the Hebrews. The dresses of the Egyptian priests also varied according to the god they served and the office they exercised; but in Israel there were but two dresses, that of the priests and that of the high-priest. Thus the Hebrew model was of a more simple and austere character: at the same time, the Hebrews were acquainted with no other forms of ritual worship, no other priestly institutions and attire, than those of Egypt.

The priesthood of Jesus Christ and of the new law is infinitely superior to all others, in its duration, its dignity, its prerogatives, its object, and its power. The priesthood of Aaron was to end, but that of Jesus Christ is everlasting. That of Aaron was limited to his own family, was exercised only in the Temple, and among only one people; its object was sacrifices and purifications, which were only external and could not remit sins; but the priesthood of Jesus Christ includes the entire Christian church, spread over the face of the whole earth, and among all nations of the world. Those who would comprehend the excellence of the priesthood of the new law above that of the law of Moses, must diligently study the Epistle to the Hebrews. Schulze; Horne. See AARON; HIGH-PRIEST.



Investiture of an Egyptian Prince, as Fanbearer. From the Tombs at Thebes.

PRINCE, שר *sar.* (Gen. 12. 15.) This title is sometimes taken for the chief, or principal of any body of men, as the princes of the families of the tribes of the houses of Israel; the princes of the Levites, of the people, of the priests; the princes of the children of Reuben, of Judah, &c.: and also for the king, the sovereign of a country, and his principal officers; as the princes of the army of Pharaoh, and the princes of Pharaoh.

For the transgression of a land its princes are many; that is, the pretenders to royalty or power are numerous, and are soon cut off. (Prov. 28. 2.) The princes and thousands of Judah denote the same thing, the governor being put for the governed or whole body. (Matt. 2. 6; Micah 5. 2.) God is called the Prince of the host, and Prince of princes; he rules over all, and in a peculiar manner was the governor of the Jewish nation. (Dan. 8. 11,25.) Jesus Christ is the Prince of the kings of the earth; in his person, he surpasses every creature in excellence, and he bestows rule and authority over men as he sees fit. (Rev. 1. 5.) He is the Prince of life; as God, he is the author and disposer of all life, temporal, spiritual, and eternal; as Mediator, he purchases, bestows, and brings men to everlasting happiness. (Acts 2. 15.) He is the Prince of peace, the God of peace; he purchased peace for guilty man, he left peace to his disciples and people, and he governs his Church in peace. (Isai. 9. 6.)

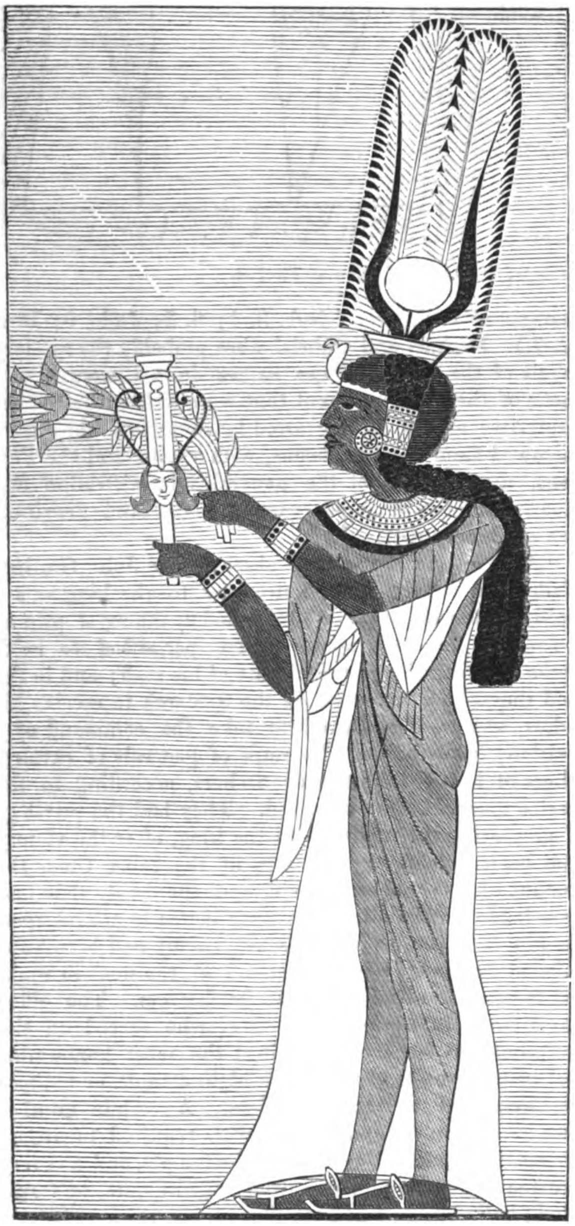
The "prince of this world" is a title given to Satan. (John 12. 31; comp. Matt. 19.)

There is a peculiar sense in which the term "prince" is used by the Prophet Daniel: thus "Prince of the kingdom of Persia," (10. 13,) "Michael your prince." (10. 21.) In these passages the term probably means a tutelary angel; and the doctrine of tutelary angels of different countries seems to be countenanced by several passages of Scripture. (Zech. 3. 1; 6. 5; Jude 9; Rev. 12. 7.) Michael and Gabriel were probably the tutelary angels of the Jews. These names do not occur in any books of the Old Testament that were written before the Captivity; and it is suggested by some that they were borrowed from the Chaldæans, with whom and the Persians, the doctrine of the general administration and superintendence of angels over empires and provinces was commonly received.

"Among the Egyptians," observes Sir John Gardner Wilkinson, "the office of fan-bearer to the king was a highly honourable post, which none but the royal princes or sons of the first nobility were permitted to hold. These constituted a principal part of his staff; and in the field they either attended on the monarch to receive his orders, or were despatched to take the command of a division; some having the rank of generals of cavalry, others of heavy infantry or archers, according to the service to which they belonged. They had the privilege of presenting the prisoners to the king, after the victory had been gained, announcing, at the same time, the amount of the enemy's slain, and the booty that had been taken; and those whose turn it was to attend upon the king's person, as soon as the enemy had been vanquished resigned their command to the next in rank, and returned to their post of fan-bearers. The office was divided into two grades, those who served on the right and left hand of the king; the most honourable post being given to those of the highest rank, or to those most esteemed for their services. A certain number were always on duty; and they were required to attend during the grand solemnities of the temple, and on every occasion when the monarch went out in state, or transacted public business at home."

Sir John Gardner Wilkinson gives a plate of the investiture of a prince in the office of fan-bearer, by putting gold necklaces around his neck, and remarks, "This calls to mind the arraying of Joseph in vestures of fine linen, and putting a gold chain about his neck. The king is Osirei, the father of Rameses the Great. He is seated under a canopy, holding the flagellum and crook of Osiris; and behind him is the goddess of truth and justice. 'And Pharaoh arrayed him in vestures of fine linen, and put a gold chain about his neck.' (Gen. 41. 42.)"

PRINCESS. The term שׂרה *sarah*, "princess," occurs but seldom in the Scriptures; but the persons to whom it alludes, the daughters of kings, are frequently mentioned, and often with some reference to the splendour of their apparel. Thus we read of Tamar's "garment of divers colours," (2Sam. 13. 18,) and the dress of the Egyptian princess, the wife of Solomon, is described as "raiment of needlework," and "clothing of wrought gold." (Psalm 45. 13,14.) See EMBROIDERY, where one figure of a daughter of the Pharaohs has been given, in her royal robes. Our present wood-cut represents an Egyptian princess performing some sacred duties in the temple. From Sir John Gardner Wilkinson we learn that, as gods are represented officiating at the investiture of a king, goddesses in like manner placed upon the heads of queens the peculiar insignia they wore, which were two long feathers with the globe and horns of Athor, and they presented to them their peculiar sceptre. Respecting the office they held, though we are unable to ascertain the exact duties they performed, it is evident that they assisted in the most important ceremonies of the temple, in company with the monarch himself, holding the sacred emblems which were the badge of their office; and the importance of the post is sufficiently evinced by the fact that the wives and daughters of the noblest families of the country, of the high-priests, and of the kings themselves, were proud to enjoy the honour it conferred." In another place the same writer states, "Sistra were often held forth, generally by the queens and princesses, in the presence of the gods, as well as the emblematic instruments, surmounted by the head of Athor; and the privilege of bearing them in the temples was principally confined to those who held the office of pallacides. They frequently presented flowers at the same time that they performed the peculiar rites required."



The Daughter of Sesostris officiating as a Priestess in the Temple. From the Tombs at Thebes.

The dresses of the ladies of Egypt were generally very splendid, and the articles depicted on the Monuments are so varied and numerous, that it would be no easy task to affix their appropriate designation. It may be sufficient here to say that all the articles enumerated by the Prophet Isaiah may be identified. We see "the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon; the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, and nose-jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses, and the fine linen, and the hoods, and the vails." (Isai. 3. 18-23.) See CLOTHES; DRESS.

PRINTED. See WRITING AND WRITING MATERIALS.

PRISCA or PRISCILLA, Πρισκα, (2Tim. 4. 19,) Πρισκιλλα, (Acts 18. 2,) the wife of Aquila; a Christian woman, with whom and her husband the Apostle Paul for some time resided, working at their trade of tent-making. She is more than once mentioned in the Acts and in Saint Paul's Epistles.

PRISON, בית־הסהר *beth hasohar*, (Gen. 39. 20,) literally "the house of confinement," a prison, or castle, as being the abode of prisoners.

Imprisonment does not appear to have been imposed by Moses as a punishment, though he could not be unacquainted with it; for he describes it as in use among the Egyptians. (Gen. 39. 20,21.) The only time he mentions it, or more properly uses it, is solely for the purpose of keeping the culprit safe until judgment should be given on his conduct. (Levit. 24. 12.) In later times, however, the punishment of the prison came into use among the Israelites and Jews; whose history under the monarchs abounds with instances of their imprisoning persons, especially the prophets, who were obnoxious to them for their faithful reproofs of their sins and crimes. Thus Asa committed the Prophet Hanani to prison for reproving him, (2Chron. 16. 10;) Ahab committed Micaiah, (1Kings 22. 27,) as Zedekiah did the Prophet Jeremiah for the same offence. (Jer. 37. 21.) John the Baptist was imprisoned by Herod, (Matt. 4. 12,) and Peter by Herod Agrippa. (Acts 12. 4.) Debtors (Matt. 18. 3,) and murderers (Luke

22. 19,) were also committed to prison. We read also of τηρησις δημοσια, a common prison, or a public gaol, (Acts 5. 18,) which was a place of durance and confinement for the worst sort of offenders. In their prisons there was usually a dungeon, (Jer. 38. 6,) or a pit or cistern, as the word בור *bor* is rendered in Zechariah 19. 11, where it unquestionably refers to a prison; and from this word we may conceive the nature of a dungeon, viz., that it was a place in which indeed there was no water, but in its bottom deep mud; and, accordingly, we read that Jeremiah, who was cast into this worst and lowest part of the prison, sunk into the mire. (Jerem. 38. 6.)

In the prisons also were stocks, for detaining the person of the prisoner more securely. (Job 12. 27; 33. 11.) Michaëlis conjectures that they were of the sort by the Greeks called πεντεσυριγγον, wherein the prisoner was so confined that his body was kept in an unnatural position, which must have proved a torture truly insupportable. The εσωτερα φυλακη, or inner prison, into which Paul and Silas were thrust at Philippi, is supposed to have been the same as the pit, or cistern, above noticed; and here their feet were made fast in the wooden stocks, το ξυλον. (Acts 16. 24.) As this prison was under the Roman government, these stocks are supposed to have been the cippi, or large pieces of wood in use among that people, which not only loaded the legs of the prisoners, but sometimes distended them in a very painful manner. Hence the situation of Paul and Silas would be rendered more painful than that of an offender sitting in the stocks, as used among us; especially if (as is very possible) they lay on the hard and dirty ground, with their bare backs lacerated by recent scourging.

The keepers of the prison anciently had, as in the East they still have, a discretionary power to treat their prisoners just as they please; nothing further being required of them than to produce them when called for. According to the accurate and observant traveller, Chardin, the gaoler is master to do as he pleases; to treat the prisoner well or ill; to put him in irons or not, to shut him up closely, or to hold him in easier restraint; to admit persons to him, or to suffer no one to see him. "If the gaoler and his servants receive large fees, however base may be the character of the prisoner, he shall be lodged in the best part of the gaoler's own apartment; and, on the contrary, if the persons who have caused the prisoner to be confined, make the gaoler greater presents, he will treat his victim with the utmost inhumanity." Chardin illustrates this statement by a narrative of the treatment received by a very great Armenian merchant. While he bribed the gaoler, the latter treated him with the greatest lenity; but afterwards, when the adverse party presented a considerable sum of money, first to the judge, and afterwards to the gaoler, the hapless Armenian first felt his privileges retrenched; he was next closely confined, and then was treated with such inhumanity, as not to be permitted to drink oftener than once in twenty-four hours, even during the hottest time in the summer. No person was allowed to approach him but the servants of the prison. At length he was thrown into a dungeon, where he was in a quarter of an hour brought to the point,—a large present,—to which all this severe usage was designed to force him. What energy does this account of an Eastern prison give to those passages of Scripture, which speak of the soul coming into iron, (Psalm 105. 18, margin,) of the sorrowful sighing of the prisoner coming before God, (Psalm 79. 11,) and of Jeremiah's being kept in a dungeon many days, and supplicating that he might not be remanded thither lest he should die. (37. 16-20.) Horne.

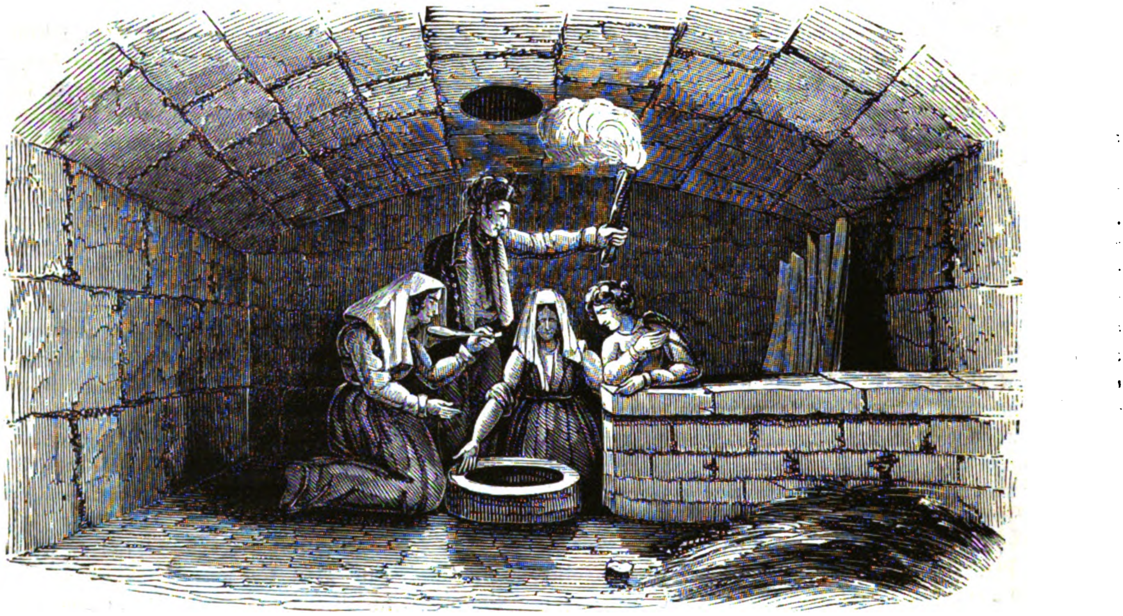
Persons who were committed to prison were subjected to the further evil of being confined with chains, which occur under the Hebrew words, זקים *zikim*, כבל *kebel*, and ברזל *barzel;* likewise under the word נחשתים *nichushtaim*, implying that they were made of brass. (Jerem. 40. 4; 52. 11; Psalm 105. 18; 107. 10.) The Jews, after the Captivity, followed the example of other nations, and shut up in prison those who failed in the payment of their debts. They had the liberty likewise to put in requisition the aid of tortures, and to punish the debtor with stripes. (Matt. 5. 26; 18. 28-34.) It was not unfrequently the case that the keepers of prisons, when those who were committed to their charge had escaped, were subjected to the same punishment which had been intended for the prisoners, (Acts 12. 19;) this was a practice with the Romans, and the fact explains the conduct of the gaoler at Philippi, which was a Roman colony. (Acts 16. 27.)

There still exist at Rome two prisons, which have for very many ages been dedicated, as churches, to Saints Peter and Paul, from a tradition at least as old as the time of Constantine the Great, that in them the two Apostles were confined for some time previous to their martyrdom under Nero. In the lower prison is a well, which perhaps furnished drink to the prisoners, and is therefore now an object of pilgrimage, particularly to the female peasantry of the neighbourhood of Rome, who at each visit take a quantity of this supposed hallowed liquid, conveying it to their mouths by means of a ladle. The prisons are termed, from their reputed founder, the Mamertine, and even if their connexion with the Apostles be doubted, are places of great interest, from their antiquity, their gloomy and desolate appearance, and their having unquestionably been the scene of the death of the associates of Catiline, of the Numidian Jugurtha, and of many others, whose deeds form eras in the history of Rome.

The Mamertine prisons, constructed on the descent of the Capitoline Hill, towards the Forum, are probably the oldest monuments of antiquity in Rome; they consist of two separate cells, one over the other. Tradition assigns to them a very remote origin, affirming that the upper prison was founded by Ancus Martius, the third successor of Romulus, and that the lower cell was constructed by Servius Tullius, sixth king of Rome, and from him termed Tullianum, a name, however, often used, like Mamertine, to describe both.

The front of these prisons is open to the street; but above, and resting on them, is built the church of San Giuseppe Falegnani. It has an appearance of great solidity, being composed of immense masses of stone, put together without cement; almost every one of the blocks is upwards of nine feet long, and in height nearly three feet. The length of the front is forty-three feet, but its height does not exceed seventeen; along the upper part runs an inscription, intimating that Caius Vibius Rufinus and Marcus Cocceius Nerva, (who were consuls in the year 23,) by a decree of the senate, repaired, enlarged, or did something to the prison. Two modern entrances have been made, by breaking through the thick walls; one leads from the street, and the other from the church. The traveller descends by the aid of stairs into the upper cell, which is about twenty-seven feet long, nineteen in breadth, and fourteen feet high. Nearly in the middle of the vaulted roof he may perceive an aperture, large enough to admit the passage of a man's body, and directly under it in the floor, or stone pavement of the cell, he will see another opening of a similar character. This affords a direct communication with the lower prison; but he descends, at another point, by a second flight of steps, modern like the former. The second cell, the *Tullianum*, properly so called, is of much smaller dimensions than the other, being only nineteen feet in length by nine in breadth, and about six and a-half in height. "It is faced," says the Rev. Mr. Burgess, "with the same material as the upper one; and it is worthy of remark, as a proof of its high antiquity, that the stones are not disposed with that regularity which the rules of good masonry require: the joinings often coincide, or nearly so, instead of reposing over the middle of the inferior block respectively. It has probably been much deeper than the present level, which its modern pavement indicates."

Dr. Burton says, that a more horrible place for the confinement of a human being than these prisons can scarcely be imagined. Their condition, in ancient times, before their occupation was gone, must have been still worse than it now is; at present the traveller passes into them leisurely by the aid of modern stairs, but the prisoner of old was barbarously thrust through the hole in the roof. The expressions, "cell of groans," "house of sadness," "black prison," "cave of darkness," "place darkened with perpetual night," "house of mourning," and many others, which are to be met with in the pages of the later Latin writers, sufficiently attest the character which they bore in ancient times. It has been questioned, whether these cells were originally constructed for the purposes of a prison. "They correspond," says Mr. Conder, "so exactly to the form of the ancient subterranean granaries, which are known to have been occasionally applied to the incarceration of prisoners, that there is little room to doubt that they were primarily designed for that better purpose, possibly in the remoter days, when the Capitol was occupied by the Saturnian city."



The Tullianum, or Lower Mamertine Prison, at Rome.

PRISONER. The word אסיר *asir*, (Psalm 79. 11,) signifies a prisoner, a captive.

Our Saviour says, in Matthew 25. 43, "I was sick and in prison, and ye visited me not," which is an accusation of great disregard when made against an Oriental; it being much easier in the East to visit friends in prison than in Europe. Thus Rauwolf tells us that he was allowed, at Tripoli, in Syria, to visit some of his friends who were confined, as often as he liked. "After he had gone through small and low doors into the prisons in which they were confined, their keeper always willingly let me in and out; sometimes I even remained in the prison with them during the night."

PRIZE. The word βραβειον, (1Cor. 9. 24,) signifies a prize bestowed on victors in the public games of the Greeks, such as a wreath, chaplet, garland, &c., and is metaphorically used of the rewards of a future life: "I press," says the Apostle, "towards the mark, for the prize of the high calling of God in Christ Jesus." (Philip. 3. 14.)

Some account has been already given of the nature of the Grecian athletic exercises, to which St. Paul here refers, (see Games,) but the following passages will afford further illustration of his expressions.

"From Megara," writes Mr. Wilson, the missionary to Greece, "we set off at day-light for Corinth. On the road we skirted the Corinthian Gulf, a most delightful walk. At the head of the waters we occasionally obtained, as we turned a projecting angle of the coast, a splendid view of the towering citadel, high in the air, yet black and frowning. We crossed the isthmus of Corinth about noon. This, could one fail to recollect? was the site of some of those celebrated games so often alluded to by St. Paul. In his Epistle to Timothy is a most elegant and endearing reference to these contests of the ancient Greeks: 'I have fought the good fight. I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but unto all them also that love his appearing.' (2Tim. 4. 9.) The 'course' was now mapped out at my feet. Around this, thousands used to congregate, to witness the dexterity of the wrestler, or the velocity of the racer, and the judges sat by to award the prize to the victors. How interesting is the allusion to these facts made by St. Paul, in addressing the infant Church of Christ: 'Wherefore seeing that *we* also,' not these candidates, but *we* professors, 'are encompassed about with so great a cloud of witnesses, let us lay aside every weight, every thing that might encumber us in our course, and run with patience the *race* set before us.' And in another place, this zealous Apostle addresses the very men, who in other ages assembled where my feet now stood, in beautiful allusion to these ancient contests: 'So run, that ye may obtain,' obtain the crown of glory. How animating the motives here held out to the Christian! Those who have already finished their course, are represented as witnesses, a *cloud* of witnesses around one. They anxiously watch our progress, they long for our success, they await the time when we shall gain the victory, for 'they without us cannot be made perfect.' The Grecian wrestlers and racers exerted themselves to obtain a corruptible crown, (corruptible indeed, for it was of laurel or parsley!) but *we*, an incorruptible. And woe unto us if *we* exhibit less energy than *they!* '*So* run we then, not as uncertainly; *so* fight we, not as one that beateth the air!'" Wilson's *Malta*, &c.

As has been already stated, (see Crown,) the Greeks and Romans were in the habit of publicly crowning with wreaths those who had distinguished themselves either in their athletic games or in war.

"Military crowns were conferred by the general in presence of the army, and such as received them, after a public eulogium on their valour, were placed next his person. The Christian also receives his unmerited reward from the hand of the Captain of his salvation: 'Be thou faithful unto death, and I will give thee a crown of life.' And like the brave veteran of ancient times, he is promoted to a place near his Lord: 'To him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am sat down with my Father on his throne.' The saints must all appear before the judgment seat of Christ, who will produce the proofs of their fidelity before assembled worlds, to justify the sentence He is about to pronounce. Holy angels will applaud the justice of the proceeding, and condemned spirits and reprobate men will have nothing to object; then while He pronounces, which at once eulogizes their conduct and announces their honourable acquittal, 'Well done, good and faithful servants, enter ye into the joy of your Lord,' He will set upon their heads a crown of purest gold, put a palm of victory into their right hand, clothe them in robes of celestial brightness, and place them around his throne. 'And so shall they be for ever with the Lord.'" Paxton.

PROCHORUS, *Προχορος*, (Acts 6. 5,) one of the seven primitive deacons of the Church at Jerusalem, most probably one of the Hellenistic Jews; but his name does not occur again in the Scriptures, and nothing is certainly known concerning him.

PROCLAMATION, שמוע *shimea*, (1Kings 15. 22; Jerem. 50. 29,) the edict of any governing power, published in a solemn manner.

The laws of Moses, as well as the temporary edicts of Joshua, were communicated to the people by means of the genealogists, or "officers," as in the English version; but the laws and edicts of those who subsequently held the office of kings, were proclaimed publicly by criers, (Jerem. 34. 8,9; Jonah 3. 5-7,) a class of persons mentioned by Daniel (3. 4; 5. 29,) under the word כרוזא *karoza*, which our translators have rendered "herald."

PRODIGAL, one who is profuse, wasteful, and extravagant, particularly one who is thereby reduced from affluence to poverty.

A young man of this latter description forms the subject of one of Our blessed Lord's most touching parables. (Luke 15.) The tenderness and affection of the manner in which the father in the parable receives his repentant son, is abundantly obvious; but the honour implied in some circumstances of his reception, may be illustrated by the present customs of the East. At verse 20 we read, "Now his eldest son was in the field, and as he came and drew nigh to the house he heard music and dancing." To express the joy which the return of the prodigal afforded his father, music and dancing were provided as a part of the entertainment. This expression does not, however, denote the dancing of the family and guests, but that of a company of persons hired on this occasion for that very purpose. Such a practice still prevails in some places to express peculiar honour to a friend, or joy upon any special occasion. Major Rooke, in his *Travels in India, &c.*, relates an occurrence which will illustrate this part of the parable.

"Hadje Cassim, who is a Turk, and one of the richest merchants in Cairo, had interceded on my behalf with Ibrahim Bey, at the instance of his son, who had been on a pilgrimage to Mecca, and came from Judda in the same ship with me. The father, in celebration of the son's return, gave a most magnificent fête on the evening of the last day of my captivity, and as soon as I was released, sent to invite me to partake of it, and I accordingly went. His company was very numerous, consisting of three or four hundred Turks, who were all sitting on sofas and benches, smoking their long pipes. The room in which they were assembled was a spacious and lofty hall, in the centre of which was a band of music, composed of five Turkish instruments, and some vocal performers. As there were no ladies in the assembly, you may suppose it was not the most lively party in the world, but, being new to me, was for that reason entertaining."

PROFANE, חנף *hhaniph*, (Jerem. 23. 11;) *βεβηλος*, (Heb. 12. 16.) To profane, is to put holy things to vile or common uses; as the money-changers did the Temple, by converting a part of it into a place of business, (Matt. 21. 12,) and as those do who allow secular occupations to engross any part of the Sabbath under the old, or of the Lord's day under the new, dispensation. (Exod. 20. 8-10.) Esau, for despising his birthright and its privileges, is styled by the Apostle, "a profane person." (Heb. 12. 16.) The term is also used in opposition to holy. Thus the general history of ancient nations is styled profane, as distinguished from that contained in the Bible; profane writings are such as have been composed by heathens, in contradistinction from the sacred books of Scripture, and the writings of Christian authors on sacred subjects.

PROGENITORS. See Parents.

PROGNOSTICATORS. The מודיעים לחדשים *modiim la-hhadoshim*, (Isai. 47. 13,) "monthly prognosticators," or, as rendered in the margin of our version, "that give knowledge concerning the months," were probably a class of astrologers who marked out for every year the events which, as they pretended, were to occur in each month of that year, in like manner as do our own "Francis Moore, Physician," and others of equal notoriety, and probably with quite as much, and no more, success. Such practices are very ancient and quite Oriental, and in those countries they have ever been in high repute. Diodorus, speaking of the Egyptian astrologers, says, "they frequently foretell what is about to happen to mankind with the greatest accuracy, showing the failure and abundance of crops, or the epidemic diseases about to befall men or cattle; and earthquakes, deluges, the rising of comets, and all those phenomena, the knowledge of which appears impossible to vulgar comprehensions, they foresee by means of their long continued observations."

Some notices of the practices of these and other impostors have been given under the articles, Astrology; Divination; and Inchantment.

PROMISE, is a solemn asseveration, by which one pledges his veracity that he will perform or cause to be performed, for the benefit of another, the thing which he mentions.

A promise, in the Scriptural sense of the term, is a declaration or assurance of the Divine will, in which God signifies what particular blessings or good things He will freely bestow, as well as the evils which He will remove. Promises differ from the commands of God, inasmuch as the former are significations of the Divine will concerning a duty enjoined to be performed, while the promises relate to mercy to be received.

There are four classes of promises mentioned in the Scriptures, particularly in the New Testament: (1,) Promises relating to the Messiah; (2,) Promises relating to the Church; (3,) Promises of blessings, both temporal and spiritual, to the pious; and (4,) Promises encouraging the exercise of the several graces and duties that compose the Christian character. The two first of these classes, indeed, are many of them predictions as well as promises; and will therefore be found noticed under the head of PROPHECY: the others are mentioned under the several duties or graces to which they respectively appertain; the consideration of them should prove, (1,) an antidote to despair; (2,) a motive to patience under affliction; (3,) an incentive to perseverance in well doing; (4,) a call for prayer.

PROPHECY, נבואת *nibuath*, (2Chron. 9. 29;) *προφητεια*, (Matt. 13. 14.) A prophecy is a declaration of certain forthcoming events placed beyond the ordinary limit of human knowledge, and therefore only known to the prophet through the immediate inspiration of God illuminating his mind and irresistibly impelling him to proclaim what was dictated to him. We have no satisfactory reason for believing that this gift was ever bestowed on other persons than those, principally of the race of the Hebrews, who are mentioned as prophets in the Holy Scriptures; although it is not perhaps possible to specify a single nation in any period of time, amongst whom a belief has not existed that the power of predicting future events was enjoyed by some privileged individuals or by some distinct class of men. Ancient Babylon, Egypt, Persia, Greece, and Rome, had respectively their magi, astrologers, soothsayers, and augurs; men, it is well known, who enjoyed a considerable share of the confidence of their countrymen, and who were often intrusted with responsible offices of the government. The natives of the New World, too, distinct from the inhabitants of the Eastern hemisphere in almost every other respect, were all possessed with this belief.

The knowledge of future events, is that object which man, with the greatest desire, has the least ability to obtain. By tracing cause and effect in their usual operations, by observing human characters, and by marking present tendencies, he may found some plausible conjectures about the future; and an experienced politician, who is thoroughly acquainted with the circumstances, interests, and tempers, both of his own community and of those who are his neighbours, will frequently anticipate events with a sagacity and success, which bears some resemblance to direct prescience and excites the astonishment of less penetrating minds. Still, however, he is limited to a kind of contact with present circumstances. That which he foresees must have some connection with what he actually beholds, or some dependance on it: otherwise his inquiries are vain, and his conjectures idle and delusive; and even within those narrow limits, how often is his penetration baffled, and his wisdom deceived! The slightest intrusion of uncommon circumstances, the smallest possible deviation from rules, which cannot by any means be rendered exact, destroys the visionary chain which he has constructed, and exposes his ignorance to himself and others. The prescience of the most experienced politician, in short, bears a close resemblance to that of an experienced general or a skilful chess-player. Judging how he himself, were he in his adversary's place, would act in consequence of one of his own movements, he builds upon his adversary's acting in the same manner when placed in the same circumstances; and thence, on the presumption of his thus acting, he provides against what he foresees must be the result of it; anticipating in this manner the final winding-up of the affair, even when he is at a considerable distance from its termination. Prescience, then, of the present description, will extend just so far as the principle upon which it is built. But the deducing of effects from a combination of causes can never be carried forward to any very remote period, because new causes, which themselves again must be combined, will perpetually spring up; and consequently, as those causes are as yet unknown, no human sagacity can deduce events from such causes.

Prophecy is, as we have said, the declaration of things beyond human knowledge, and the truth of this is most strikingly observable in the prophetic books of the Old Testament. The Jewish prophets were men generally of the lower ranks of life, of limited or no education, and natives of a country separated from the rest of the world by natural boundaries, and by national and religious rites, which rendered intercourse with other nations exceedingly difficult, and accuracy of acquaintance with foreign policy almost unattainable.

By what foresight, however well founded, by what conjectures, however felicitous, could such men, in such circumstances, at such times, be enabled to foretell, with any tolerable precision, the events of futurity in regard to foreign countries? Isaiah, Jeremiah, and Daniel, from their education amongst courtiers, might be partially informed of the political state of Egypt, Babylon, and other countries respecting which they prophesied; but on what calculations could Amos, the herdsman of Tekoa, ground his predictions respecting Damascus, Ammon, and Moab? Whence did Obadiah derive his prescience of the miseries of Edom? On what intimacy with the circumstances of Nineveh did Nahum base his awful denunciation of entire destruction against that proud city, then the mistress of the world?

The use and interest of prophecy may be considered in various lights. Some have represented it as designed to meet and accommodate the natural anxiety and impatience of men to know futurity, to relieve and soothe the troubled mind, to repress the vain and forward, to discourage schemes of vice, to support desponding virtue. Some have argued, that prophecy was designed to cherish and promote a religious spirit, to confirm the faith of God's sovereignty and particular providence. Some men, measuring the thoughts and ways of God by those of man, have fancied, that an obscure people, a (supposed) carpenter's son, his birth, and acts, and ignominious death, were objects beneath the attention of the Supreme Ruler; and have substituted, as more becoming objects of prophecy, the splendid events, as they consider them, of the rise and fall of kingdoms, and the revolutions of mighty states and empires. But the ways of of God are not as our ways, nor his thoughts as our thoughts. The events which to us appear magnificent and interesting are trivial in his sight, and those which we might overlook or despise form the principal figures in the plan of his infinite wisdom and goodness. There were intermediate events predicted, as subordinate ends of prophecy, as the state and history of Abraham's, and Jacob's, and David's family; but the great use and interest of prophecy, to which all others were subservient, was to maintain the faith of the Messiah, and to prepare the world for his appearance and mediation. At the same time, prophecy was calculated to serve as an evidence of the Divine origin of Scripture. Considering it in this light, we should first satisfy ourselves that it was given, not after, but long before the events took place; and then carefully compare the facts and circumstances predicted with the events accomplished. If they correspond, the conclusion is unavoidable, that the prophet was commissioned by Omniscience to utter the prophecy, and that it has been fulfilled by sovereign and almighty power. Have Jacob and Moses, David and Isaiah, Daniel and the other prophets, many hundreds of years before, accurately described times, places, characters, and events, with their relative circumstances and contingencies? And have these descriptions been verified in subsequent and exactly corresponding events? It is most assuredly so, "even our enemies being our judges." Then they must have been divinely inspired, and their word and testimony must be true. By these prophecies, interspersed with the greater part of the Scriptures, both of the Old and New Testament, the sacred writers have established their claim to inspiration, that they have not followed cunningly-devised fables, but that they spoke and wrote as they were moved by the Holy Ghost. The use and intent of prophecy, then, was to raise expectation, and to soothe the mind with hope,—to maintain the faith of a particular Providence, and the assurance of the Redeemer promised, and particularly to attest the divine inspiration of the Scriptures.

"The uses of prophecy," says Dr. Jortin, "besides gradually opening and unfolding the things relating to the Messiah, and the blessings which by Him should be conferred upon mankind, are many, great, and manifest.

"(1.) It served to secure the belief of a God, and of a Providence. As God is invisible and spiritual, there was cause to fear, that in the first and ruder ages of the world, when men were busier in cultivating the earth than in cultivating arts and sciences, and in seeking the necessaries of life than in the study of morality, they might forget their Creator and Governor; and therefore God maintained amongst them the great article of faith in Him, by manifestations of Himself; by sending angels to declare his will; by miracles, and by prophecies.

"(2.) It was intended to give men the profoundest veneration for that amazing knowledge from which nothing was concealed, not even the future actions of creatures, and the things which as yet were not. How could a man hope to hide any counsel, any design, or thought, from such a Being?

"(3.) It contributed to keep up devotion and true religion, the religion of the heart, which consists partly in entertaining just and honourable notions of God, and of his perfections, and which is a more rational and a more acceptable service than rites and ceremonies.

"(4.) It excited men to rely upon God, and to love Him who condescended to hold this mutual intercourse with his creatures, and to permit them to consult Him as one friend asks advice of another.

"(5.) It was intended to keep the people, to whom God revealed himself, from idolatry; a sin to which the Jews would be inclined, both from the disposition to it which they had acquired in Egypt, and from the contagion of bad example.

"The people of Israel were strictly forbidden to consult the diviners and the gods of other nations, and to use any enchantments and wicked arts; and that they might have no temptation to it, God permitted them to apply to Him and to his prophets, even upon small occasions; and He raised up amongst them a succession of prophets, to whom they might have recourse for advice and direction. These prophets were reverenced abroad as well as at home, and consulted by foreign princes; and, in times of the Captivity, they were honoured by great kings, and advanced to high stations."

As it respects us, prophecy connected with miracles affords cogent evidence of the truth of the Christian revelation, as well as of a superintending Providence. This evidence, too, is a growing evidence. The divine design, uniformly pursued through a series of successive generations, opens with a greater degree of clearness in proportion to the lapse of time and the number of events. An increase of age is an addition to its strength; and the nearer we approach the point towards which the dispensations of God invariably tend, the more clearly shall we discern the wonderful regularity, consistency, and beauty, of this stupendous plan for universal good. Of the great use of prophecies which have been fulfilled, as a direct and strong argument to convert unbelievers to Christianity, and to establish Christians in the faith, we have the most ample proofs. Our Lord himself made very frequent appeals to prophecy, as evidence of his divine mission. He referred the Jews to their own Scriptures, as most fully and clearly bearing witness of Himself. Upon them He grounded the necessity of his suffering; upon them he settled the faith of the disciples at Emmaus, and of the Apostles at Jerusalem. The same source supplied the eloquence of St. Peter and St. Paul, and the means with which Apollos "mightily convinced the Jews." This was a powerful instrument of persuasion in the succeeding ages of the Church, and much used by the primitive Apologists. Upon this topic were employed the zeal and diligence not only of Justin Martyr, but of Tertullian, Cyprian, and Augustine. It would never have been so frequently employed, if it had not been well adapted to the desired end; and that it did most completely answer this end, by the conversion of unbelievers, is evident both from the accounts of Scripture, and the records of the primitive Church.

"If we look into the prophetic writings," says Bishop Hurd, "we find that prophecy is of a prodigious extent; that it commenced from the fall of man, and reaches to the consummation of all things; that for many ages it was delivered darkly to a few persons, and with large intervals from the date of one prophecy to that of another; but at length became more clear, more frequent, and was uniformly carried on in the line of one people, separated from the rest of the world, among other reasons assigned, for this principally, to be the repository of the Divine oracles; that, with some intermission, the spirit of prophecy subsisted among that people to the coming of Christ; that He himself and his Apostles exercised this power in the most conspicuous manner, and left behind them many predictions, recorded in the books of the New Testament, which profess to respect very distant events, and even run out to the end of time, as in St. John's expression, to that period, 'when the mystery of God shall be perfected.' (Rev. 10. 7.)

"Further, beside the extent of this prophetic scheme, the dignity of the Person whom it concerns deserves our consideration. He is described in terms which excite the most august and magnificent ideas. He is spoken of, indeed, sometimes as being 'the seed of the woman,' and as the 'Son of man;' yet so as being at the same time of more than mortal extraction. He is even represented as being superior to men and angels; as far above all principality and power; above all that is accounted great, whether in heaven or in earth; as the word and the wisdom of God; as the eternal Son of the Father; as the Heir of all things by whom He made the worlds; as the brightness of his glory, and the express image of his person. We have no words to denote greater ideas than these; the mind of man cannot elevate itself to nobler conceptions. Of such transcendent worth and excellence is that Jesus said to be, to whom all the prophets bear witness.

"The declared purpose for which the Messiah, prefigured by so long a train of prophecy, came into the world, corresponds to all the rest of the representation. It was not to deliver an oppressed nation from civil tyranny, those acts which history counts most heroic. No: it was not a mighty state, a victor people, that was worthy to enter into the contemplation of this divine Person. It was another, and far more sublime purpose, which He came to accomplish,—a purpose, in comparison of which all our policies are poor and little, and all the performances of man as nothing. It was to deliver a world from ruin; to abolish sin and death; to purify and immortalize human nature; and thus, in the most exalted sense of the words, to be the Saviour of men and the blessing of all nations.

"There is no exaggeration in this account. I deliver the undoubted sense, if not always the very words, of Scripture. Consider, then, to what this representation amounts. Let us unite the several parts of it and bring them to a point. A spirit of prophecy pervading all time; characterizing one Person of the highest dignity; and proclaiming the accomplishment of one purpose, the most beneficent, the most divine that imagination itself can project. Such is the Scriptural delineation, whether we will receive it or no, of that economy which we call prophetic.

"The advantage of this species of evidence belongs, then, exclusively to the Christian revelation. Heathenism never made any clear and well-founded pretensions to it. Mohammedanism, though it stands itself as a proof of the truth of Scripture prophecy, is unsupported by a single prediction of its own."

In order to understand the prophecies, and to form a right judgment of the argument for the truth of Christianity which they afford, we must not consider them singly and apart, but as a grand whole, or a chain reaching through several thousand years, yet manifestly subservient to one and the same end. This end is no other than the establishment of the universal empire of truth and righteousness under the dominion of Jesus Christ. We are not indeed to suppose that each of the prophecies recorded in the Old Testament expressly points out and clearly characterizes Jesus Christ; yet taken as a whole, this grand system refers to Him; for the testimony of Jesus is the spirit of prophecy. All the revelations of Divine Providence have Him for their scope and end. Is an empire or kingdom erected? that empire or kingdom is erected with a view, directly or indirectly, to the kingdom of the Messiah. Is an empire or kingdom subverted and overthrown? that empire or kingdom is overthrown in subserviency to the glory of his kingdom and empire, which shall know neither bounds nor end, but whose limits shall be no other than the limits of the universe, and whose end no other than the days of eternity. Jesus Christ, then, is the only Person that ever existed in whom all the prophecies unite as a centre. In order therefore to oppose error and confront the infidel, we must study the prophecies, not as independent of each other, but as connected; for "the argument from prophecy," says Bishop Hurd, "is not to be formed from the consideration of single prophecies, but from all the prophecies taken together, and considered as making one system, in which, from the mutual dependence and connexion of its parts, preceding prophecies confirm and illustrate those which follow; and these again reflect light on the foregoing, just as in any philosophical system, that which shows the solidity of it is the harmony and correspondence of the whole, not the application of it in particular instances.

"Hence, though the evidence be but small, from the completion of any one prophecy taken separately, yet that evidence being always something, the amount of the whole evidence resulting from a great number of prophecies, all relative to the same design, may be considerable; like many scattered rays, which though each be weak in itself, yet concentrated into one point, shall form a strong light, and strike the sense very powerfully. Still more; this evidence is not merely a growing evidence, but is indeed multiplied upon us, from the number of reflected lights which the several component parts of such a system reciprocally throw upon each, till at length the conviction rise into a high degree of moral certainty."

Proceeding to a detailed account of a few of the prophecies recorded in the Scriptures, we may remark that many of those which are found in the Old Testament foretold unexpected changes in the distribution of earthly power; and whether they announced the fall of flourishing cities, or the ruin of mighty empires, the event minutely corresponds with the prediction. This chain of predictions is so evident in the Scriptures, that we are more embarrassed with the selection and arrangement of them, than doubtful of their import and accomplishment. To a superficial observer they may seem to be without order or connexion; but, to a well-informed mind, they are all disposed in such a mode and succession as to form a regular system, all the parts of which harmonize in one amazing and consistent plan, which runs parallel with the history of mankind, past, present, and to come, and furnishes a perfect moral demonstration, that the book which contains such wondrous information is indeed Divine.

The prophecies contained in the Scriptures may be referred to four classes: (1,) Prophecies relating to the Jewish nation in particular; (2,) Prophecies relating to the neighbouring nations or empires; (3,) Prophecies directly announcing the Messiah; and (4,) Prophecies delivered by Jesus Christ and his Apostles. Of these, the prophecies relating to the Messiah, and those regarding the Assyrians, Egyptians, &c., have been given under their respective heads; and those of the New Testament also are noticed in separate articles; which leaves for a brief notice here, some of the more prominent of the predictions referring to the Jewish nation in particular.

At a time when Abraham had no child, and was greatly advanced in years, it was foretold that his posterity should be exceedingly multiplied above that of other nations. The chief of these predictions are to be found in Genesis 12. 1-3; 46. 3; Exodus 32. 13; Genesis 16. 16; 15. 5; 17. 2,4-6; 22. 17.

Ishmael's name and fortune were announced before he was born; particularly that his descendants should be very numerous, and that he should beget twelve princes. The whole came to pass precisely as it was foretold. Compare Genesis 16. 10-12; 17. 20; and 25. 12-18. "I will make him a great nation," said Jehovah to Abraham, (Gen. 17. 20;) and this prediction was accomplished as soon as it could be in the regular course of nature.

It was foretold that the posterity of Abraham, Isaac, and Jacob, should possess the land of Canaan; so that though they should be expelled thence for their sins, yet their title should endure, and they should be resettled in it, and there continue in peace to the end of the world. (See Gen. 12. 7; 13. 14,15,17; 15. 18-21; Exod.

3. 8,17.) In unison also with these original promises are the predictions that this land of Canaan should be to the children of Israel an everlasting possession. (Deut. 30. 1-5; Jerem. 30, 3;) all these predictions, however, being contingent on the obedience of the Jews to their heavenly King, failing which, another series of prophecies of opposite character have taken their place.

The 28th chapter of Deuteronomy contains a series of most striking predictions relative to the Jews, which are fulfilling to this very day. Bishop Newton and Dr. Graves have shown its accomplishment at great length. To specify a very few particulars: "Moses foretold that they should be removed into all the kingdoms of the earth, scattered among all people from one end of the earth even unto the other, find no ease or rest, be oppressed and crushed alway, be left few in number among the heathen, pine away in their iniquity in their enemy's land, and become an astonishment, a proverb, and a bye-word unto all nations." How literally all this has been fulfilled, is matter of common observation; and may be found stated at length in the articles, JEWS; PALESTINE.

Josiah was prophetically announced by name, and his acts for the suppression of idolatry recounted, three hundred and sixty-one years before the event, (1Kings 13. 2,) by a prophet who came out of Judah on purpose to denounce the judgments of God upon the priests of the altar, and upon the altar itself, which Jeroboam had then recently erected at Bethel.

The prophecies of Isaiah, at a time when the nation was plunged in the grossest practices, foreshowed the utter subversion of idolatry among the Jews, (ch. 2. 18-21,) which accordingly, after suffering the punishments denounced, they have very long utterly forsaken.

Jeremiah foretold the conquests of Nebuchadnezzar, and the captivity of the Jews by him, in so remarkable and solemn a manner, that it was notorious to all the neighbouring nations, who were included in the denunciations.

According to the custom of delivering prophecies by visible signs as well as words, he sent bonds and yokes "to the kings of Edom, Moab, the Ammonites, Tyre, and Zidon, by the hand of the messengers which came to Jerusalem, [from these several kings,] unto Zedekiah, king of Judah," and foretold "that all these nations should serve Nebuchadnezzar and his son, and his son's son." (Jerem. 27.3-7.) The Jews put him in prison for this prophecy, where he was kept until Nebuchadnezzar took the city and set him at liberty. (39.11-14.) This prophet was opposed and contradicted by several false prophets, who prophesied deceitful and flattering delusions to the people, persuading them that no evil should come upon them; of whom Jeremiah foretold, that Hananiah should die that same year in which he uttered his false prophecies, (28. 16,17,) and that Ahab, the son of Kolaiah, and Zedekiah, the son of Maaseiah, should be taken captive by Nebuchadnezzar, and slain in the sight of the people of Judah, and roasted in the fire. (29. 21,22.) And thus distinctly foretelling the time and manner of the death of these false prophets, he vindicated his own prophecies, which were at first so unwillingly believed, beyond all contradiction. But that which seemed most strange, and was most objected against, in the prophecies of Jeremiah, was his prediction concerning the death of King Zedekiah; in which he and Ezekiel were thought to contradict each other. Jeremiah prophesied in Jerusalem at the same time when Ezekiel prophesied in Babylon, and concerning the same things; and Jeremiah's prophecy was sent to the captives in Babylon, and Ezekiel's to the inhabitants of Jerusalem. Now these two prophets, writing of the captivity of Zedekiah, enumerate all the circumstances of it between them in such a manner, that they were believed to contradict each other; and thus the expectation and attention of the people were the more excited to observe the fulfilment of their prophecies. (Comp. Jerem. 34. 2-7; and Ezek. 12. 13.) Jeremiah said that Zedekiah should see the king of Babylon, and be carried to Babylon; Ezekiel, that he should not see Babylon: Jeremiah, that he should die in peace, and be buried after the manner of his ancestors; Ezekiel, that he should die at Babylon. Now if we compare all this with the history, nothing was ever more punctually fulfilled; for Zedekiah saw the king of Babylon, who commanded his eyes to be put out, before he was brought to Babylon; and he died there, but died peaceably, and was suffered to have the usual funeral solemnities. (Jerem. 39. 4,7; 2Kings 25. 6,7.) Therefore both prophecies proved true in the event, which before seemed to be inconsistent; and so critical an exactness in every minute circumstance, in prophecies delivered by two persons who were before thought to contradict each other, was such a conviction to the Jews, after they had seen them so punctually fulfilled, in their captivity, that they could no longer doubt but that both were from God.

The profanation of the Temple by Antiochus Epiphanes, together with his death, was clearly foretold by Daniel four hundred and eight years before the accomplishment of his prediction. (Dan. ch. 8.) He likewise prophesied the destruction of the city of Jerusalem, the desolation of that city, and also of Judæa, and the cessation of the Jewish sacrifices and oblations. (9. 26,27.) The accomplishment of these predictions is attested by all history.

Hosea also foretold the present state of the people of Israel in these remarkable words: "They shall be wanderers among the nations." (ch. 9. 17.)

Our limits will not permit us to give an account of all the various prophecies which have been remarkably fulfilled; but whoever has examined profane history with any degree of attention, and compared it with the predictions of Scripture, must, if he be not blinded by prejudice and hardened by infidelity, be convinced of the truth of prophecy by its exact accomplishment. It is absurd to say that these prophecies were delivered since the events have taken place, (a desperate assertion, which the exact agreement of the prophecy and the event has sometimes forced from the enemies of revelation,) of which not a shadow of proof can possibly be produced, and which is against all probability; for we see prophecies, the latest of which must unquestionably have been delivered about seventeen hundred years ago, and some of them above three thousand years ago, fulfilling at this very time; and once flourishing cities, and countries, and kingdoms in a desolate condition, all brought about in the very same manner, and with the very same circumstances as the prophets had foretold.

"We see," says Bishop Newton, "the descendants of Shem and Japheth ruling and enlarged in Asia and Europe, and perhaps in America; and the 'curse of servitude' still attending the wretched descendants of Ham, in Africa. We see the posterity of Ishmael 'multiplied exceedingly, and become a great nation' in the Arabians; yet living like 'wild men,' and shifting from place to place in the wilderness; 'their hand against every man, and every man's hand against them;' and still dwelling an independent and free people, 'in presence of all their brethren,' and in the presence of all their enemies. We see the family of Esau totally extinct, and that of Jacob subsisting at this day; 'the sceptre departed from Judah,' and the people living nowhere in authority, everywhere in subjection; the Jews still dwelling alone among the nations, while 'the remembrance of Amalek is utterly put out from under heaven.' We see the Jews severely punished for their infidelity and disobedience to their 'great prophet like unto Moses;' plucked off from their own land, and removed into all the kingdoms of the earth; oppressed and spoiled evermore; and made a 'proverb and a by-word among all nations.' We see 'Ephraim so broken as to be no more a people,' while the whole nation is comprehended under the name of Judah; the Jews wonderfully preserved as a distinct people, while their great conquerors are everywhere destroyed; their land lying desolate, and themselves cut off from being the people of God, while the Gentiles are advanced in their room. We see Nineveh so completely destroyed, that the place thereof is not and cannot be known; Babylon made a 'desolation for ever,' a possession for the bittern, and pools of water; Tyre become 'like the top of a rock, a place for fishers to spread their nets upon;' and Egypt 'a base kingdom, the basest of the kingdoms,' and still tributary and subject to strangers. We see, of the four great empires of the world, the fourth and last, which was greater and more powerful than any of the former, divided in the western part thereof into ten lesser kingdoms; and among them a power with a triple crown 'differs from the first' with 'a mouth speaking very great things,' and with look more stout than his fellows 'speaking great words against the Most High, wearing out the saints of the Most High, and changing times and laws.' We see a power 'cast down the truth to the ground, and prosper and practise, and destroy the holy people, not regarding the God of his fathers, nor the desire of wives, but honouring Mahuzzim,' gods-protectors, or saints-protectors, 'and causing' the priests of Mahuzzim 'to rule over many, and to divide the land for gain.' We see the Turks 'stretching forth their hand over the countries,' and particularly 'over the land of Egypt, the Libyans at their steps,' and the Arabians still 'escaping out of their hand.' We see the Jews 'led away captive into all nations, and Jerusalem trodden down of the Gentiles,' and likely to continue so 'until the times of the Gentiles be fulfilled,' as the Jews are by a constant miracle preserved a distinct people for the completion of other prophecies relating to them. We see one 'who opposeth and exalteth himself,' above all laws Divine and human, 'sitting as God in the Church of God, and showing himself that he is God, whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of righteousness.' We see a great apostasy in the Christian church, which consists chiefly in the worship of demons, angels, or departed saints, forbidding to marry, and commanding to abstain from meats.' We see the Seven Churches of Asia lying in the same forlorn and desolate condition that the angel had signified to St. John, their 'candlestick removed out of its place,' their churches turned into mosques, their worship into superstition.

"For these things we have the attestation of the past, and the experience of present times; and we cannot well be deceived, if we will only believe our own eyes. We actually see the completion of many of the prophecies in the state of men and things around us; and we have the prophecies themselves recorded in books, which books have been read in public assemblies these seventeen hundred or two thousand years, have been dispersed into several countries, have been translated into several languages, and quoted and commented upon by different nations, so that there is no room to suspect so much as a possibility of forgery or illusion."

PROPHET, נביא *nabi*. (Deut. 13. 2.) A prophet is one inspired by God to teach the people, and to predict future events.

The verb נבא *nabba*, which we translate "to prophesy," is of very great extent. Sometimes it signifies to foretell what is to come, at other times to interpret, to promulgate, or to sing in strains of sacred music, the prophetic declarations of Scripture. (1Sam. 18. 10; 10. 5,6.) God says to Moses, (Exod. 7. 1,) "Aaron thy brother shall be thy prophet;" that is, he shall explain thy sentiments to the people. Scripture does not withhold the name of prophet from impostors, although they falsely boasted of inspiration. (1Kings 22. 6,12.) St. Paul, (Tit. 1. 12,) quoting a heathen poet, calls him a prophet; and we read, (1Chron. 25. 1,) that the sons of Asaph were appointed to prophecy on harps.

The term prophecy, προφητευω, is also used, (1Cor. 11. 4,5; 14. 1, &c.,) either for the art of explaining Scripture, speaking to the church in public or by way of exhortation, or for singing the praises of God in the language of inspiration.

By a prophet, however, is usually understood a divinely inspired predicter of future events, and very many persons thus gifted are mentioned in the Scriptures. Of some of these, as Jacob, Moses, Balaam, Elijah, and Elisha, but few prophecies remain; but there are others, sixteen in number, whose predictions have been more fully preserved, and these, under the name of the Prophetical Books, form a very important portion of the Old Testament. Of these latter prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, are styled the Greater; and Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi, the Lesser: the events of their lives, so far as known, and the general scope of their prophecies, are given in the alphabetical order.

The Hebrew prophets present a succession of men at once the most singular and the most venerable that ever appeared, in so long a line of time, in the world. They had special communion with God; they laid open the scenes of the future; they were ministers of the promised Christ. They upheld religion and piety in the worst times, and at the greatest risks; their disinterestedness was only equalled by their patriotism. To succeeding ages they have left a character consecrated by holiness and "visions of the Holy One," which still unveil to the Church his most holy attributes and his deepest designs. "Prophecy," says the Apostle Peter, "came not of old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2Peter 1. 21.) They flourished in a continual succession during a period of more than a thousand years, reckoning from Moses to Malachi, all co-operating in the same designs, uniting in one spirit to deliver the same doctrines, and to predict the same blessings to mankind; the great object of prophecy being, as has been before observed, a description of the Messiah and his kingdom. (Matt. 26. 56; Luke 1. 70; 18. 31; 24. 44; John 1. 45; Acts 3. 18,24; 10. 43; 13. 29; 15. 15; 28. 23; 1Peter 1. 10-12.) Their claims to a Divine commission were demonstrated by the intrinsic excellency of their doctrine; by the disinterested zeal and undaunted courage with which they prosecuted their ministry, and persevered in their great design; and by the unimpeachable integrity of their conduct. But even those credentials of a Divine mission were still further confirmed by the exercise of miraculous powers, and by the completion of many less important predictions which they uttered. (Deut. 13. 1-3; 18. 22; Josh. 10. 13; 1Sam. 12. 8; 2Kings 1. 10; Isai. 38. 8; 1Sam. 9. 6; 1Kings 13. 3; Jerem. 28. 9; Ezek. 33. 33.) They were the established oracles of their country, and consulted upon all occasions when it was necessary to collect the Divine will on any civil or religious question. These illustrious personages were likewise as well the types as the harbingers of that greater Prophet whom they foretold; and in the general outline of their character, as well as in particular events of their lives, they prefigured to the Jews the future Teacher of mankind. Like Him also they laboured by every exertion to instruct and reclaim; reproving and threatening the sinful, however exalted in rank, or encircled by power, with fearless confidence and sincerity, becoming "men of God."

The manner in which the prophets published their predictions, was either by uttering them aloud in some public place, or by affixing them on the gates of the Temple, (Jerem. 7. 2; Ezek. 3. 11,) where they might be generally seen and read. Upon some important occasions, when it was necessary to rouse the fears of a disobedient people, and to recall them to repentance, the prophets, as objects of universal attention, appear to have walked about publicly in sackcloth, and with every external mark of humiliation and sorrow. They then adopted extraordinary modes of expressing their convictions of impending wrath, and endeavoured to awaken the apprehensions of their country by the most striking illustrations of threatened punishment. Thus Jeremiah made bonds and yokes, and put them upon his neck, (Jerem. ch. 27,) strongly to intimate the subjection that God would bring upon the nations whom Nebuchadnezzar should subdue. Isaiah likewise walked naked, that is, without the rough garment of the prophet, and barefoot, as a sign of the distress that awaited the Egyptians. (Isai. ch. 20.) So Jeremiah broke the potter's vessel, (Jerem. ch. 19,) and Ezekiel publicly removed his household goods from the city, (Ezek. 12. 7,) more forcibly to represent, by these actions, some correspondent calamities ready to fall on nations obnoxious to God's wrath; this mode of expressing important circumstances by action being customary and familiar among all Eastern nations.

The Jewish doctors tell us, that a mind loaded with fresh guilt, oppressed with sorrow, or disturbed with passion, could not duly receive and exercise the prophetic inspiration. Accordingly, when David, in his penitential psalm, after the affair of Uriah, prays that the Holy Spirit might be restored to him, that God would give him joy and gladness, and a free spirit; the Hebrew commentators understand, by these expressions, that prophetic spirit which his guilt and distress of mind had banished, and that peaceful and cheerful frame which would invite its return. To prove that passion unfitted the mind for the prophetic impulse, they plead the story of Elisha, who, being requested by the three kings of Judah, Israel, and Edom, to inquire of God for them in their distress for water during a military expedition, was transported with pious indignation against the wicked king of Israel; but being willing to oblige the good king of Judah, called for a minstrel or musician, for the apparent purpose of calming his passion, and thus preparing him for the spirit of inspiration. Accordingly, while the minstrel played, we are told "the hand of the Lord came upon him."

It was the peculiar privilege of the Israelites, that their Almighty Ruler condescended to be "inquired of" on behalf of his people by the mouth of his priests and prophets; and accordingly the prophets in particular were much resorted to for the purpose of inquiring whether wars should be undertaken, whether the sick would recover, &c. When they consulted a prophet, the Eastern modes required a present; and they might think it was right rather to present him with eatables (of which their presents often consisted) than other things, because it frequently happened that they were detained some time, waiting the answer of God, during which hospitality would require the prophet to ask them to take some repast with him. And as the prophet would naturally treat them with some regard to their quality, they doubtless did then, as the Orientals do now, proportion their presents to their avowed rank and number of attendants.

Jeroboam sent a present by his wife to the Prophet Ahijah, of ten loaves and cracknels, and a cruse of honey. Some commentators are of opinion that this was a fit present only for a peasant to make, and was designedly of so small value to conceal the rank of the messenger; but this idea by no means corresponds with the custom of the East. It was certainly the wish of the king that his wife should not be recognised by the aged prophet; but the present she carried, though not intended to discover her, was, in the estimation of the Orientals, not unbecoming her rank and condition.

The prophets, according to Augustine, were the philosophers, divines, instructors, and guides of the Hebrews in piety and virtue. These holy men were the bulwarks of religion against the impiety of princes, the wickedness of individuals, and every kind of immorality. Their lives, persons, and discourses, were alike instructive and prophetical. Raised up by God to be witnesses of his presence, and living monuments of his will, the events that happened to them were frequently predictions of what was about to fall on the Hebrew nation. Although the prophets possessed great authority in Israel, and were highly esteemed by pious sovereigns, who undertook no important affairs without consulting them, yet their way of life was exceedingly laborious, and they generally lived retired, in some country place, and in colleges or communities, where they and their disciples were employed in prayer, in manual labour, and in study. Their labour, however, was not such as required intense application, or was inconsistent with that freedom from secular cares which their office required. Thus Elisha quitted his plough when Elijah called him to the prophetic office, (1Kings 19. 19,20;) and Amos (7. 14) tells us that he was no prophet, neither a prophet's son, but a herdsman and a gatherer of sycamore fruit. The pupils or sons of the prophets, who lived under the direction of Elijah and Elisha, erected their own dwellings, for which they cut down the timber that was requisite. (2Kings 6. 1-4.)

The apparel of the prophets was in unison with the simplicity of their private life. Elijah was clothed with skins, and wore a leather girdle round his loins. (2Kings 1. 8.) Isaiah wore sackcloth, (20. 2,) which was the ordinary habit of the prophets. Zechariah, speaking of the false prophets, who imitated externally the true prophets of the Lord, says that they should not wear a rough garment, (Heb., a garment of hair,) to deceive. (Zech. 13. 4.) Their poverty was conspicuous in their whole life. The presents they received were only bread, fruits, and honey; and the first fruits of the earth were given them as being persons who possessed nothing themselves. (2Kings 4. 40.) Their frugality appears throughout their history; for instance, the wild gourds, which one of the prophets ordered to be prepared for his disciples. (2Kings 4. 38-41.) The angel gave Elisha bread and water for a long journey, (1Kings 19. 6-8;) and Obadiah, the pious governor of Ahab's household, gave the same food to the prophets whose lives he saved in a cave. (1Kings 18. 4,13.) Their recluse abstemious mode of living, and mean apparel, sometimes exposed them to contempt among the gay and courtly; it was probably the singular dress and appearance of Elisha which occasioned the impious scoffs of the young men at Bethel. (2Kings 2. 2,3;) yet they were regarded with high esteem and veneration by the wise and good, and even by persons of the first rank in the state. (1Kings 18. 7.) But however they might be respected by pious monarchs, the prophets were frequently exposed to cruel treatment from wicked princes, whose impiety they reprehended, and to insults and jeers from the people whose immoral practices they censured and condemned; and many of them were even put to violent deaths. (Heb. 11. 35,38.) Still, amidst all these persecutions and this impious treatment, they despised dangers, torments, and death, and with wonderful intrepidity attacked whatever was contrary to the law and worship of Jehovah, contemning secular honours, riches, and favours with exemplary disinterestedness.

It appears from Deuteronomy 18. 20-22, that a false prophet was punished capitally, being stoned to death; and there were two cases in which a person was held convicted of the crime, and consequently liable to its punishment, viz.: (1.) If he had prophesied something in the name of any other god, whether it took place or not, he was, at all events, considered as a false prophet, and, as such, stoned to death. (Deut. 13. 2-6.) (2.) If a prophet spoke in the name of the true God, he was tolerated, so long as he remained unconvicted of imposture, even though he threatened calamity or destruction to the state, and he could not legally be punished; but when the event which he had predicted did not come to pass, he was regarded as an audacious impostor, and, as such, stoned. (Deut. 18. 21,22.)

It does not appear that the prophets were bound by any vow of celibacy; for Samuel had children, and the Scriptures mention the wives of Isaiah, (8. 3,) and Hosea. (1. 2.)

"The word Prophet," Herder remarks, "first occurs in the passage where God said to Abimelech, 'Restore the man his wife, for he is a prophet.' (Gen. 20. 7.) The word thus appears to have been known to Abimelech, and since the people over whom he ruled were of Egyptian origin, the ground of doubt is removed. Among the Egyptians, the term was applied to superior priests; those who held intercourse with the divinity, and were admitted to a knowledge of divine mysteries, the interpreters of nature,—in a word, those who were the mouth of the gods. This is plainly the sense in which the word prophet occurs in the most ancient writings of the Hebrews. Abraham was represented to the king as a wise and holy man, intrusted with the counsels of the Deity; and who must be preserved harmless, even in a strange land. Again, God says to Moses, 'Thou shalt be a god, and Aaron shall be thy prophet;' showing indisputably, that a prophet imports the mouth of God, the speaker of his word, the revealer of his mysteries. In this, its primitive and most proper sense, it often occurs in Moses and the Prophets, and indeed the whole prophetic character and claim, as exemplified in Moses, was founded on this: 'A Prophet shall God raise up like Moses, who shall speak to you in the name of God. Surely the Lord will do nothing, but He revealeth his secret unto his servants the prophets.' (Amos 3. 7.) The conception now given obviously did not include that of a musician and poet. Neither Abraham nor Aaron were poets; Samuel, Nathan, Ahijah, Elijah, and Elisha, had nothing to do with poetry, though some of them were very distinguished prophets. The oracles which they gave were in very plain and intelligible prose. On the other hand, David and Solomon were poets, but not prophets. The example of one who called for a minstrel, in order, as it is said, to awaken in himself the gift of prophecy, has been greatly misapplied. He called him in order to calm and subdue his anger, under the influence of which he was not master of the dictates of reason, much less capable of uttering a Divine oracle. By the term Seers, also applied to the prophets in the times of Samuel and David, they were clearly distinguished from minstrels. They saw hidden things, looked into the future, and were what we call 'sages.'

"But secondly, because these wise men, whether they spoke of the past, the present, or the future, were the mouth of the Divinity, they spoke also the language of the Divine Being, that is, divinely oracular language, in a lofty figurative style, and so that came to be in name prophetic language, which was the most elevated poetry. Who, in speaking in the name of God, would speak in a manner unworthy of his majesty and dignity? Who that is inspired speaks coldly, and without elevation? Did not the Pythia think it necessary to utter her oracles in verse? The origin of this notion shows itself from what was said above, but only in an incidental and derivative sense. In all languages poets are called vates, but only because they were originally considered as divinely inspired seers, and revealers of the future, and because some noble and good men among them were, in reality, the instruments of Divine Providence.

"Nothing, therefore, is more natural than that the uttering of Divine oracles should, in process of time, be denominated prophesying, as we now daily use the word 'preaching' when we speak of a discourse uttered with the preacher's tone and manner. The evil spirit came upon Saul, and he prophesied, that is, he uttered, amidst his mad raving, lofty indeed, but irrational expressions. We know, from various evidences of it, that poetry and music had great power over him, and this power manifested itself in his present weakness.

"And because, in the third place, at that period of the world, music and poetry were associated, and even the poet and musician often united in the same person, it was quite natural also that the notion of oracular discourse should be extended even to this art. Asaph and Heman prophesied upon stringed instruments, that is, they uttered in their songs sacred and lofty sentiments, they resolved, as they themselves say, the dark problems of wisdom by the sound of the harp. Poetry never produces so powerful an effect as when it is supported by music; and the sacred feeling, which is diffused by both arts combined, is enthusiasm. But it does not follow, therefore, that every prophet had his instrument by his side, or that his name or office distinguished him as a minstrel. The Prophet Balaam, with his sublime and oracular declarations, spoke without an instrument, and the far feebler language of many of the later prophets, which almost sinks to the level of prose, was scarcely fitted for music. They carefully distinguished lyric song from their prophetic style.

"Finally, the prophet and the man of disordered intellects are not the same. We must greatly mistake the lofty and political character and sentiments of Isaiah if we consider him abandoned by reason. That many of their symbolical acts must appear very strange, they themselves confess, and this was the very aim of their actions.

"Under the guise of folly was concealed a deep and important meaning, and if the expression, *Insanire cum sapientia*, could ever be applied with propriety, it was here. They were, at all events, often the object of sarcasm to the vulgar, and of supercilious contempt to godless kings. While Jehovah was an object of reproach, oracles uttered in his name, and containing severe admonitions, would be counted folly and madness. But alas! the event gave sufficient evidence of their truth."

The latest of the Hebrew prophets was Malachi, who, as he is nearest in point of time, is also more distinct than his fellows, in bearing witness to that mighty Person, the great theme of all prophecy, and in whom prophecy received its fulfilment.

In the articles Jesus, Mediator, Messiah, Prophecy, the main features of the predictions respecting Our blessed Lord have been briefly traced, as have the predictions of Our Lord himself regarding the extinction of the Jewish polity, the spread of the Gospel, and the calling of the Gentiles, under the heads to which they respectively appertain.

PROPHETESS, נבאיה *nibeah.* (Exod. 15. 20.) Miriam, Deborah, Huldah, and others, were called prophetesses, not because they were supposed to be gifted with a knowledge of futurity, like the seers, but because they possessed a poetical inspiration, and inspired, especially sacred, poetry, was always deemed of supernatural and Divine origin.

PROPHETS, SCHOOLS OF THE. These were places where young men were educated under the care of a master, who was commonly, if not always an inspired prophet. See Schools.

PROPHETS, SONS OF THE. The disciples, or scholars, of the prophets were thus called, agreeably to the Hebrew idiom; they were instructed in the knowledge of religion, and in sacred music, and were thus qualified to become public teachers. (1Sam. 10. 11.)

PROPHETS, TOMBS OF THE. "The excavations commonly known under this name," Professor Robinson observes, "are situated on the western declivity of the Mount of Olives, a little south of the footpath leading over from St. Stephen's gate to Bethany. Pococke describes them as 'very large, having many cells to deposit bodies in; the farther end of them they call the Labyrinth, which extends a great way; I could not find the end of it;' this part seems to have been a quarry. Doubdan compares them with the tombs of the judges and kings; but says the chambers are not square, as in these, but consist of two large and high galleries, cut strictly one within the other in a continued curve; the holes or niches for the bodies being on a level with the floor. These sepulchres are not often mentioned by travellers, and no exact description of them seems to exist. I regret, therefore, the more that we did not visit them."

It is ordinarily supposed that it is of these tombs that Our Lord speaks when He says: "Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them." (Luke 11. 47.)

Their interior was visited by Mr. Buckingham, who gives us the following description: "We visited what are called the sepulchres of the prophets, close to the spot where we had halted. We descended through a circular hole into an excavated cavern of some extent, cut with winding passes, and forming a kind of subterraneous labyrinth. The superincumbent mass was supported by masses of the rock cleft in the form of walls and irregular pillars, apparently once stuccoed; and from the niches still remaining visible in many places, we had no doubt of its having once been appropriated to sepulture; but whether any or which of the prophets were interred here, even tradition does not suggest, beyond the name which it bestows on the place."

PROPITIATION. The word *ἱλασμος,* (1John 2. 2; 4. 10,) though perverted by the Socinians, most unquestionably signifies a sacrifice offered to God, to avert the punishment of sin, and secure the bestowment of his favour. Among the Jews, there were both ordinary and public sacrifices, as holocausts, &c., offered by way of thanksgiving; and extraordinary ones, offered by persons guilty of any crime, by way of propitiation.

The propitiation made by Jesus Christ alone is that which atones for, and covers our guilt, as the mercy-seat hid the tables of the Law. All this is expressed in most explicit terms in the following passages: "And he is the propitiation for our sins," (1John 2. 2;) "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins," (1John 4. 10;) "Whom God hath set forth to be a propitiation [for our sins], through faith in his blood." (Rom. 3. 25.) The word used in the two former passages is *ἱλασμος;* in the last, *ἱλαστεριον.* Both are from the verb *ἱλασμω,* so often used by Greek writers to express the action of a person who, in some appointed way, turned away the wrath of a deity; and therefore cannot bear the sense which Socinians would put upon it, the destruction of sin, a sense not supported by a single example. With all Greek authorities, whether poets, historians, or others, the word means to propitiate, and is, for the most part, construed with an accusative case, designating the person whose displeasure is averted. As this could not be denied, Crellius comes to the aid of Socinus, and contends that the sense of the word was not to be taken from its common use in the Greek tongue, but from the Hellenistic use of it in the Greek of the New Testament, the Septuagint and the Apocrypha. But this will not serve him, for both by the Seventy, and in the Apocrypha, it is used in the same sense as in the Greek classic writers. (Numb. 5. 8; Ezek. 44. 27; 45. 19; see also 2Macc. 3. 33.)

Unable, as they who deny the vicarious nature of the sufferings of Christ, are to evade the testimony of the passages which speak of Our Lord as "a propitiation," their next resource often is to deny the existence of wrath in God, in the hope of proving that propitiation, in a proper sense, cannot be the doctrine of Scripture, whatever may be the force of the mere terms which the sacred writers employ. In order to give plausibility to their statement, they pervert the opinion of the orthodox, and argue as though it formed a part of the doctrine of Christ's propitiation and oblation for sin, to represent God as naturally an implacable and revengeful Being, and only made placable and disposed to show mercy by satisfaction being made to his displeasure through Our Lord's sufferings and death. "Our adversaries," says Bishop Stillingfleet, "first make opinions for us, and then show that they are unreasonable. They first suppose that anger in God is to be considered as a passion, and that passsion a desire of revenge; and then tell us, that if we do not prove that this desire of revenge can be satisfied by the sufferings of Christ, then we can never prove the doctrine of satisfaction to be true; whereas we do not mean by God's anger any such passion, but the just declaration God's will to punish, upon our provocation of Him by our sins; we do not make the design of the satisfaction to be that God may please himself in revenging the sins of the guilty upon the most innocent person, because we make the design of punishment not to be the satisfaction of anger as a desire of revenge, but to be the vindication of the honour and rights of the offended person, by such a way as He himself shall judge satisfactory to the ends of his government."

The Romish church believe the Mass to be a sacrifice of propitiation for the living and dead, while the Reformed churches, justified by the express declarations of Scripture, allow of no propitiation but that one offered by Jesus on the cross, whereby Divine justice is appeased, and our sins atoned for. (Rom. 3. 20; 1John 2. 2.)

As it respects the unbloody propitiatory sacrifice of he Mass above-mentioned, little need be said to confute such a doctrine. Indeed it is owned in the Church of Rome, that there is no other foundation for the belief of it than an unwritten tradition. There is no hint in the Scriptures of Christ offering his body and his blood to his Father at his institution of the Eucharist. It is also a manifest contradiction of St. Paul's doctrine, who teaches, that without shedding of blood there is no remission; therefore there can be no remission of sins in the Mass. The sacrifice of Christ, according to the same Epistle, is not to be repeated. A second oblation, then, would be superfluous: consequently, the pretended true and proper sacrifice of the Mass must be superfluous and useless.

PROSELYTE. In its original sense the term *προσηλυτος*, signifies one who comes to another country or people, a stranger, a sojourner. In the Jewish sense, however, a proselyte is a convert from paganism to Judaism. (Matt. 23. 15; Acts 2. 11.)

Although the constitution of the Jewish polity and the laws of Moses allowed no other nations to participate in their sacred rites, yet they did not exclude from them such individuals of other nations as were willing to qualify themselves for conforming to them. Hence they admitted proselytes, who renounced the worship of idols, and joined in the religious services of the Jews; although they were not held in the same estimation as the Jews by birth, descent, and language, who were by way of eminence termed Hebrews of the Hebrews. During the time of Jesus Christ, the Jews, especially the Pharisees, greatly exerted themselves in making proselytes to their religion and sect.

Calmet, and some other learned men after him, have distinguished two kinds of proselytes, namely: (1,) Proselytes of the gate, who dwelt either in or out of the land of Israel, and worshipped the true God, observing the seven precepts of Noah, but without obliging themselves to circumcision or any other legal ceremony; and (2,) Proselytes of justice or of righteousness, who were converts to Judaism, and engaged themselves to receive circumcision as well as to observe the whole of the Mosaic law. There does not, however, appear to be any foundation in the Scriptures for such a distinction: nor can any with propriety be termed proselytes, except those who fully embraced the Jewish religion. The Scriptures mention only two classes of persons, viz.: the Israelites or Hebrews of the Hebrews above-mentioned, and the Gentile converts to Judaism, which last are called by the names of strangers and sojourners, or proselytes.

"According to my idea," says Bishop Tomline, "proselytes were those, and those only, who took upon themselves the obligation of the whole of the Mosaic law, but retained that name till they were admitted into the congregation of the Lord as adopted children. Gentiles were allowed to worship and offer sacrifices to the God of Israel in the outer court of the Temple; and some of them, persuaded of the sole and universal sovereignty of the Lord Jehovah, might renounce idolatry without embracing the Mosaic law; but such persons appear to me never to be called proselytes in Scripture, or in any ancient Christian writer." He also observes, that the term "proselyte of the gate," is derived from an expression frequent in the Old Testament, namely, "the stranger that is within the gates;" but, he says, "I think it evident that the strangers were those Gentiles who were permitted to live among the Jews under certain restrictions, and whom the Jews were forbidden to vex or oppress, so long as they lived in a peaceable manner."

Dr. Lardner is of much the same opinion, and he further says, "I do not believe that the notion of two sorts of Jewish proselytes can be found in any Christian writer before the fourteenth century or later;" and Dr. Jennings also observes, that "there does not appear to be sufficient evidence in the Scripture history of the existence of such proselytes of the gate as the Rabbins mention; nor, indeed, of any who with propriety can be styled proselytes, except such as fully embraced the Jewish religion."

In the initiation of proselytes to the Jewish religion, according to the Rabbinical writers, the three following observances were appointed, namely: circumcision, baptism, and the offering of sacrifice.

Circumcision was the seal of the covenant into which the proselyte entered with God, and of the solemn profession which he made to observe the entire Law of Moses; and if the proselyte were a Samaritan, or of any other nation which practised that rite, blood was to be drawn afresh.

The second ceremony was washing or baptism, which Maimonides says was done by dipping the whole body of the proselyte in water, and must be performed in the presence of three Jews of distinction, who stood by as witnesses. At the time of its performance, the proselyte declared his abhorrence of his past life, and that no secular motives, but a sincere love for the Law of Moses, induced him to be baptized; he having been previously instructed in the most essential parts of the Law. He promised, at the same time, to lead a holy life, to worship the true God, and to keep his commandments. Maimonides also observes, "In all ages, when a Gentile is willing to enter into the covenant of Israel, and place himself under the wings of the Divine Majesty, and take upon himself the yoke of the Law, he must be circumcised and baptized, and bring a sacrifice; or if it be a woman, be baptized and bring a sacrifice."

The third ceremony to be performed was that of offering sacrifice. It was a common notion among the Jews, that every person who had duly performed these rites was to be considered as a new-born babe. Maimonides says, "he received a new name, and was thenceforward reckoned a Jew. A Gentile who is become a proselyte, and a slave who is set at liberty, are both, as it were, new-born babes; which is the reason why those who were their parents before, are now no longer so."

Our blessed Lord is supposed to have found the principal qualities which He required in the proselytes of his covenant in that of the Jews. "The first condition of proselytism among the Jews was, that he, who came to embrace their religion, should come voluntarily, and that neither force nor influence should be employed in this business. This, also, is the first condition required by Jesus Christ, and which He considers as the foundation of all the rest: 'If any man be willing to come after me.' (Matt. 16. 24.) The second condition required in the Jewish proselyte was, that he should perfectly renounce all his prejudices, his errors, his idolatry, and everything that concerned his false religion, and that he should entirely separate himself from his most intimate friends and acquaintances. It was on this ground that the Jews called proselytism a new birth, and proselytes new-born and new men; and Our Lord requires men to be born again, not only of water but of the Holy Ghost. (John 3. 5.) All this Our Lord includes in this word, 'Let him renounce himself.' (Mark 8. 34.) To this the following Scriptures refer: Matt. 10. 33; John 3. 35; 2Cor. 5. 17. The third condition, on which a person was admitted into the Jewish church as a proselyte, was, that he should submit to the yoke of the Jewish law; and patiently bear the inconveniences and sufferings, with which a profession of the Mosaic religion might be accompanied. Christ requires the same condition, but instead of the yoke of the Law He brings in his own doctrine, which He calls his yoke, (Matt. 11. 29,) and his cross, (Matt. 16. 24; Mark 8. 34,) the taking up of which implies not only a bold profession of Christ crucified, but also a cheerful submitting to all the sufferings and persecutions to which the convert might be exposed, and even to death itself. The fourth condition was, that the proselyte should solemnly engage to continue in the Jewish religion, faithful even unto death; this condition Christ also requires, and it is comprised in this word, 'Let him follow me.' (Matt. 16. 24-26; (Mark 8. 34-37.) Dr. Adam Clarke.

PROSEUCHÆ. See ORATORY.

PROSPERITY, is the state wherein things succeed according to our wishes, and are productive of affluence and ease.

However desirable prosperity may be, it has its manifest disadvantages. It too often alienates the soul from God, excites pride, exposes to temptation, hardens the heart, occasions idleness, promotes effeminacy, damps zeal and energy, and too often has a baneful relative influence. It is no wonder, therefore, that God in general withholds it from his children; and that adversity should be their lot rather than prosperity. Adversity seems more beneficial on the whole, although it is so unpleasant to our feelings. "The advantages of prosperity," says Bacon, "are to be wished; but the advantages of adversity are to be admired. The principal virtue of prosperity is temperance; the principal virtue of adversity is fortitude, which in morality is allowed to to be the most heroical virtue: prosperity best discovers vice; adversity best discovers virtue, which is like those perfumes which are most fragrant when burnt or bruised."

Spiritual prosperity consists in the continual progress of the mind in knowledge, purity, and joy. It arises from the participation of the Divine blessing; and evidences itself by frequency in prayer, love to God's word, delight in his people, attendance on his ordinances, zeal in his cause, submission to his will, usefulness in his Church, and increasing abhorrence of everything that is derogatory to his glory. (3John 2.)

PROVENDER, מספוא *mispoi*, fodder for cattle. (Gen. 24. 25,32.)

In the account of King Solomon's stables, in 1Kings 4. 28, we read, "Barley, also, and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge." Harmer remarks upon this passage: "Besides provisions for themselves, the Orientals are obliged to carry food for the beasts on which they ride, or carry their goods. That food is of different kinds. They make little or no hay in these countries, and are therefore very careful of their straw, which they cut into small bits, by an instrument which at the same time threshes out the corn; this chopped straw, with barley, beans, and balls made of bean and barley-meal, or of the pounded kernels of dates, are what they are wont to feed them with. The officers of Solomon are accordingly said to have brought, every man in his mouth, barley and straw for the horses and dromedaries. Not straw to litter them them with, there is reason to think, for it is not now used in those countries for that purpose; but chopped straw for them to eat, either alone or with their barley. The litter they use for them is their own dung, dried in the sun, and bruised between their hands, which they heap up again in the morning, sprinkling it in summer, with fresh water, to keep it from corrupting. In some other places we read of provender and straw, not barley and straw; because it may be other things were used for their food anciently, as well as now, besides barley and chopped straw. בליל *beleel*, one of the words used for provender, (Isai. 30. 24,) implies something of mixture, and the participle of the verb from which it is derived is used for the mingling of flour with oil; so the verb in Judges 19. 21, may be as well translated, 'he mingled (food) for the asses,' ויבל לחמורים *vayabal lachamorim*, as, 'he gave them provender,' signifying that he mixed some chopped straw and barley together for the asses. And thus also barley and chopped straw, as it is just after reaping, unseparated in the field, might naturally be expressed by the Hebrew word we translate provender, which signifies barley and straw that had been mingled together, and accordingly seems to be so. 'They reap every one his corn in the field,' (Job 24. 6,) '*Hebrew*, mingled corn or dredge,' says the margin. What ideas are usually affixed to secondary translation, I do not know, but Job apparently alludes to the provender, or heap of chopped straw, lying mingled together in the field, after having passed under the threshing instrument, to which he compared the spoils that were taken from passengers so early as his time, by those that lived somewhat after the present manner of the wild Arabs, which spoils are to them what the harvest and vintage were to others. To this agrees that other passage of Job where this word occurs, (6. 5,) 'Will the ox low in complaints over his provender?' or 'fodder,' as it is translated in our version, when he has not only straw enough, but mixed with barley."

Travellers in the East, wherever they mention the subject, use much the same terms as Walpole, who, in his *Journal*, remarks, "Neither hay nor oats are known to the Turks; nor has any nation in the East ever used them for their horses."

PROVERBS, משׁל *mashal;* plural, משׁלים *mishalim*, "proverbs." Proverbs are brief sentences conveying lessons of wisdom in an epigrammatic form; they are also known as maxims or aphorisms.

The first principles of proverbial composition are to be traced to the constitution of human nature; and proverbs were originally intended for persons living in a simple state of society, to whom they formed a kind of picture writing, addressing itself most powerfully to the senses, which, in the infancy of civilization, were the powerful medium whereby knowledge was communicated. This lively and animated mode of delivering moral truths, which has been traced to the earliest times, and was first dictated, as it appears, in some measure by necessity, has retained its hold, as a valuable medium of instruction, upon the respect and admiration of mankind in every succeeding age, and through every gradation of intellectual improvement. Its delightful simplicity, its musical cadence, its vivid colouring and imagery, its concentrated power, continue to engage and rivet the attention far more than the systematic and argumentative methods of teaching to which, in later periods, philosophy has had recourse. Solomon says that, in his time, maxims of this sort were the chief study of the learned: a wise man will endeavour to understand a proverb and the interpretation; the words of the "wise and their dark sayings." (Prov. 1. 6.)

"The moralists of the East," says Sir William Jones, have in general chosen to deliver their precepts in short sententious maxims, or to illustrate them by sprightly comparisons, or to inculcate them in the very ancient forms of agreeable apologues. There are, indeed, both in Arabic and Persian, philosophical tracts on ethics, written with sound ratiocination and elegant perspicuity; but in every part of the Eastern world, from Pekin to Damascus, the popular teachers of moral wisdom have immemorially been poets; and there would be no end of enumerating their works, which are still extant in the five principal languages of Asia."

Proverbial instruction was a favourite style of composition among the Jews, which continued to the latest ages of their literature; and obtained among them the appellation of Mashalim, or parables, partly because it consisted of parables strictly so called, and partly because it possessed uncommon force and authority over the minds of the auditors. The proverbs of the Old Testament are classed by Bishop Lowth among the didactic poetry of the Hebrews, of which many specimens are extant, particularly the Book of Proverbs, composed by Solomon. The royal sage has, in one of his proverbs, himself explained the principal excellences of this form of composition; exhibiting at once a complete definition of a proverb, and a very happy specimen of what he describes:

> Apples of gold in a net-work of silver,
> Is a word seasonably spoken.—*Prov.* 25. 11.

Thus intimating that grave and profound sentiments should be set off by a smooth and well-turned phraseology; as the appearance of beautiful and exquisitely coloured fruit, or the imitation of it, perhaps, in the most precious materials, is improved by the circumstance of its shining (as through a veil) through the reticulations of a silver vessel exquisitely carved. In the above-cited passage he further insinuates, that it is not merely a neat turn and polished diction by which proverbs must be recommended; but that truth itself acquires additional beauty when partially discovered through the veil of elegant fiction and imagery.

The ingenious but ever-disputing and loquacious Greeks were indebted to the same means for their earliest instruction in wisdom. The sayings of the seven wise men, the golden verses of Pythagoras, the remains of Thergius and Phocylides, if genuine, and the gnomai of the older poets, testify the prevalence of aphorisms in ancient Greece. This mode of communicating moral and practical wisdom accorded also with the sedate and deliberative character of the Romans; and, in truth, from their influence over the mind, and their fitness for popular instruction, proverbial expressions exist in all ages and in all languages.

Our Lord frequently employed proverbs in his public instructions; and the illustration of these proverbs has employed many learned men, who proceed partly by the aid of similar passages from the Old Testament, and partly from the ancient writings of the Jews, especially from the Talmud, whence it appears how much they were in use among that people, and that they were applied by Christ and his Apostles, agreeably to common usage. The proverbs contained in the Old and New Testaments are collected and illustrated by Drusius and Andreas Schottus, whose works are comprised in the ninth volume of the *Critici Sacri*, and also by Joachim Zehner, who has elucidated them by parallel passages from the Fathers, as well as from heathen writers, in a treatise published at Leipsic in 1601. The proverbs which are found in the New Testament have been illustrated by Vorstius and Visir, as well as by Lightfoot and Schoetgenius in their *Horæ Hebraicæ et Talmudicæ*, and by Buxtorf in his *Lexicon Chaldaicum Talmudicum et Rabbinicum;* from which last-mentioned works Rosenmüller, Kuinoël, Dr. Whitby, Dr. Adam Clarke, and other commentators, both British and foreign, have derived their illustrations of the Jewish parables and proverbs. See PROVERBS, BOOK OF.

"The people of the East in the present day," Roberts remarks, "look upon the acquirements of antiquity as being every way superior to those of modern times; thus their noblest works of art, and their sciences, are indebted to antiquity for their invention and perfection. Instead, therefore, of their minds being enlightened and excited by the splendid productions of modern genius, they are ever reverting to the wisdom of their forefathers, and sighing over the loss of many of their occult sciences. We, on the other hand, by contemplating the imposing achievements of the present age, are in danger of looking with contempt on antiquity, and of pursuing, with thoughtless avidity, the novelties and speculations of modern inventions.

"Solomon could repeat 'three thousand proverbs, and his songs were a thousand and five;' and many of the philosophers of the present age in the East have scarcely any other wisdom. Listen to two men engaged in argument: should he who is on the point of being foiled quote an apposite proverb against his antagonist, an advantage is considered as having been gained, which scarcely anything can counteract. See a man who is pondering over some difficulty: his reason cannot decide as to the course he ought to pursue, when, perhaps, some one repeats a pallamulle, that is, an old saying; the whole of his doubts are at once removed, and he starts with vigour in the prescribed course.

"'Young man talk not to me with infant wisdom; what are the sayings of the ancients? You ought to obey your parents. Listen! The father and the mother are the first deities a child has to acknowledge! Is it not said, Children who obey willingly are as ambrosia to the gods?'—'Were you my friend, you would not act thus; because, as the proverb says, True friends have but one soul in two bodies.'—'I am told you have been trying to ruin me; but will the moon be injured by the barking of a dog?'—'You have become proud, and conduct yourself like the upstart, who must carry his silk umbrella to keep off the sun at midnight.'—'You talk about your hopes of some coming good; what say the ancients? Expectation is the midday dream of life.'—'Cease to be indolent; for, as our fathers said, Idleness is the rust of mind.'—'That you have been guilty of many crimes I cannot doubt, as the proverb says, Will there be smoke without fire?'"

PROVERBS, BOOK OF, one of the canonical books of the Old Testament, ordinarily ascribed to Solomon, the wise king of Israel.

Some writers have doubted whether Solomon alone were the author of the Proverbs. Grotius thinks he had a compilation made, for his own use, of whatever was extant, excellent in point of morality, from all the ancient writers of his own nation; that under Hezekiah this collection was enlarged by adding what had been written since Solomon; and Eliakim, Shebna, and Joah, he thinks, completed the collection. (2Kings 18. 18.) But these conjectures are not supported by proof; and the Fathers and the generality of interpreters ascribe the whole book to Solomon.

It seems certain that the collection called the Proverbs of Solomon was arranged in the order in which we now have it by different hands; but it is not, therefore, to be concluded that they are not the productions of Solomon, who, we are elsewhere informed, spoke no less than three thousand proverbs. (1Kings 4. 32.) As it is nowhere said that Solomon himself made a collection of proverbs and sentences, the general opinion is, that several persons made a collection of them, perhaps as they were uttered by him. Hezekiah, among others, as mentioned in the 25th chapter: Agur, Isaiah, and Ezra, might have done the same. The Jewish writers affirm that Solomon wrote the Canticles, or song bearing his name, in his youth, the Proverbs in his riper years, and Ecclesiastes in his old age.

The Proverbs are, without doubt, the most valuable part of Solomon's works; he says they were fruits of his most profound meditations, and of his most excellent wisdom. (Eccles. 12. 9.) Here we find rules for the conduct of persons in all conditions of life; for kings, courtiers, and men of the world, for masters, servants, fathers, mothers, and children.

Michaëlis has observed that the Book of Proverbs is frequently cited by the Apostles, who considered it as a treasure of revealed morality, whence Christians were to derive their rules of conduct; and the canonical authority of no book of the Old Testament is so well ratified by the evidence of quotations as that of the Proverbs; whence he justly infers, that every commentator on the Greek Testament ought to be intimately acquainted with the Septuagint version of the Book of Proverbs, and that every Christian divine should consider it as the chief source of spiritual morality.

The Book of Proverbs is divided by Moldenhawer and Heidegger into five parts; but the late Dr. John Mason Good has divided it into four distinct books, or parts, "each of which," he observes, "is distinguished both by an obvious introduction, and a change of style and manner, though its real method and arrangement seem hitherto to have escaped the attention of our commentators and interpreters."

The Proverbs of Solomon hold a conspicuous rank among the metrical books of the Old Testament. Not only are they admirably adapted to convey instruction by the treasures of practical wisdom which they open to us, but they also afford us a noble specimen of the didactic poetry of the Hebrews, the nature of which they enable us to understand by means of the antithetic parallels with which they abound. Much, indeed, of the elegance, acuteness, and force which are discernible in Solomon's wise sayings, is derived from the antithetic form, the opposition of diction and sentiment. Hence a careful attention to the parallelism of members will contribute to remove that obscurity in which some of the proverbs appear to be involved. Sometimes, also, one member or part of a proverb must be supplied from the other; or, as has been said in other words, sometimes one thing is expressed in one member, and another in the other, and yet both are to be understood in both. See PROVERBS.

PROVIDENCE, implies the conduct and direction of the several parts of the universe, by a superior intelligent Being. By providence we understand, not merely foresight, but an uniform and constant directing operation of God subsequent to the act of creation. In every machine formed by human ingenuity, there is a necessity for the action of some extraneous power to put the machine in motion; construction and disposition of parts not being sufficient to effect the end: there must be a spring, or a weight, or an impulse of air or water, or some substance or other, on which the motion of the several parts of the machine depends. In like manner the machine of the universe depends upon its Creator for the commencement and the conservation of the motion of its several parts.

The power by which the insensible particles of matter coalesce into sensible masses, as well as that by which the great orbs of the universe are reluctantly, as it were, retained in their course, admits not an explication from mechanical causes: the effects of both of them are different from such as mere matter and motion can produce; they must, therefore, ultimately be referred to God. Vegetable and animal life and increase cannot be accounted for, without recurring to Him as the primary cause of both. In all these respects the providence of God is something more than foresight; it is a continual influence, and universal agency: "by Him all things consist," and in Him we "live, and move, and have our being."

The truth of the doctrine of Providence may be readily shown from the consideration of the Divine perfections. Even were the express testimony of Scripture wanting, the Deity cannot be supposed an indifferent spectator of the series of events in that world to which He has given being. His goodness will as certainly engage Him to direct them agreeably to the ends of goodness, as his wisdom and power enable Him to do it in the most effectual manner. This conclusion is conformable to all our ideas of those attributes. Could we call that being good who would refuse to do any good which he is able to do without the least labour or difficulty? God is present everywhere. He sees all that happens, and it is in his power, with perfect ease, to order all for the best. Can He then possess goodness, and at the same time not do this? A God without a providence, is undoubtedly a contradiction. Nothing is plainer than that a Being of perfect reason will, in every instance, take such care of the universe as such reason requires. That supreme intelligence and love, which are present to all things, and from whence all things sprung, must govern all occurrences. These considerations form what has been called a particular, in distinction from a general, providence. We cannot conceive of any reasons that can influence the Deity to exercise any providence over the world, which are not likewise reasons for extending it to all that happens in the world. As far as as it is confined to generals, or overlooks any individual or any event, it is incomplete, and therefore unsuitable to the idea of a perfect Being.

The uniform doctrine of the sacred writers is, that throughout the universe nothing happens without God; that his hand is ever active, and his decree of performance or sufferance intervenes in all; that nothing is too great or unwieldy for his management, and nothing so minute and inconsiderable as to be below his inspection and care. While He is guiding the sun and moon in their course through the heavens; while in this inferior world He is ruling among empires, stilling the raging of the waters, and the tumults of the people, He is at the same time watching over the humble good man, who is serving and worshipping Him in obscurity.

Nothing can be more clear from the testimony of Scripture, than that God takes part in all that happens among mankind; directing and overruling the whole course of events, so as to make every one of them answer the designs of his righteous judgment. We cannot, indeed, conceive God acting as the governor of the world at all, unless his government were to extend to all the events that happen. It is upon the supposition of a particular providence, that our worship and prayers to Him are founded. All his perfections would be utterly inconsequential to us, if they were not exercised, on every occasion, according as the circumstances of his creatures required. The Almighty would then be no more than an unconcerned spectator of the behaviour of his subjects, regarding the obedient and the rebellious with an equal eye.

The personal experience of every one also must, more or less, bear testimony to the truth of this doctrine. We need not for this purpose have recourse to those sudden and unexpected vicissitudes, which have sometimes astonished whole nations, and drawn their attention to the conspicuous hand of heaven; we need not appeal to the history of the statesman and the warrior; of the ambitious and enterprising: we may confine our observation to those whose lives have been most plain and simple, and who had no desire to depart from the ordinary train of conduct.

That our best contrived schemes and plans should so often fail even when our hopes are the highest, and that on the other hand blessings should be frequently bestowed on us in ways that we little expect, alike prove that, as the Apostle Peter says, God "careth for us," (1Pet. 5. 7,) and that all things are guided and directed by his good pleasure. Accident, and chance, and fortune, are words which we often hear mentioned, and much is ascribed to them in the life of men. But they are words without meaning; or, as far as they have any signification, they are not other than names for the unknown operations of Providence; for it is certain that in God's universe nothing comes to pass causelessly or in vain. Every event has its own determined direction. That chaos of human affairs and intrigues where we can see no light, that mass of disorder and confusion which they often present to our view, is all clearness and order in the sight of Him who is governing and directing all, and bringing forward every event in its due time and place. "The Lord sitteth on the flood. The Lord maketh the breath of man to praise him, as he maketh the hail and rain obey his word. He hath prepared his throne in the heavens; and his kingdom ruleth over all. A man's heart deviseth his way, but the Lord directeth his steps."

No other principle than this, embraced with a steady faith, and attended with a suitable practice, can ever be able to give repose and tranquillity to the mind, to animate our hopes, or extinguish our fears; to give us any true satisfaction in the enjoyments of life, or to minister consolation under its adversities. If we are persuaded that God governs the world; that He has the superintendence and direction of all events; that we are the objects of his providential care; whatever may be our distress or danger, we can never want consolation. We may always have a fund of hope—always a prospect of of relief. But take away this hope, and this prospect, —take away the belief of God and of a superintending Providence, and men would be of all creatures the most miserable; destitute of every comfort, devoid of every support under present sufferings, and of every security against future dangers. Herder well remarks, "Job and the Psalms are a storehouse of observations and moral reflections on human life, on good and ill fortune, on pride and humility, true and false self-confidence, and confidence in God. They are the consolation of the unfortunate, and the support and strength of the poor. They come to him as a voice from heaven, to console him in his desolation, and they calm and quiet his soul. And since throughout the whole the eye of God is represented as watching over the course of human events, we may say, with truth, that this poetry has exhibited the same unity and simplicity in the succession of events in the world which it exhibited in the scenes of nature. The exhibition of art in the poetry of the Greeks is but tawdry ornament, compared with this child-like and pure simplicity; and in reading Celtic poetry, fond as I am of it, I always feel as if wandering beneath a clouded evening sky. It presents, indeed, beautiful scenes in the clouds and on the earth, but without a sun, without God, and without a purpose which is determinate, and capable of giving unity to the whole. Man, at last, vanishes like a cloudy vapour, while in the East he stands upon a rock, with the everlasting God for his sure foundation.

"These simple and unstudied contrasts, child-like and artless reflections on the course of events, from the mouth of aged and experienced men, had a peculiar tendency to nourish the tender plant of a kind of poetry that breathes confidence in God, and in his special and providential regard for the human race. The Orientals, beyond a doubt, produced them; and the most ancient poetry of the Greeks is, in this respect, entirely Oriental in its character. But it was only in this simple form that they could be apprehended moreover by the most simple and undisciplined understanding, and seize upon the heart of man when most depressed and most in need of their influence. They are a kind of mirror of the world, and sum up the experience of the long and instructive life of the patriarchs. As mountains grow old, so empires fall into decay; as the fresh leaf puts forth, so new fortunes and new hopes spring up for man; thus the seasons of the year, and the periods of human life, the scenes of nature, and the varying aspects of human destiny, are connected together, and God is the controller of them all. Even at the present day, we may hear the experienced and moralizing old, when the fermenting elements of life have worked themselves clear, discoursing in the same tones with Job, the Psalms, and the Prophets, and the incredulous and headstrong youth finds by experience, at last, that they have discoursed truly. For the most part, too, the reflections in praise of Providence are suggested by the pictures and historical traditions which we have treated of, the Flood, and the memorials of Divine punishment, the confounding of human purposes, and exposure of hidden crimes. From these they proceed, as their source, and terminate throughout in the silent fear of God and wisdom of man, forming, without doubt, the richest treasure, the most useful poetry and instruction, as the guide of our shadowy and fleeting life. I could wish I were acquainted with a poem that combined, together in its representations, the most striking and affecting scenes of Providence in our history. The more simple, the more Oriental would it become in its general characteristics."

PRUDENCE, is the act of suiting our words and actions according to the circumstances of things, or rules of right reason. It differs from wisdom only in degree, wisdom being nothing but a more consummate habit of prudence, and prudence a lower degree or weaker habit of wisdom.

This virtue is divided into: (1.) Christian prudence, which directs to the pursuit of that blessedness which the Gospel discovers by the use of Gospel means. (2.) Moral prudence, which has for its end peace and satisfaction of mind in this world, and the greatest happiness after death. (3.) Civil prudence, which is the knowledge of what ought to be done in order to secure the outward happiness of life, consisting in prosperity, liberty, &c. (4.) Monastic prudence, relating to any circumstances in which a man is not charged with the care of others. (5.) Economical prudence regards the conduct of a family. (6.) Political prudence refers to the good government of a state. Mason.

PRUNING-HOOK, מזמרה *mazmirah.* (Isai. 2. 4; Joel 4. 10.) This word signifies a knife for pruning the vine. The manner of trimming the vine, זמר *zamir*, signifying clipping, and also the singular instrument of the vinedresser, מזמרה *mazmirah*, were well known even in the time of Moses, (Levit. 25. 3,4,) and no doubt both were similar to those employed by the Egyptians. See VINE; VINEYARD.

PSALMS, BOOK OF, תהלים *Tehillim.* This canonical book is in the Gospels variously called, "The Book of Psalms," "The Prophet," or "David," from its principal author.

The right of the Psalms to a place in the sacred canon has never been disputed: they are frequently alluded to in the Old Testament, and are often cited by Our Lord and his Apostles as the work of the Holy Spirit. They are generally termed the Psalms of David, that Hebrew monarch being their chief author. Origen, Chrysostom, Augustine, Ambrose, Euthymius, and others of the ancient Fathers, indeed, were of opinion, that he was their sole author: but they were opposed by Hilary and Athanasius, (or the author of the *Synopsis* attributed to him,) Jerome, Eusebius, and other Fathers of equal eminence. And, indeed, this notion is manifestly erroneous; for an attentive examination of the Psalms will immediately prove them to be the compositions of various authors, in various ages, some much more ancient than the time of David, some of a much later age; and others were evidently composed during the Babylonish captivity. Some modern commentators have even referred a few to the time of the Maccabees: but for this opinion there does not appear to be any foundation.

The Jews commonly divide the Psalter into five books, at the end of each of which we read the same conclusion, which is thought to have been put there by Ezra, or by those who had the care of collecting the sacred books after the captivity of Babylon. The first book ends at our 40th Psalm; the second at the 71st; the third at the 88th; the fourth at the 105th; the fifth at the 150th. The first four books conclude with these words: "Amen, Amen;" the fifth with "Hallelujah."

The hearts of the pious in all ages have felt the value of the Psalms as helps to devotion, and many have laboured for expressions, in which to set forth their praise. All the Fathers of the Church are unanimously eloquent in the commendation of the Psalms: Athanasius styles them an epitome of the whole Scriptures; Basil, a compendium of all theology: while Luther terms them a little Bible, and the summary of the Old Testament; and Melancthon, the most elegant writing in the whole world. How highly the Psalter was valued subsequently to the Reformation, we may easily conceive by the very numerous editions of it which were executed in the infancy of printing, and by the number of commentators who have undertaken to illustrate its sacred pages. Carpzov, who wrote a century ago, enumerates upwards of one hundred and sixty; and of the subsequent modern expositors of this book, it would perhaps be difficult to procure a complete account.

The Book of Psalms is justly esteemed a general library, in which we may meet with whatever is requisite for salvation. The moral of life, the mystery of redeeming grace, the display of almighty power, and almighty love, the spiritual history of the world, the passage of Jehovah through the wonders of his creation; all that can alarm the wicked, revive the penitent, console the afflicted, and confirm the faithful, is to be found in the Book of the Psalms. But in this same book these subjects are often to be sought for, so much below the shining surface of its poetical beauties, so deep in the recesses of spiritual wisdom, and so near the border of the invisible world, that minds of the greatest grasp, and longest reach, are never more usefully employed for mankind, than when engaged in the interpretation of this part of holy Scripture. Lessons of wisdom, however, as salutary as they are intelligible, there lie open to the ordinary reader; the attributes of God, the rewards of piety, the vanity of human cares, and the deceitfulness of human counsels, are enforced and exposed by examples, by images, and by descriptions, so magnificent, yet so familiar; so elevating, yet so natural; so suitable to common feeling, yet so commensurate with our highest faculties, that all must acknowledge their excellence, and few can wholly resist their influence; but to the mind inquisitively pious, and ardent in the pursuit of heavenly knowledge, these seraphic songs present a path of discovery continually opening before them, refulgent with the footsteps of the Messiah, and resounding with the promises of the Gospel.

"The Psalms," as Bishop Horne has remarked, "are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilderness and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King."

The number of Psalms which are throughout more eminently and directly prophetical of the Messiah, is indeed comparatively small; but the passages of particular Psalms which are predictive of Him in various ways are very numerous; hence no part of the Old Testament is cited in the New so frequently as this book. That those Psalms which were composed by David himself were prophetic we have David's own authority: "which," Bishop Horsley remarks, "may be allowed to overpower a host of modern expositors." For thus King David, at the close of his life, describes himself and his sacred songs: "David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of Jehovah spake by me, and his word was in my tongue." (2Sam. 23. 1,2.) It was the word therefore of Jehovah's Spirit which was uttered by David's tongue. But, it should seem, the Spirit of Jehovah would not be wanting to enable a mere man to make complaint of *his own enemies*, to describe *his own sufferings just as he felt them*, and *his own escapes just as they happened.* But the Spirit of Jehovah described, by David's utterance, what was known to that Spirit only, and that Spirit only could describe. So that, if David be allowed to have had any knowledge of the true subject of his own compositions, it was nothing in his own life, but something put into his mind by the Holy Spirit of God; and the misapplication of the Psalms to the literal David has done more mischief than the misapplication of any other parts of the Scripture, among those who profess the belief of the Christian religion.

Augusti, De Wette, and some other German critics, have termed the Book of Psalms, the Hebrew Anthology, that is, a collection of the lyric, moral, historical, and elegiac poetry of the Hebrews. This book presents every possible variety of Hebrew poetry. All the Psalms, indeed, may be termed poems of the lyric kind, that is, adapted to music, but with great variety in the style of composition. Thus, some are simply odes*; others, again, ethic, or didactic, delivering grave maxims of life, or the precepts of religion, in solemn, but for the most part simple, strains. To this class we may refer the 119th, and the other Alphabetical Psalms, which are so called, because the initial letters of each line or stanza follow the order of the alphabet. Nearly one-seventh part of the Psalms is composed of elegiac or pathetic compositions on mournful subjects. Some are Enigmatic, delivering the doctrine of religion in enigmatic sentences contrived to strike the imagination forcibly, and yet easy to be understood; while a few may be referred to the class of Idyls, or short pastoral poems; but the greater part, according to Bishop Horsley, is a sort of dramatic ode, consisting of dialogues between certain persons sustaining certain characters. In these dialogue psalms the persons are frequently the Psalmist himself, or the chorus of priests and Levites, or the leader of the Levitical band, opening the ode with a proem declarative of the subject, and very often closing the whole with a solemn admonition drawn from what other persons say. The other persons are, Jehovah, sometimes as one, sometimes as another of the three Persons. Christ in his incarnate state, sometimes before, sometimes after his resurrection; the human soul of Christ as distinguished from the Divine essence. Christ, in his incarnate state, is personated sometimes as a priest, sometimes as a king, sometimes as a conqueror; and in those Psalms in which he is introduced as a conqueror, the resemblance is very remarkable between this conqueror in the Book of Psalms, and the warrior on the white horse in the Book of Revelation, who goes forth with a crown on his head and a bow in his hand, conquering and to conquer. And the conquest in the Psalms is followed like the conquest in the Revelation, by the marriage of the conqueror. These are circumstances of similitude which, to any one versed in the prophetic style, prove beyond a doubt that the mystical conqueror is the same Personage in both.

Herder, in his *Spirit of Hebrew Poetry*, has some valuable remarks upon the Book of Psalms: he says,

"In the time of David, the lyric poetry of the Hebrews attained its highest splendour. The scattered wild flowers of the country were now gathered and planted, as a royal garland, upon Mount Zion. From his youth upwards the mind of David had been attuned to music and poetry. He had spent the happiest years of youth, as a tender of flocks, and amidst their usual haunts. There he had gathered those flowers of pastoral poetry, which often adorn, also, his heroic Psalms, and even those expressive of sadness and affliction. By music, with which was then combined not only poetry, but whatever of cultivation belonged to the age, he had first found access to the person of the king. This circumstance, undoubtedly, contributed to make him cultivate and strengthen still more the powers of his Muse. Soon after, as if the same act was to be for him the occasion both of good and evil fortune, in consequence of the triumphal song of the women, who went out to meet him, he was regarded as the rival of Saul, and in several instances scarcely escaped, with his harp in his hand, the javelin of the king. He betook himself to flight, and for years either alone or with a few companions, wandered about the deserts of Judæa, and was like a bird upon the mountains. Here his harp became his comforter and friend. To it he uttered the complaints, which he could confide to none else. It calmed his fears, made him forget his misery, as once it had subdued the evil spirit in Saul, and made him forget his envy and vexation. From it he now drew forth tones, which were an echo to his feelings in sorrow and in joy, and the most tender and impassioned among them were prayers;—prayers by which his courage was excited, his hope confirmed, until in the providence of God he triumphed over all. Now his harp became in his royal hands consecrated as a thank-offering to the public. Not merely that he himself, as he had often promised, made public the prayers relating to his own distress and deliverance; he organized and devoted, in a far greater measure than had before been done, music and poetry for celebrating the service of God, and promoting the magnificence of the Temple. Four thousand Levites, distinguished by a peculiar dress, were arranged in classes and choirs under master-singers, of whom the three most distinguished, Asaph, Heman, and Jeduthun, are known to us by specimens of their art. The children of Korah, probably, belonged to the middle class. David employed himself even as king to increase the treasures of this temple music. Dangers and triumphs, especially the very great danger and affliction experienced from the rebellion of Absalom, awakened again the slumbering tones of his youthful harp, to sing of royal cares and troubles. Every important measure which he adopted, especially the consecration of Mount Zion, was brought into general notice, and placed in a clear light by his own poetical effusions, and those of the poets employed under his patronage. In his Psalms his whole kingdom still lives. These were sung at the public festivals. Dazzled with the magnificence of the king and the royal city, the people sung them with enthusiasm. They were treasured up and preserved as royal psalms; everything which could be, was included and arranged as such; and these were imitated as far as possible by other writers.

"The poets patronized by David followed the splendid example of their king, not by devoting themselves to song merely, but by doing so in the same spirit and style which he had adopted; and why should not the succeeding ages, in which David was become a sacred name, the father of the whole race of kings, and associated with the future hopes of the nation, why should they not follow so glorious a model? Even the prophets imitated him, because David was the favourite name among the people, because his Psalms were the song-book of the nation, wherever it took part in Divine worship, in music and poetry. In this way was formed the collection which we have under the name of David's Psalms. Not all are his, or of his age. Only an individual song of Moses, however, is from more ancient times, and later writers obviously followed him as their model, even when they did not ascribe their songs to himself. The superscription ascribing them to David, where it stands without farther limitation, seems to be as indefinite in its import as the ascription to Solomon of whatever proverbs and delicious songs belong, in any sense, to his age, or correspond with his character. In short, this greatest and most renowned king of Israel succeeded in uniting the garland of lyric poetry with the triumphal and regal crown, and among the Hebrews a beautiful song is synonimous with a song of David.

"No book of Scripture, except the Song of Solomon, has suffered so many misinterpretations and perversions from its original sense as the Book of Psalms. As David, in his own age, gave his own feelings and sentiments general currency, and rendered his own style the predominant one in the songs of the Temple, so the book was destined to become the book of devotional song for every age, for every nation, and all hearts, though they had no connexion either with the spirit or the deeds of David. What else could result from this but a great extension of the sense of the author, and an application of his language to objects and feelings very different from those which it originally designated. Every commentator, every versifier, found here his own age, the wants of his own soul, his own domestic and family relations, and on this ground adapted it to the singing and reading of his own church. In that, all the Psalms of David were sung, as if every member of the church had wandered upon the mountains of Judah, and been persecuted by Saul. They sung with zeal against Doeg and Ahitophel, imprecated curses upon the Edomites and the Moabites, and where they could do no more, they put the imprecations in the mouth of Him who never returned railing for railing, nor threatening for injustice. Let any one read the most individualized, the most characteristically beautiful songs of David, of Asaph, and of Korah, in many versifications of them, then turn back to the original situations and sources of the feelings which they depict, and will he find them always retaining even a shadow of their ancient form?

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* "An ode," remarks Bishop Horne, in his *Commentary on the Psalms*, "is a dignified sort of song, a narrative of the facts, either of public history, or of private life, in a highly adorned and figured style. But the figure in the Psalms is that, which is peculiar to the Hebrew language, in which the figure gives its meaning with as much perspicuity as the plainest speech."

"In order to attain a clear view of the Psalms, as lyric poems of the age of David, the following particulars are indispensable.

"(1). That we forget all modern imitations and commentators, even though most highly prized, and the best of their own times. They read them in accordance with the purpose at which they aimed, each for his own age, and with an application to this of the language, the consolations, and instructions of the book. Our aim is to see it in its circumstances of time and place, and in these the heart and understanding of David, and the poets associated with him.

"(2.) In accordance with this aim, the first inquiry should be for the objects and situations, in reference to which these songs were severally composed. These are given at the head of many of the Psalms; in others they are determined by the contents, and in others it must be left undetermined. Two things here, however, must be guarded against. In the first place, that we do not insist upon finding a Psalm for every trifling event in the life of David, nor invent for every figurative expression in the Psalms a corresponding situation in his life. The first has been done in relation to David just as in relation to other lyric poets. A locality is sought for every thing, and a memorial for every event. In pursuit of the second, to find a situation to which every word refers, strange things have been imagined, of which the interpreter indeed might know something, but of which the poet certainly knew nothing.

"(3.) We must study the peculiar language of David and his contemporaries by comparing the different Psalms with each other, and with the history of the age. That the royal poet had his favourite expressions needs no proof; and they may all be explained from the situations in which he was placed. 'The Lord is my shield, he is on my right hand, he setteth me in a wide place, he leadeth me to high places,' &c., are of this kind, and a series of others, which in fact with some modification of sense were for centuries current in the Church. A collection of poetical idioms for all these songs would be a useful book, and indeed we are in need of a similar collection for all the principal writers of the Old Testament.

"(4.) We should regard the feelings that prevail in the Psalms neither as an enemy, nor yet as blind defenders of them. They exhibit the characteristic traits of individual men, and, as such, should be explained, without being dressed up as a model of holy feelings for all men. David had his peculiar feelings and cares, both as an exiled wanderer and as a king; we are neither of these, and need therefore neither imprecate curses upon enemies, whom we have not, nor magnify ourselves as their conquerors; but we must learn, at the same time, to understand and appreciate these feelings. The Scripture itself gives us a rich commentary on the subject, for it does not disguise the character of David, even in regard to his failings. The man who sinned against Uriah and Bathsheba may also be too hasty in his language. He was rash, oppressed, and a warrior. He spake often not in his own name, but in the name of his people, as a father of his country. But always, and in all circumstances, he was a man. His songs illustrated his history; but he that aims to see everywhere in them the superhuman and unearthly, will at last see nothing distinctly.

"(5.) Again, in studying these as specimens of art, we must take no examples from other nations and languages, as models, by which to judge of them; for the composition of such effusions must be judged with reference to the peculiar nature of the feelings, sentiments, and language, out of which they have grown. To what does it amount, indeed, when we say that this or that Psalm is Pindaric? merely that it contains bold transitions, lofty sentiments, and historical allusions? and must not the same necessarily be found in all laudatory odes? Yet in regard to the art of composition, David has nothing more than this in common with Pindar. The language of Pindar's lyric poetry, his periods and metrical arrangement, the mode of treating his subjects, derived from mythology and ancient history, and the nature of his subjects themselves, hardly admit of a comparison, and we are sure to draw false conclusions when we suffer ourselves to be blinded by the word chorus. A Hebrew is by no means the same thing with a Grecian chorus.

"(6.) Still less should the style of David be judged by the rules of lyric poetry formed in our own age, and not applicable even to all the odes of Horace, though from these they are professedly abstracted. The critic who formed them had, for the most part, too narrow views, was not extensively acquainted with the lyrical treasures of different languages, confined himself to a few favourite specimens, and by these framed his general rules. How, then, can they be expected to apply to an entirely different age? to situations and languages far more simple? Whoever is not qualified to feel the beauty of musical and harmonious poetry, unaided and of himself, will never learn to feel it by force of artificial rules. In higher criticisms upon the poetry of the Hebrews we are still but children. We either stifle ourselves with various readings, or embellish the simplicity of the original with the modish attire of modern languages.

"I will now exhibit a few brief sketches in order to mark some of the chief varieties of their lyrical style.

"Some Psalms are short. They unfold only a single image in a simple and uniform tone of feeling, and terminate with a beautiful completeness in the expression. I might call them odes, expressive of a single thought. Of this sort is the beautiful 133rd Psalm, which breathes a fragrance delicate as a rose.

"The union of brothers, tribes, and families is here compared with objects of highest sacredness and beauty, and which diffuse an animating fragrance. So the good name of families dwelling in unison is diffused, and gives them dignity and honour. So the dew of Hermon descends to water the parched mountains of Zion, and make them productive of blessings. As a national song for these festivals, it has a perfect and beautiful close. From the flowing ointment he comes to the descending dew, and from this to the invocation of blessings upon Zion—the true compass of an ode. Aaron's name itself presents a fine example of a peaceful brother, whom his own brother anointed with the blessing of God and the glory of Israel.

"The 23rd Psalm. From the close it is plain that this beautiful Psalm was composed in exile. The commencement is a quiet pastoral, but his feelings lead him to drop the image of his sheep, and a table, a royal feast, is spread before the eyes of his oppressors. This joyful hope rises to a full conviction that success will attend him as long as he lives. The sudden transitions from one image to another is in the spirit of the Oriental ode. Yet but one feeling pervades the whole. Those who would examine more specimens of this sort may read the 15th, 29th, 61st, 67th, 87th, 101st, and 150th Psalms.

"So soon as a lyrical effusion, either from the comprehensiveness of its subject, or the fuller expression of emotion, becomes extended, it requires variety, contrasts, a manifoldness of parts, which in the former kind we perceive only in the bud, in a trifling variation of the image. Here, according to the Oriental style, a great effect is produced by change of person, questions and answers, sudden appeals to inanimate or absent objects, and if, in the form thus enlarged, a sort of lyrical representation and action can be introduced, the ode attains its highest perfection. It has, in this way, a beginning, middle, and end, the last returning again to the first, and the whole forming thus a lyrical garland. This is what the critics call the beautiful irregularity, the ambitus of the ode, the flight in which it strays, but is never lost. The whole presents itself before us, a picture full of living action. No word can be taken away, no strophe change its place. The beginning and the end are necessary to the middle, and the middle remains impressed upon the memory. Perfect odes of this sort are few in number in all languages, because there are few subjects that admit of being treated in this way, but where they are found they should be kept in perpetual remembrance. To the class of songs composed of several members, I reckon among the Psalms the 8th, 20th, 21st, 48th, 50th, 76th, 96th, 99th, 111th, 113th, 120th, 129th. Among the perfect specimens which have not only variety and contrast, but a progressive lyric action, I venture to name the 2d, 24th, 45th, 47th, 50th, 110th, 114th, and 127th Psalms. Some include here also the 29th and 68th, because in the voice of God in the former, and the carrying of the ark in the latter, they suppose a local progress of the representation; but for this I see no ground. The principle of progression must be inward, from the one living fountain of excited emotion, and cannot come from outward geographical relations.

"The 24th Psalm commences magnificently with the sentiment, 'The earth is Jehovah's.' He is to dwell here upon the hill of Zion, and the whole earth will be spread out before him. The transition from the sentiment in the beginning to this little mountain is very beautiful. It becomes a holy mountain, because Jehovah dwells upon it, and that both in a moral and civil sense; for as nothing impure in sacrifices could be brought before God, so no impure worshipper could appear before Him. It seems appropriate, too, that only such vices are mentioned here as are injurious to the general welfare, for Jehovah dwelt here as their national God, as the founder and protector of the Jewish state. The remainder of the Psalm is full of action. A multitude presents itself knocking at the gates, and eager to behold the face of the monarch; and lo! it is Jehovah himself, the ark of the covenant, over which dwelt their ancient God, the leader of their armies. He who in ancient times had gained so many victories, a glorious king, renowned in war, and shown to be mighty in power, was proclaimed by the answering chorus, and as such, he was to dwell by the residence of the heroic king upon Mount Zion, his recent conquest. The ancient doors of his tabernacle must, therefore, raise their heads that such a monarch might come in! How picturesque and striking the representation! God entered into a small tent, and would have no Temple built for Him by David; so that its ancient narrow doors have no magnificence but what is derived from Him who enters within them. In order to give roundness and dignity to the piece, the particular incidents attending the procession, and historically described in the 68th Psalm, are here passed over. By comparing them, one may understand the difference between two songs, the one of which is a picture full of living motion, and the other history lyrically narrated.

"Let us now take up the 45th Psalm, the most beautiful epithalamium of early times. It begins with an annunciation of the subject, and a sort of dedication to the king. It then, first, clothes the bridegroom in all the ornament of beauty, grace, heroic and regal costume, and makes him worthy of reverence and love, before it places his bride beside him.

"The ode is from the age of Solomon. This is shown by the description of the magnificent palace, by the daughters of foreign kings, but especially by the representation of the king himself, on whom are heaped all the blessings which God had promised to the lineage of David. As a hero and king, he is represented with arms, his golden sceptre in his hand, the rich anointing oil upon his head, and his garments breathing precious odours. All these representations are derived, partly from the history of Solomon, who was preferred to the throne before his brothers, and partly from the benediction pronounced upon him, that his kingdom should be a peaceful and perpetual reign of righteousness, in which oppression should cease, and the rights of the oppressed be vindicated. A transition is then made to the bride. Kings' daughters minister to his happiness in his palace, but one is the special object of his love and admiration. As bride and consort, she stands beside him clothed in finest gold. The song then, with child-like simplicity, addresses itself to the modest and timid bride, admonishing her to look from her veil and observe him; to forget now her own country, and devote herself to her king, who would then love her in return, and be attracted by her beauty. All this is in accordance with Oriental customs, where the bride is little more than a child, and the superior power and influence of the husband over her is very great. Soon, however, she shall enjoy the prerogatives of her station. The daughters of Tyre, the mart of all costly and precious things, shall wait upon her with bridal presents, and rich princes shall sue to her for her friendship and intercession. In language still more personal and flattering it is then added, that she is beautiful not only in her outward embellishments, but that her own hidden person constitutes her loveliness, and excels in beauty all the precious stones of her attire. In like manner she is brought, richly adorned, to the palace; the procession moves with songs and rejoicing out of the view of the poet, and he only adds his wish, modestly intimated, that she may enjoy the blessings of a happy marriage. The song closes in a lofty tone, as it had begun in a style of refinement, and exhibits throughout discernment, loftiness of conception, and a gracefulness of style.

"The captivity of Babylon, the 137th Psalm. I do not join in the imprecations of the last lines; but if the song was written during, or immediately after, the Babylonish captivity, its accents must be felt as touching and natural, and his beloved country is in the view of the poet sacred above every other object.

"Every emotion has its perfect sphere, in which its action may be contemplated as a whole. The sorrow, which exalts itself to joy; the anxiety, which extends itself and sinks to rest; the calm tranquillity, which changes into joyful confidence; the contemplative mood, that at length loses itself in an ecstasy; and the rapture, which sinks again into calm contemplation; every affection has its own determinate course, and gives consequently a corresponding ambitus to the lyric expression of it, in which we feel its completeness.

"Psalms, in which the feelings are elevated from a tone of lamentation to hope and confidence, are the 6th, 22nd, 60th, 62nd, 85th, 145th, and many others.

"Psalms, in which an ardent and heroic spirit is raised, till it sinks again to repose in the remembrance of God, are the 7th, 10th, 13th, 17th, 26th, 35th, 36th, 52nd, 59th, 61st, 64th, 69th, 71st, 86th, 88th, 94th, 109th, 140th, 142nd. These too are very numerous.

"Psalms, in which a tranquil confidence is expressed throughout, are the 3rd, 5th, 11th, 21st, 25th, 27th, 28th, 30th, 37th, 41st, 44th, 63rd, 65th, 131st, 132nd.

"The leading trait of the character of David as a Psalmist is truth. His songs are a faithful picture of his life, his feelings, and his age. Hence Luther called them, in his preface to the Psalms, a garden, where all beautiful flowers and fruits flourish, but where also at times the most violent winds sweep over them. If his language were but only poetical colouring, we should have nothing to do but to praise his colours. Now we may derive instruction from his writings by the picture which they present both of good and evil. In David is manifested throughout a tender heart, and a soul full of sensibility. He exhausts the emotions and the language of joy and sorrow, and there are expressions of this sort in his Psalms, for which modern language has almost nothing corresponding. He is afflicted either by God or his enemies; (the later misfortunes of his reign he looked upon as the chastisements of Jehovah;) and how is his spirit bowed! How does his harp complain! He is dissolved with anguish and tears. These tears are poured out to God, but soon change into trust, courage, or child-like submission. God had taken him from a keeper of sheep, and anointed him as the shepherd of his people, had delivered him from many dangers, and sustained him under many sufferings. All this inspires him with an individual, personal confidence in his most faithful and best friend, and this confidence is the theme of his songs; they utter the feelings of personal confidence and friendship in his communion with God, and hence they have been so highly prized by all great and noble minds, who have placed a similar confidence in God. For all found in them the proper language of their own hearts, and could find no better expression of their feelings than in the words of David. Perhaps no one has exemplified this more strikingly than our own Luther, who found his whole heart in the Book of Psalms, and applied it to his own times whenever and wherever he could do so. It is a great and good characteristic in a man to believe in a particular Providence. All who have been exposed to severe and numerous trials, and been proved upright, have had this faith. They knew God, not from books, but from the truth of their own hearts, the experience of their own lives. No topic in relation to God is unfolded in the Psalms with a scientific or theoretical purpose. God is he, who everywhere looks through the soul of the Psalmist, knows the truth and uprightness of his heart, as well as his secret griefs and necessities. This occasions him joy and grief, inspires him with confidence and humility.

"In didactic Psalms, Asaph excels David. His soul was less tender, but more calm and free from passion. The best of his Psalms are formed on a beautiful plan, and his national songs also are peculiarly excellent. How beautiful are the sentiments of the 73rd Psalm. It begins with a brief moral sentiment, the result of many reflections, with which it also closes. Soon and imperceptibly he comes to his situation of trial, describes how he fell into error, and when he has placed this picture in the clearest light, makes another transition. He is brought into the counsels of Divine Providence, and sees that in his former opinion he was brutish. New vows of fidelity to God (having reference to his former wavering,) are uttered with the greatest fervour, till a general moral sentiment again closes the Psalm. Both in its sentiment and arrangement it is a beautiful didactic Psalm. We must not extend his views beyond their proper bounds. Asaph saw the prosperity of the wicked, and saw it vanish away, while the happiness of the upright is true and abiding—this is the extent of his view. Neither future retribution of the former, nor an exposition of the eternal blessings of the latter, was the purpose of his ode.

"*Songs of the Sons of Korah.* Were these songs written by David? If so, why was not his name attached to them? since to him as well as to Asaph other songs are ascribed, which probably belong to later times. Perhaps they may have been from one of Heman's choir, and their author may not unjustly be esteemed the most elevated and truly lyric poet of all in the collection. His national songs are brief, full, and animated. The 45th Psalm is one of the most beautiful bridal songs; the 42nd one of the finest elegies.

"*Songs of Anonymous Authors.* We have a considerable number of Psalms with no name attached to them, of which many were probably from later times, but which are not therefore less valuable. In some of them we discover more refined doctrines than belonged to the age of David. At present I can only say a word of the so called Ascending Songs, or Songs of Degrees.

"Some consider the songs of degrees as marching songs in the return from Babylon, because Ezra 7. 9 calls this return an ascent. The contents of most of them have little to confirm this supposition. Many are at all events from late periods, and the 137th distinctly sings of the captivity in Babylon, but very few of them seem to refer directly to the journey towards Jerusalem. Does the word ascent mean nothing else in Hebrew? Was it not the expression commonly used of those who went up to Jerusalem, and especially to the national festivals? Why may we not suppose, then, these songs of degrees to be only the same sort of travelling festival and national songs, as many others from David, Asaph, and the sons of Korah? Such they plainly are, and with this enlarged view of their character they are for the most part intelligible.

"The 121st Psalm explains itself more fully. There is nothing in it of Babylon, but it exhibits a march towards Jerusalem and the holy mountains.

"Let us conceive a young Israelite, who, like a newfledged bird, looks towards the mountains, in which his confidence is placed, who eagerly desires to proceed upon the journey, and to see Jerusalem, and whose aged father bestows blessings on him as he departs, and so it will be word for word explained. It is no going up from Babylon, for who there should bestow such blessings? It is the voice of a tender farewell, which cannot find a last word, and satisfy itself with the bestowment of blessings. The song might also be sung on the way by individuals or in choirs. They congratulated each other on their journey." See Hebrew Poetry.

PSALTERY. See Musical Instruments.

PTOLEMAIS, *Πτολημαις*, the name borne in the time of the Apostles (Acts 21. 7) by the ancient Accho, now known as Akka, or Acre. See Accho.

Professor Robinson, in his recent *Biblical Researches in Palestine*, says, "The name of 'Akka, or Ptolemais, recalls many a deadly struggle. There Napoleon was baffled, and driven back from Syria; and in our own day, torrents of blood have flowed within and around its walls, during the long siege and subsequent capture of the city by the Egyptian army, in A.D. 1832.

"The ink with which these lines were penned was hardly dry, when the coasts of Syria were again visited by war; 'Akka became the closing scene of the struggle between the allied English and Austrian fleets, and the forces of Mohammed Ali. On the third day of November, 1840, 'Akka was bombarded for several hours, until the explosion of a magazine destroyed the garrison, and laid the town in ruins." See Syria.

PUBLICAN, *τελωνης*. (Matt. 9. 9.) The term "publican" employed by our translators in this and other passages, is derived from the Latin *publicani*, the name of a kind of corporate bodies among the Romans who farmed the public revenue, and had their subordinates, to whom the appellation given by the Evangelist more properly applies, in all the provinces of the empire. The principals were men of great consideration in the government, and Cicero says, that among these were the flower of the Roman knights, the ornaments of the city, and the strength of the commonwealth; but the deputies, the under-farmers, the commissioners, the publicans of the lower order,—who were at least in some cases natives of the provinces, (Matt. 9. 9,) whilst the superiors were Romans by birth,—for their rapine and extortion, were looked upon as so many thieves and pickpockets. Josephus has made mention of several Jews who were Roman knights, whence Dr. Lardner thinks it probable that they had merited the equestrian rank by their services in collecting some part of the revenue.

The ordinary taxes which the Romans levied in the provinces were of three sorts: (1,) Customs upon goods imported and exported; which tribute was therefore called *Portorium*, from *portus*, "a haven;" (2,) A tax upon cattle fed upon certain pastures belonging to the Roman state, the number of which being kept in writing, this tribute was called *Scriptura;* (3,) A tax upon corn, of which the government demanded a tenth part; this tribute was therefore called *Decenna.*

The collectors of these tributes were known by the general name of *τελωναι*, that is, tax-gatherers. Some of them, mentioned in Scripture, seem to have been receivers-general for a large district, as Zaccheus, who is styled "a chief publican," *αρχιτελωνης*. Matthew, who is termed simply "a publican," *τελωνης*, was one who sat at the receipt of custom where the duty was paid upon imports and exports. (Matt. 9. 9; Luke 6. 29; Mark 2. 14.) These officers, at least the inferior ones, were generally rapacious, extorting more than the legal tribute, (Luke 3. 13;) thence they were reckoned infamous by the rest of the people, and various passages in the Gospels show how odious they were to the Jews, (Mark 2. 15,16;) insomuch that the Pharisees would hold no communication whatever with them, and imputed it to Our Saviour as a crime that he sat at meat with publicans. (Matt. 9. 10,11; 12. 19; 21. 31,32.) The payment of taxes to the Romans under any circumstances was accounted by the Jews an intolerable grievance; hence those Jews who assisted in collecting them were detested as plunderers in the cause of the Romans, as betrayers of the liberty of their country, and as abettors of those who had enslaved it; this circumstance will account for the contempt and hatred so often expressed by the Jews, in the Evangelical histories, against the collectors of taxes or tribute.

The parable of the Pharisee and the publican (Luke 18. 10-13) will derive considerable illustration from these circumstances. Our Saviour, in bringing these two characters together, appears to have chosen them as making the strongest contrast between what, in the public estimation, were the extremes of excellence and villany. The Pharisees were the most powerful and popular sect among the Jews, and made great pretences to piety, whilst the very name of publican was synonimous with extortioner, and all who followed that profession were regarded with the extreme of hatred and contempt.

PUBLIUS, *Ποπλιος*, (Acts 28. 7,) the Roman governor of Malta at the time of St. Paul's shipwreck, who miraculously healed Publius' father of a dangerous malady. The bay in which the vessel was wrecked was contiguous to his estate, and he most probably entertained the Apostle during his three months' stay in that island. (Acts 28. 11.) An ancient inscription, found at Malta, designates its governor by the same appellation, *Πρωτος*, or "chief-man," which St. Luke gives to Publius. See Melita.

PUDENS, *Πουδης*. (2Tim. 4. 21.) This person, mentioned by St. Paul, was thought by ancient writers to have been a Roman senator, converted by St. Peter; but there is reason to think they confounded with him another Pudens, a senator said to be father of Prasidus and Prudentiana above a hundred years afterwards. The Greeks put Pudens in the list of the seventy disciples, and say that after the death of Paul he was beheaded by Nero; and some writers think that Claudia, mentioned by Paul after Pudens, was his wife; but this is all merely conjectural.

PUFF. The Psalmist says, "The wicked, ... as for all his enemies, he puffeth at them." (Psalm 10. 6.) This is still an Oriental figure of speech. Roberts says, "Of a proud and powerful man in the East it is said, 'He puffs away his fears;' that is, they are so contemptible, so light, that like a flake of cotton, he puffs them from his presence. Great is the contempt which is shown by puffing through the mouth, and blowing through the nostrils."

I. PUL, פול the name of a people remote from Palestine, mentioned in Isaiah 66. 19. The Septuagint translate the word *Φουδ*, confounding it with פוט *Phut;* the Vulgate renders it Africa; and Bochart says it is the island of Philæ, or Elephantine, in Upper Egypt; but it is impossible, at the present time, to determine the question.

II. An Assyrian king, who rendered the kingdom of Israel tributary. He invaded the kingdom shortly after Menahem had usurped the throne, and received from him a thousand talents of silver to support him in his kingdom. (2Kings 15. 19.) See Assyria; Israel, Kingdom of.

PULSE, קלי *kali*, (Lev. 23. 14,) a general term, applied to those grains or seeds which grow in pods, as beans, peas, vetches, &c. Our English word is said to be derived from פול *phul*, a bean, but this is questionable.

The Vulgate renders *kali*, in 2Sam. 17. 28, *frixum cicer*, or "parched peas," which is very probably correct; for Dr. Shaw informs us that the *Cicer garamanços*, or chick peas, are in the greatest repute in the East, after they are parched in pans or ovens, then receiving the name of *leblebby*. This practice seems to be of great antiquity, for Plautus speaks of it as very common in his time; and Horace mentions parched peas as the food of the poorer Romans.

In Daniel 1. 12-16, the word rendered "pulse" is זרעים *zaraim*, which may signify seeds in general, for various kinds of grain, as wheat, barley, peas, &c., were dried and pressed for food by the people of the East. See FOOD.

PUNISHMENTS. The punishments mentioned in the Scriptures may be said generally to be comprised in the Apostle's recapitulation of the sufferings of the righteous in former times: "Some had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword." (Heb. 11. 36,37.) Of these punishments some were inflicted by the Jews in common with other nations, and others were peculiar to themselves. They were usually divided into two classes, *capital* and *non-capital*.

The capital punishments of the Jews have been distinguished by the Talmudical writers into lesser deaths, and such as were more grievous; but there is no authority in the Scriptures for these distinctions, neither are the Rabbins agreed among themselves what particular punishments are to be referred to these two heads. A capital crime was by the inspired writers termed generally a sin of death, (Deut. 22. 26,) or a sin worthy of death, (Deut. 21. 22,) which mode of expression is adopted or rather imitated by the Apostle John, who distinguishes between a sin unto death, and a sin not unto death. (1John 5. 16.) Criminals, or those who were deemed worthy of capital punishment, were called sons or men of death, (1Sam. 20. 31; 26. 16; 2Sam. 19.29, marginal rendering;) just as he who had incurred the punishment of scourging was designated a son of stripes. (Deut. 25. 2.) Those who suffered a capital punishment were said to be put to death for their own sin, (Deut. 24. 16; 2Kings 14. 6;) a similar phraseology was adopted by Our Lord when he said to the Jews, "Ye shall die in your sins." (John 8. 21-24.) Eleven different sorts of capital punishments are mentioned in the sacred writings.

(1.) *Beating to death*, τυμπανισμος, was a punishment in use among the Greeks, and was designed for slaves. The criminal was suspended to a stake and beaten with rods till he died. (2Macc. 6. 10,19,28,30; Heb. 11. 35.)

(2.) *Burning* offenders alive is a punishment which Moses commanded to be inflicted on the daughters of priests who should be guilty of unchastity, (Levit. 21. 9,) and upon a man who should marry both the mother and the daughter. (Levit. 20. 14.) This punishment seems to have been in use in the East, from a very early period. When Judah was informed that his daughter-in-law was pregnant, he condemned her to be burnt. (Gen. 38. 24.) Many ages afterwards we find the Babylonians or Chaldæans burning certain offenders alive, (Jerem. 19. 22, Dan. 3. 6;) and this mode of punishment was not uncommon in the East in the seventeenth century.

(3.) *Crucifixion* was practised among several ancient nations, as the Egyptians, Persians, Greeks, and Carthaginians, as well as the Romans. The Carthaginians generally adjudged to this death their unfortunate and unsuccessful commanders. There are many unhappy instances of this. They crucified Bomilcar, whom Justin calls their king, when they detected his design of joining Agathocles. They erected a cross in the midst of the forum, on which they suspended him, and from which with a great and unconquered spirit, amidst all his sufferings, he bitterly inveighed against them, and upbraided them with all the black and atrocious crimes they had lately perpetrated. But this manner of executing criminals prevailed most among the Romans. It was considered an infamous punishment, and was chiefly inflicted on vile, worthless, and incorrigible slaves. In reference to this, the Apostle, describing the condescension of Jesus, and his submission to this most opprobrious death, represents him as taking upon him the form of a servant, (Phil. 2. 7,8,) and becoming obedient to death, even the death of the cross.

Crucifixion was universally and deservedly reputed the most shameful and ignominious death to which any one could be exposed. In such an exit were comprised every idea and circumstance of odium, disgrace, and public scandal. Hence the Apostle extols and magnifies the love of Our Redeemer, in "that while we were yet sinners, Christ died for us," and "for the joy set before him, endured the cross despising the shame," (Rom. 5. 8; Heb. 12. 2;) disregarding every circumstance of public indignity and infamy with which such a death was loaded. It was from the idea they connected with such a death, that the Greeks treated the Apostles with the last contempt and pity for publicly embarking in the cause of a person who had been brought to this reproachful and dishonourable death by his own countrymen. The preaching of the cross was to them foolishness, (1Cor. 1. 23;) the promulgation of a system of religion that had been taught by a person, who, by a national act, had publicly suffered the punishment and death of the most useless and abandoned slave, was, in their ideas, the extreme of infatuation; and the preaching of Christ crucified, publishing in the world a religion whose founder suffered on a cross, appeared the last absurdity and madness. The heathens looked upon the attachment of the primitive Christians to a religion whose publisher had come to such an end, as an undoubted proof of their utter ruin, that they were destroying their interest, comfort, and happiness, by adopting such a system founded on such a dishonourable circumstance. The same inherent scandal and ignominy had crucifixion in the estimation of the Jews. They, indeed, annexed more complicated wretchedness to it, for they esteemed the miscreant who was adjudged to such an end not only to be abandoned of men, but forsaken of God: "He that is hanged," says the Law, "is accursed of God." (Deut. 21. 23.) Hence St. Paul, representing to the Galatians the grace of Jesus, who released us from that curse to which the Law of Moses devoted us, by being made a curse for us, by submitting to be treated for our sakes as an execrable malefactor, to show the horror of such a death as Christ voluntarily endured, adds, "It is written in the Law, Cursed is every one that hangeth on a tree!" (Gal. 3. 13;) and from this express declaration of the Law of Moses concerning persons thus executed, we may account for that aversion the Jews discovered against Christianity, and perceive the reason of what St. Paul asserts, that their preaching of Christ crucified was to the Jews a stumbling block. (1Cor. 1. 23.) The circumstance of the cross caused them to stumble at the very gate of Christianity.

The person who was subjected to the punishment of crucifixion among the Romans was deprived of all his clothes excepting something around the loins. In this state of nudity, he was beaten, sometimes with rods, but more generally with whips. Such was the severity of this flagellation that numbers died under it. In addition to scourging, Our Lord was crowned with thorns and made the subject of mockery, but nothing of this kind could be legally done, or in other words, insults of this kind were not among the ordinary attendants of crucifixion. They were owing, in this case, merely to the petulant spirit of the Roman soldiers. (Matt. 27. 29; Mark 15. 17; John 19. 2-5.)

The criminal, having been beaten, was subjected to the further suffering of being obliged to carry the cross himself to the place of punishment, which was commonly a hill, near the public way and out of the city. The place of crucifixion at Jerusalem was a hill to the north-west of the city.

The cross, σταυρος, a *post*, otherwise called the unpropitious or infamous tree, consisted of a piece of wood erected perpendicularly, and intersected by another at right angles near the top, so as to resemble the letter T. The crime for which the person suffered, was inscribed on the transverse piece near the top of the perpendicular one. There is no mention made in any ancient writer of anything, on which the feet of the crucified person rested. Near the middle, however, of the perpendicular beam there projected a piece of wood, on which he sat, and which served as a support to the body, since the weight of the body might otherwise have torn away the hands from the nails driven through them. The position which is taken by some, that the persons who suffered crucifixion, were not in some instances fastened to the cross by nails driven through the hands and feet, but were merely bound to it by ropes, cannot be proved by the testimony of any ancient writer whatever; while that the feet as well as the hands were fastened to the cross by means of nails is expressly asserted by Plautus. In regard to the nailing of the feet, it may be also remarked, that Gregory Nazianzen has asserted, that one nail only was driven through both of them, but Cyprian, who had been a personal witness to crucifixions, and is consequently in this case the better authority, states, on the contrary, that two nails or spikes were driven one through each foot. The crucified person remained suspended in this way, till he died. While he exhibited any signs of life, he was watched by a guard, but they left him, when it appeared that he was dead. The corpse was not buried except by express permission, which was sometimes granted by the emperor on his birth-day, but only to a very few. An exception, however, to this general practice was made by the Romans in favour of the Jews, on account of Deuteronomy 21. 22,23, and in Judæa, accordingly, crucified persons were buried on the same day. When, therefore, there was not a prospect that they would die on the day of the crucifixion, the executioners hastened the extinction of life, by kindling a fire under the cross, so as to suffocate them with the smoke, or by letting loose wild beasts upon them, or by breaking their bones upon the cross with a mallet, or by piercing them with a spear, in order that they might bury them on the same day.

The Jews, while under the jurisdiction of the Romans, were accustomed to give the criminal, before the commencement of his sufferings, a medicated drink of wine and myrrh. The object of this was to produce intoxication, and thereby render the pains of crucifixion less sensible to the sufferer. This beverage was refused by Our Saviour, for the obvious reason that he chose to die with the faculties of his mind undisturbed and unclouded. (Matt. 27. 34; Mark 15. 23.) The drink the Roman soldiers subsequently offered to the Saviour was a mixture of vinegar and water, denominated *posca*, and was a common drink for soldiers in the Roman army. (Luke 23. 36; John 19. 29.)

It was customary for the Romans, on any extraordinary execution, to put over the head of the malefactor an inscription denoting the crime for which he suffered. Several examples of this occur in the Roman history. It was also usual at this time at Jerusalem to post up advertisements, which were designed to be read by all classes of persons, in several languages. Titus, in a message which he sent to the Jews when the city was on the point of falling into his hands, and by which he endeavoured to persuade them to surrender, said, "Did you not erect pillars, with inscriptions on them in the Greek, and in our [the Latin] language, 'Let no one pass beyond these bounds?'" In conformity to this usage, an inscription by Pilate's order was fixed above the head of Jesus, written in Hebrew, Greek, and Latin, specifying what it was that brought him to this end. This writing was by the Romans called *titulus*, a title, and it is the very expression made use of by the Evangelist John: "Pilate wrote a title (εγραψε τιτλον,) and put it on the cross." (John 19. 19.) After the cross was erected, a party of soldiers was appointed to keep guard, and to attend at the place of execution till the criminal breathed his last; thus also we read that a body of Roman soldiers, with a centurion, were deputed to guard Our Lord and the two malefactors that were crucified with him. (Matt. 27. 54.)

(4.) *Dismemberment.* This method of putting criminals to death prevailed among the Chaldæans and Persians. When this punishment was inflicted, the left hand and right foot, or both feet and hands, were cut off at the joints. (Dan. 2. 5; Matt. 24. 51; Luke 12. 46.) A mutilation, in this way, of persons who had been punished with death, is mentioned in 2Samuel 4. 12.

(5.) *Drowning* was a punishment in use among the Syrians, and was well known to the Jews in the time of Our Saviour, though we have no evidence that it was practised by them. It was also in use among the Greeks and Romans. The Emperor Augustus, we are told, punished certain persons who had been guilty of rapacity in the province of Syria or Lycia, by causing them to be thrown into a river, with a heavy weight about their necks. Josephus also informs us that the Galileans revolting, drowned the partisans of Herod in the sea of Gennesareth. To this mode of capital punishment Our Saviour alludes in Matthew 18. 6. It is still practised in India; a large stone is tied round the neck of the criminal, who is cast into the sea, or into deep water.

(6.) *Hanging* does not appear to have been a punishment among the Jews after their settlement in Palestine; although Joshua hung the king of Ai on a tree until evening. (Josh. 8. 29.) In Egypt, however, it was a customary punishment for many capital crimes; and the criminals were kept bound in prison till their fate was decided; being confined under the immediate superintendence, and within the house, of the chief of the police.

(7.) *Precipitation*, or casting headlong from a window, or from a precipice, was a punishment rarely used; though we meet with it in the history of the Kings, and in subsequent times. Thus the profligate Jezebel was precipitated out of a window, (2Kings 9. 30-33,) and the same mode of punishment is still practised in Persia.

Amaziah, king of Judah, barbarously forced ten thousand Idumæan prisoners of war to leap from the top of a high rock. (2Chron. 25. 12.) The Jews attempted to precipitate Jesus Christ from the brow of a mountain. (Luke 4. 29.) James, surnamed the Just, was thrown from the highest part of the Temple into the subjacent valley. The same mode of punishment, it is well known, obtained among the Romans, who used to throw certain malefactors from the Tarpeian rock. A similar practice is still in use among the Moors in Barbary.

(8.) *Sawing asunder*, was occasionally practised by the Jews. The criminal was sometimes sawn asunder lengthwise, which was more especially the practice in Persia. The Prophet Isaiah, according to the Talmudists, was put to death in this manner. David inflicted this punishment upon the conquered inhabitants of Rabbath Ammon. (1Chron. 20. 3.)

(9.) *Slaying with the Sword.* Decapitation, or beheading, was a method of taking away life that was early practised. This mode of punishment, therefore, must probably have been known to the Hebrews. And it may be remarked, that if in truth there occur no indubitable instances of it in the time of the early Hebrew kings, it is clear that something, which bears much relationship to it, is meant in such passages as the following. (2Sam. 4. 7; 2Kings 10. 6-8.) It appears in the later periods of the Jewish history, that Herod and his descendants, in a number of instances, ordered decapitation. (Matt. 14. 8-12; Acts 12. 2.) "It becomes us to observe, however," says Professor Jahn, "lest these remarks should carry an erroneous impression, that beheading was not sanctioned by the laws of Moses. The Mosaic punishment, the most correspondent to it, was that of the sword; with which the criminal was slain in any way which appeared most convenient or agreeable to the executioner. That this statement in respect to the liberty exercised by the executioner is correct, may be indeed inferred from the phrase, 'Rush upon him,' פגע בו *piga boi*, (Judges 8. 21,) and 'He rushed upon him,' ויפגע בו *vayiphga boi*. (1Sam. 22. 18; 2Sam. 1. 15.) The probability is, however, that the executioner generally thrust the sword into the bowels of the criminal."

(10.) *Stoning*, in the Mosaic law, was denounced against idolaters, blasphemers, sabbath-breakers, incestuous persons, witches, wizards, and children who either cursed their parents or rebelled against them. (Levit. 20. 2,27; 24. 14; Deut. 13. 10; 17. 5; 23. 21-24.) It was the punishment most generally denounced in the Law against notorious criminals; and is intended by the indefinite term of "putting to death." (Levit. 20. 10, compared with John 8. 5.) Michaëlis supposes that the culprit was bound previously to the execution of the sentence. Moses (following probably some ancient custom,) enacted that witnesses should throw the first stone against the criminal, and after the witnesses, the people. (Deut. 13. 10; 17. 7; Josh. 7. 25; John 8. 7.) Instances of persons being stoned in the Old Testament occur in Achan, (Josh. 7. 25;) Adoram, (1Kings 12. 18;) Naboth, (1Kings 21. 10;) and Zechariah. (2Chron. 24. 21.) The assertion of the Talmudists, (Sanhedrin 6. 1-4,) that the criminal was first thrown off from an elevated scaffolding, and then stoned, is a mere fable.

This mode of punishment is meant in Leviticus 20. 10, where the discourse is concerning adulterers. Accordingly, this is the construction to be put upon the passage in Ezekiel 16. 38,40, and in John 8. 5. Compare likewise Exodus 31. 14, and 35. 2, with Numbers 15. 35,36. The opinion, therefore, of the Talmudists, who maintain that strangulation is the punishment meant in the passage referred to in Leviticus, is not to be admitted.

(11.) *Strangulation*, to which an allusion is made in 1Kings 20. 31, is by the more recent Jews attributed to Moses, but without cause. They suppose strangulation is meant, when the phrase "He shall die the death," is read. As that phrase, in their estimation, is meant to express the easiest death by which a person can die, they suppose the mode of death intended is no other than that of strangulation. A person will be surprised at their notions of an easy death, when he understands the method by which it was effected to have been as follows. The criminal (as the punishment, according to their account, was inflicted,) was thrust up to his middle in mud; a handkerchief was then tied round his neck, which was drawn by the two ends in opposite directions by two lictors; and while the process of strangulation was going on in this way, melted lead was poured down his throat.

(12.) *Exposing to wild beasts*, appears to have been a punishment among the Medes and Persians. It was inflicted on the Prophet Daniel, who was miraculously preserved. (Dan. 6. 7,12,16-24.)

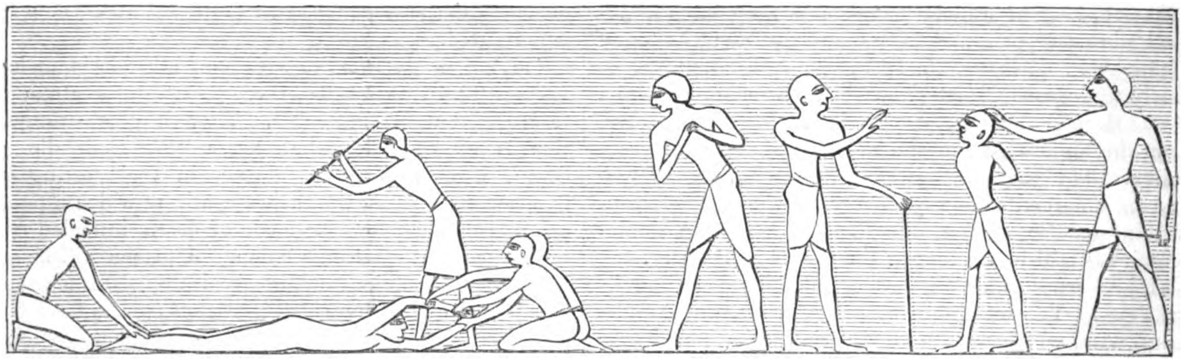
The Romans, for the gratification of the people, compelled their criminals, and also captives taken in war, to fight with wild beasts in the amphitheatre. This was a death to which the primitive Christians were frequently exposed. (2Tim. 4. 17, comp. 1Cor. 15. 32.) They likewise compelled them to contend with one another in the manner of gladiators, till their life was thus terminated.

Of the non-capital punishments among the Jews, the following were the principal.

(1.) *Banishment*, was not a punishment enjoined by the Mosaic law, but after the Captivity, both exile and forfeiture of property were introduced among the Jews; it also existed under the Romans, by whom it was called *diminutio capitis*, because the person banished lost the right of a citizen, and the city of Rome thereby lost a head. But there was another kind of exile, termed *disportatio*, which was accounted the worst kind. The party banished forfeited his estate; and being bound, was put on board ship, and transported to some island specified exclusively by the emperor, there to be confined in perpetual banishment. In this manner the Apostle John was exiled to the little island of Patmos, (Rev. 1. 9,) where he wrote his Revelation.

(2.) *Blinding*, was not ordinarily practised among the Hebrews as a punishment of crime, nor was it in fact thus practised among other nations, but rather resorted to in cases where the person whose eyes were put out would otherwise have been in a condition to have engaged in plots against the existing government. It was from the fear of this, that the eyes of rebellious kings were put out, (2Kings 25. 7; Jerem. 52. 11;) and Eastern princes in modern times, more particularly the Persians, have often resorted to this barbarous expedient to ward off danger to their authority from suspected rivals.

(3.) *Cutting off the hair* of criminals seems to be rather an ignominious than a painful mode of punishment; yet it appears that pain was added to the disgrace, and that the hair was violently plucked off, as if the executioner were plucking a bird alive. This is the literal meaning of the original word, which in Nehemiah 13 25 is rendered "plucked off their hair;" sometimes hot ashes were applied to the skin after the hair was off, in order to render the pain more exquisitely acute. In the spurious book commonly termed the Fourth Book of Maccabees, it is said that the tyrant Antiochus Epiphanes caused the hair and skin entirely to be torn off the heads of some of the seven Maccabean brethren. As an



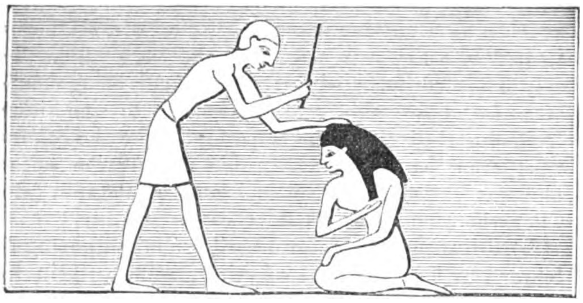
Infliction of the Bastinado. From the Egyptian Monuments.

historical composition, this book is utterly destitute of credit, but it shows that the mode of punishment under consideration was not unusual in the East. This sort of torture is said to have been frequently inflicted on the early martyrs and confessors of the Christian faith.

(4.) *Scourging*, was an ignominious punishment, appointed for several offences in the Mosaic law, but the extent to which it could be carried was confined within moderate limits, (Deut. 25. 3,) though among the Gentile nations it was often inflicted with such severity as to cause death.

Sir John Gardner Wilkinson observes, that in ancient Egypt, "in military as well as civil cases, minor offences were generally punished with the stick; a mode of chastisement still greatly in vogue among the modern inhabitants of the Valley of the Nile, and held in such esteem by them, that convinced of (or perhaps by) its efficacy, they relate 'its descent from heaven as a blessing to mankind.'

"The bastinado was inflicted on both sexes, as with the Jews. Men and boys were laid prostrate on the ground, and frequently held by the hands and feet, while the chastisement was administered; but women, as they sat, received stripes on their back, which were also inflicted by the hand of a man. Nor was it unusual for the superintendents to stimulate labourers to their work by the persuasive powers of the stick, whether engaged in the field or in handicraft employments; and boys were sometimes beaten without the ceremony of prostration, the hands being tied behind their back, while the punishment was applied." See **Bastinado**; **Scourging**.



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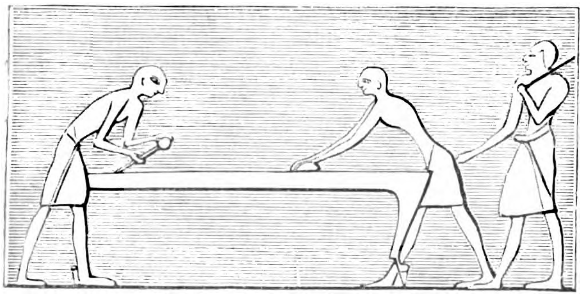


From the Monuments.

Beside these punishments, which were common also to the surrounding nations, there were some which, being grounded on passages of the Law, were peculiar to the Jews. First may be mentioned ignominious treatment of the bodies of criminals. The bodies of those who had been stoned were burnt, (Josh. 7. 16-26,) and another mark of infamy was the suspension of the dead body on a tree or gallows. This was customary in Egypt. (Gen. 40. 17-19.) The person suspended was considered as a "curse," an "abomination in the sight of God," and as receiving this token of infamy from his hand. The body, nevertheless, was to be taken down and buried on the same day. (Numb. 25. 4,5; Deut. 21. 22,23.) Posthumous suspension of this kind, for the purpose of conferring ignominy, is a very different thing from the crucifixion that was practised by the Romans, notwithstanding that the Jews gave such an extent to the law in Deuteronomy 21. 22,23, as to include the last-named punishment. (John 19. 31, et seq.; Gal. 3. 13.) Heaps of stones were raised, either directly upon the dead body of a criminal, or upon the place where it was buried. (Josh. 7. 25,26; 2Sam. 18. 17.) The pile of stones that was gathered in this way was increased by the contributions of each passing traveller, who added to the heap in testimony of his aversion to the crime.

Excommunication, or exclusion from sacred worship, was not only an ecclesiastical punishment, but a civil one. The Jewish interpreters have made three species of it. The first was called נדוי *niddui*, that is, removal or separation from all society. The second degree was called חרם *cherem*, the curse, and thoroughly excluded the guilty person from all communion whatever with his countrymen. The third and last degree of excommunication was termed שם אתא *sham atha*, or מרן אתא *maran atha*, the Lord cometh. It was a solemn and absolute exclusion from all intercourse and communion with any other individuals; and the criminal was left in the hands and to the justice of God. See **Accursed**; **Anathema**; **Excommunication**.

The law of retaliation was acknowledged in its fullest extent in the Mosaic jurisprudence, and extended alike to the taking of life and the destruction of property. With respect to the case of murder, frequent mention is made in the Old Testament, of the goël, or blood avenger, whose duty it was to retaliate upon the murderer. Moses did not abolish this practice, but made various regulations concerning this person. (See **Avenger of Blood**.) If a man in a personal conflict with another smote him to such a degree as to cause confinement to his bed, he was bound to make him indemnification. (Exod. 21. 18,19.) When, in such a contest, injury was intentionally done to a particular member of the body, or life was taken away, life was rendered for life, eye for eye, tooth for tooth, burning for burning, stripe for stripe, hand for hand, foot for foot. (Exod. 21. 23-25; Levit. 24. 19-22.) A false witness, likewise, according to the law of retaliation, (*Jus Talionis*,) was to be punished with the same punishment, which was decreed against the crime in reference to which he had falsely testified. (Deut. 19. 16-21.)

In the time of Our Lord, the Jus Talionis (Matt. 5. 38-40) was confounded with moral principles, *i. e.*, it was taught that the law of Moses, which was merely civil or penal, rendered it perfectly justifiable, in a moral point of view, for a person to inflict on another the same injury, whatever it might be, which he himself had suffered. The persons who expounded the law to this effect do not appear to have recollected its true character, as a civil or penal law, which originated from the circumstances of the times, and seem not to have remembered, that the literal retaliation could not take place until after the decision of a judge on a suit, brought by the person injured, and then was never to exceed the original injury. Furthermore, it was by no means necessary that this retaliation should take place at all, since the aggrieved party might, éither before or after the decision of the judge, make an arrangement with the aggressor, and relieve him from the infliction of the punishment, to which he had legally exposed himself, on his rendering that satisfaction which, in the Hebrew, is technically called כפר *kopher*, and פריון *pidyon*, a ransom.

The law of retaliation was common among all ancient nations, and was in truth then the most efficacious means of protecting a person from injuries. But, in progress of time, when feelings and manners had assumed a milder tone, causes which originated from one person's receiving bodily injuries from another were brought into the common civil courts on the footing of other causes, and the punishment to be inflicted on the aggressor, or the satisfaction in any other way to be rendered to the injured party, was left entirely to the person who sat as judge.

The various offerings directed to be made in atonement for breaches of the ceremonial law, were in reality fines, and as such belong to the class of Punishments; but they will be more advantageously considered under another head. See Trespass Offering.

PURGATORY is an imaginary place, in which the just who depart out of this life are, by the Romanists, supposed to expiate certain offences which do not merit eternal damnation. Broughton has endeavoured to prove that this notion has been held by Pagans, Jews, and Mohammedans, as well as by Christians, and that, in the days of the Maccabees, the Jews believed that sin might be expiated by sacrifice after the death of the sinner.

The arguments advanced by the Romanists for purgatory are these:—(1.) Every sin, however slight, though no more than an idle word, as it is an offence to God, deserves punishment from him, and will be punished by him hereafter, if not cancelled by repentance here. (2.) Such small sins do not deserve eternal punishment. (3.) Few depart this life so pure as to be totally exempt from spots of this nature, and from every kind of debt due to God's justice. (4.) Therefore few will escape without suffering something from his justice for such debts as they have carried with them out of this world, according to that rule of Divine justice by which he treats every soul hereafter according to its works, and according to the state he finds it in death. From these propositions, which the Romanist considers as so many self-evident truths, he infers that there must be some place of punishment other than hell: for since the infinite goodness of God can admit nothing into heaven which is not clear and pure from all sin, both great and small, and as infinite justice cannot permit men to receive the reward of bliss who as yet are not out of debt, but have something of justice to suffer, there must, of necessity, be some place or state where souls departing this life, pardoned as to eternal guilt or pain, yet obnoxious to some temporal penalty, or with the guilt of some venial faults, are purged and purified before their admittance into heaven.

But it may be observed, (1.) That the Books of Maccabees have no evidence of inspiration, therefore quotations from them are not to be regarded. (2.) If they were, the texts referred to would rather prove that there is no such place as purgatory, since Judas did not expect the souls departed to reap any benefit from his sin-offering till the resurrection. (3.) The texts quoted from the Scriptures have no reference to this doctrine. Scripture in general speaks of departed souls going, immediately at death, to a fixed state of happiness or misery, and gives us no idea of purgatory. (Isai. 57. 2; Rev. 14. 13; Luke 16. 22; 2Cor. 5. 8.) (4.) It is derogatory from the doctrine of Christ's satisfaction. If Christ died for us and redeemed us from sin and hell, as the Scripture speaks, then the idea of further meritorious suffering detracts from the perfection of Christ's work, and places merit still in the creature; a doctrine exactly opposite to Scripture.

In accordance with these views, our Church, in her Twenty-second Article, condemns "the Romish doctrine of Purgatory," as "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

PURGE, צרף *tsaraph*. (Isai. 10. 26.) This term is generally used in the Scriptures in the sense of, to cleanse, or purify.

The Prophet Isaiah, referring to the children of Israel, is commanded to say, "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." The force of this expression will appear from the circumstance that silver and many of the other metals suffer greatly from the admixture of tin, a very small quantity serving to make them as brittle as glass; and what is more, it is with difficulty separated from them again. The very vapour of tin has the same effect as the metal itself on silver, gold, and copper, rendering them brittle. See Metals and Metallurgy.

PURIFICATION, נדה *nidda*, (Numb. 19. 9,) a ceremony enjoined in the Mosaic law for the cleansing of anything from pollution or defilement.

The uncleannesses and defilements for which purification was necessary, were very various, as also were the modes of expiation. Most of the instances of uncleanness ceased of themselves after the expiration of a certain period of time, provided that the unclean person, at the expiration of the said time, washed his body and his clothes; but, in other instances, unclean persons were unable to free themselves from the stain of their defilement, until they had first gone through certain ceremonies of purification prescribed in the ritual.

Purifications were, for the most part, performed with water, sometimes with blood, (Heb. 9. 21,22,) and with oil. (Exod. 30. 26-29; Levit. 8. 10,11.) The water of purification was to be drawn from a spring or running stream, and was either pure, or mixed with blood, (Heb. 9. 19,) or with the ashes of the red heifer. For preparing these ashes, a red heifer was burnt with great solemnity. This ceremony is described at length in the 19th chapter of the Book of Numbers. As all the people were to be interested in it, the victim was provided at their charge. This Jewish rite certainly had a reference to things done under the Gospel, as St. Paul has remarked in his Epistle to the Hebrews, (9. 13,14,) "For if the blood of bulls and of goats, [alluding to the sin-offerings and to the scape-goat,] and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ . . . . purge [or purify] your conscience from dead works to serve the living God."

The ashes of the heifer here mentioned were prepared in a singular manner. The animal, which was to be one of a red, or rather yellowish colour, inclining to brown, free from all defect, and which had never submitted to the yoke, was led to the priest; she was then conducted out of the city, or the encampment, as the case might be, by some other person, and slain. The priest who had accompanied dipped his finger in the blood, and sprinkled it seven times towards the sanctuary. Presently the heifer was burnt whole in the same place, the priest in the meanwhile heaping upon the fire other piles of wood, and throwing into it, at the same time, hyssop and scarlet thread. The persons who performed the various offices of leading out, slaying, and burning the heifer, and of carrying away the ashes, as also the priest who officiated, were unclean until the evening. (Numb. 19. 6,8,10,21.) There seems never to have been any improper superstition connected with this rite.

The Jews had two sorts of washing, for purposes of religious purification; one, of the whole body by immersion, טבל *tabal*, which was used by the priests at their consecration, and by the proselytes at their initiation; the other of the hands or feet, called dipping, or pouring of water, צבע *tsaba*, and which was of daily use, not only for the hands and feet, but also for cups and other vessels used at their meals. (Matt. 25. 2; Mark 7. 3,4.) The six waterpots of stone, used at the marriage feast of Cana, in Galilee, (John 2. 6,) were set for this purpose. To these two modes of purification, Our Lord seems to allude in John 13. 10, where the being "clean every whit" implies one who had become a disciple of Christ, and consequently had renounced the sins of his former life. He who had so done was supposed to be wholly washed, and not to need any immersion, in imitation of the ceremony of initiation, which was never repeated among the Jews. All that was necessary in such a case, was the dipping or rinsing of the hands or feet, agreeably to the customs of the Jews. Sometimes the lustration was performed by sprinkling blood, or anointing with oil. Sprinkling was performed either with the finger, or with a branch of cedar and hyssop tied together with scarlet wool. (Levit. 14. 4-6; Numb. 19. 18; Psalm 51. 7.)

Besides the purification from impurities actually contracted, another purification, רחץ *rachats*, resembling the *lustratio* of the Gentiles, was in use, having for its objects either persons or things dedicated to divine worship. The Levites, priests, and, above all, the high priest, underwent a purification previously to undertaking their respective offices. In like manner the Israelites were commanded to sanctify themselves by washings of their persons and clothes, &c., previously to receiving the Law, (Exod. 19. 10,11-14,15; Heb. 9. 19,) and after the giving of the Law, and the people's assent to the book of the covenant, Moses sprinkled them with blood. (Exod. 24. 5-8; Heb. 9. 19.) So also were the tabernacle, and all its sacred vessels, anointed with oil, (Exod. 30. 26-28; 40. 9-11; Levit. 8. 10,11,) and, as St. Paul further intimates, were sprinkled with the blood of the victims.

Those who were about to offer sacrifice unto the Lord were also to be lustrated, (1Sam. 16. 5;) as well as those who were repairing to Divine worship to offer their prayers, (Judith 12. 7,8,) and especially the priest and the high-priest, before they executed their respective offices. (Exod. 30. 20.) Lastly, all who, according to the Mosaic law, were from any cause adjudged impure, were to be purified before they could be admitted into the congregation of the Lord. (Numb. 19. 20.)

In the Mosaic law, those persons are termed unclean whom others were obliged to avoid touching, or even meeting, unless they chose to be themselves defiled, that is, cut off from all intercourse with their brethren, and who, besides, were bound to abstain from frequenting the place where Divine worship and the offering feasts were held, under penalties still more severe.

The duration and degrees of impurity were different. In some instances, by the use of certain ceremonies, an unclean person became purified at sunset; in others, this did not take place until eight days after the physical cause of defilement ceased. Lepers were obliged to live in a detached situation, separate from other people, and to keep themselves actually at a distance from them. They were distinguished by a peculiar dress; and if any person approached, they were bound to give him warning, by crying out, "Unclean! unclean!" Other polluted persons, again, could not directly touch those that were clean, without defiling them in like manner, and were obliged to remain without the camp during the wanderings in the desert, and probably afterwards outside the cities, that they might not be in their way. (Numb. 5. 1-4.) Eleven different species of impurity are enumerated in the Levitical law, to which the later Jews added many others.

The purification of the leper was attended by several ceremonies not employed on other occasions, and which may be briefly noticed. The man who was supposed to have been healed of leprosy first underwent an examination from a priest, beyond the limits of the encampment while the Israelites were in the wilderness, but subsequently without the boundaries of the city. (Levit. 14. 1-7; Matt. 8. 4; Mark 1. 44.) If found perfectly restored, he obtained another man to bring two living birds, (doves or young pigeons,) cedar-wood, scarlet, and hyssop. One of the birds was slain, and the blood received into an earthen vessel, partly filled with water. Into this the priest dipped the other bird alive, the cedar-wood, the scarlet, and hyssop; sprinkled the once leprous man seven times, and let the living bird go free, as a symbol of his liberation from the leprosy. (Levit. 14. 1-7.) This ceremony was likewise observed in the purification of a leprous house. (Levit. 14. 48-53.) See House.

The subject of these ceremonies having then washed his body and his clothes, and shaved himself, was accounted clean, but was not permitted to enter the encampment or the city until the seventh day from this time. On that day, he shaved off not only the beard and eyebrows, but the hair from every part of the body, washed again his body and his clothes, and was then esteemed perfectly purified. (Levit. 14. 8,9.)

He brought also on the same day two rams of a year old, and a sheep of the same age, into the tabernacle or temple, also the customary quantity of flour overspread with oil, and a measure of oil in addition. The priest then presented the leper and the animals before God. He slew one ram as a trespass offering, and offered the measure of oil to God as a wave offering. He then put some of the blood of the trespass offering on the tip of the right ear of the recovered leper, on the thumb of his right hand, and the great toe of his right foot. He scattered of the oil, moreover, which was poured out upon his palm, seven times towards the sanctuary; with the finger of his right hand besmeared with it, as he had done before with the blood, the thumb of the leper's right hand, and the great toe of his right foot, and poured the remainder of it upon his head. (Levit. 14. 10-18.) He then slew the sheep for a sin offering, and the other ram for a burnt offering. In case of poverty, two turtle-doves and two young pigeons could be substituted in the place of the sheep and the second ram. (Levit. 14. 19-32; comp. Luke 17. 12-14; Matt. 8. 2-4; Mark 1. 40-44.)

Various legal impurities are enumerated in Leviticus 12. 1-8 and 15, which it is not necessary to detail, nor their modes of purification; to which we may add, that all human corpses, and the carcasses of beasts that died in any other way than by the knife, were regarded as unclean. Whoever touched the former, or went into the tent or apartment (after the Israelites had houses) where a corpse lay, was unclean for seven days; and whoever touched a dead body, or even a human bone, or a grave in the fields, was unclean for the same period. The body of a clean beast, that fell not by the knife, but died in any other way, defiled the person who touched it until the evening, (Levit. 11. 39;) and the carcasses of unclean beasts, by whatever means they died, did the same. (Levit. 5. 2; 11. 8,11,24,25,27,28,31; Deut. 14. 8.) The consequence of this law was, that the carcasses of beasts were not suffered to remain above ground, but were put into the earth, that passengers might not be in danger of pollution from them.

By these wise enactments, the spreading of contagious diseases would be effectually prevented, which, in hot climates, are peculiarly rapid and fatal. For the same reason, also, Michaëlis is of opinion that Moses commanded the Israelites to break earthen vessels, which were liable to be defiled by being left uncovered in a tent or apartment where a person died, or a corpse lay, (Numb. 19. 15,) or by an unclean beast falling into them, (Levit. 11. 33,) or by the touch of a diseased person. (Levit. 15. 12.)

PURIM, FEAST OF. This festival was introduced by Mordecai, to commemorate the deliverance of the Jews from the cruel designs of Haman. It was celebrated on the 14th or 15th day of the last month of the ecclesiastical year, viz., Adar, or March, and was called Purim, a Persian word, which signifies *lot*, because Haman had ascertained, in this way (by lot), the day on which the Jews were to be destroyed. It was also called Mordecai's day, *ἡ Μαρδοχαικη ἡμερα*. (2Macc. 15. 36.)

It is stated by the Talmudists that some of the Jews were opposed to this festival, which arose from a fancied resemblance between it and the heathen festivals of Bacchus. The great body of the nation, however, observed the feast, and made it a period of great rejoicing: the Book of Esther was read in the synagogues on the occasion, and whenever the name of Haman occurred, all clapped their hands, and struck with their fists and with mallets on the benches, and cried out, "Let his memory perish." Anciently the Jews, on the return of this festival, were in the habit of erecting crosses on their houses, from a tradition that Haman was crucified, not hanged, but these having been interdicted, they substituted some other sign in their stead. They still observe this festival in much the same way, and spend the day in the utmost conviviality. See Esther, Book of.

PURITY. Purity implies a fixed habitual abhorrence of all forbidden indulgences of the flesh; and that all past impurities, either of heart or life, will be reflected on with shame and sorrow. It also implies a careful and habitual guard against everything which tends to pollute the mind, whereby the heart will be freed, in a great measure, from impure and irregular desires. To this purport is the injunction of the Apostle to Titus, "Be thou an example in . . . . . purity." (1Tim. 4. 12.)

PURPLE. The colour termed in the Scriptures ארגמן *aregaman*, (Exod. 25. 4,) is to be distinguished from that called תכלת *techeleth*, the violet or blue-purple referred to in Mark 15. 17,20; Luke 16. 19; John 19. 2,5; and Revelation 17. 4.

The *aregaman* is supposed to be a precious colour, extracted from the Purpura, or Murex, a species of univalve shell-fish abundant on the Phœnician coast; and the same with the famous Tyrian dye, so costly and so much celebrated in antiquity. See Clothes.

Among the blessings pronounced by Moses upon the tribes of Israel, those of Zebulun and Issachar are, "They shall suck of the abundance of the seas, and of treasures hid in the sand." (Deut. 33. 19.) These "treasures hid in the sand," have given rise to much discussion: some writers have supposed them to be the sand of the river Belus, early used in glass-making, but they are more probably those highly valuable *murices* and *purpuræ* which were found on the sea-coast near the country of Zebulun and Issachar, and of which those tribes partook in common with their heathen neighbours of Tyre.

"It has been usual," says a modern naturalist, "with most authors, to confound together the genera of the murex and purpura, and to use the words as synonimous: but though there is some external resemblance between many of the shells of the two genera, yet they are easily distinguished by this, that the mouth of the purpura is less long, and is less dentated and alated than that of the murex. The body and the head of the shells of this genus are not so elevated as those of the murex kind, and are not covered with points or buttons at the mouth. If a shell is therefore found to have a small, smooth, and round mouth, and a body covered with undulated leaves, as it were, like those of savory or endive, and sometimes with long points, and its tail, whether short or long, be hollowed and somewhat bent, this may be called a purpura, and not a murex.

"On examining the whole family of the purpuræ, we may distinguish four remarkable specific differences among them. The first of these comprehends those purpuræ which have the body of the shell garnished with a sort of undulated foliage in clouded ridges, and have a short and crooked tail. The second comprehends those which have the body of the shell covered with acute points, and have a long tail. The third comprehends those which have as long a tail as the former, but have a smooth body, or at the utmost have only a few slight protuberances and wrinkles on it. And the fourth takes in those which are small, and have an elevated clavicle, a short crooked tail, and the body of which is covered either with slender spines or hairs.

"The purpura and murex are both fished up in great plenty in the gulf of Tarentum; but the small quantity of the coloured juice which each fish contains, and the necessity of using it before the animal dies, makes it impossible to bring it to any regular article of traffic. The ancients used this colour only on cotton and woollen stuffs; whereas our cochineal, which was unknown to the ancients, strikes equally well on silks and stuffs.

These shells are also found in various parts of the Mediterranean.

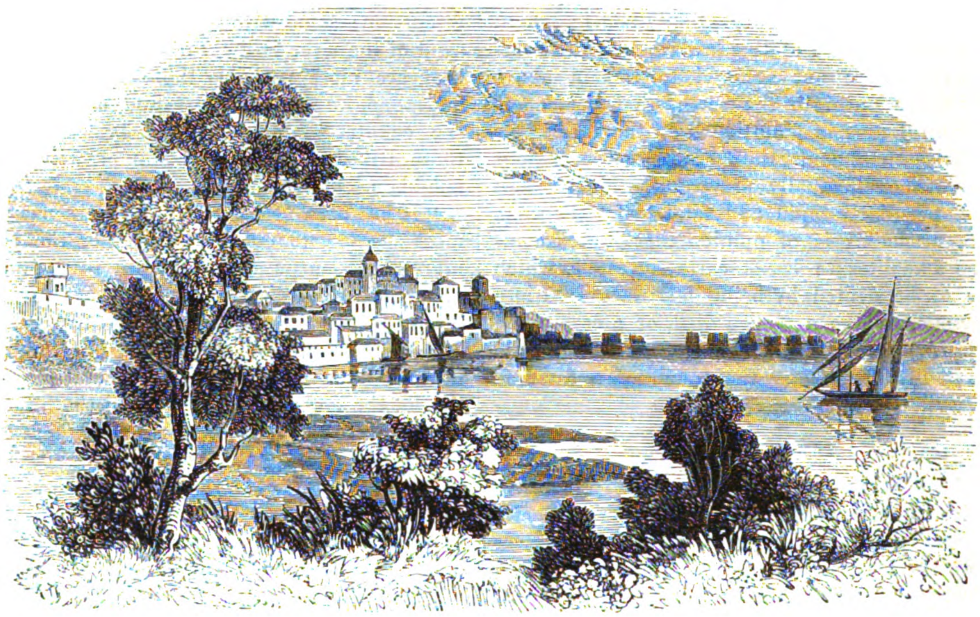
"In the seas of the Spanish West Indies about Nicoya, is found a shell-fish, which perfectly resembles the ancient purpura, and, in all probability, is the very same. They are gathered plentifully in the spring, and, by rubbing one against another, they yield a kind of saliva or thick glair, resembling soft wax: but the purple dye is in the throat of the fish, and the finest part is lodged in a little white vein; the rest of the body is of no use. There are also found upon the coasts of the South Sea, in the province of Guayaquil, certain sea-snails, as Ulloa calls them, sticking to the stones, and covered by the sea at high water, about the size of small nuts, which contain a liquor or juice that has the true colour of purple. The colour is very bright, and so durable, that washing rather increases than diminishes its lustre, nor does it fade or decay by use and wearing. Woven stuffs are not dyed with it, but only cotton threads. As soon as a sufficient quantity of the liquor is squeezed from the fish, the cotton thread is drawn through it, and it takes and retains the tincture without any farther trouble; but the purple colour is not discovered till the thread is dry, the juice being of a milky colour at first, but it soon changes into green, and at last settles in a purple.

"The purpura lives on other fish. It usually hides itself at a small depth in the sand, sometimes even in fresh-water rivers, and as it lies hid, it thrusts up a pointed tongue, whichs wounds and kills anything that comes over it."

Various kinds of shell-fish yielding colouring matter are found on the shores of the British islands, and of France, more particularly in Poitou, but they have not been turned to any economical purpose.

In reference to the purple vestment, (Luke 16. 19,) it may be observed, that this was not in the time of Our Lord exclusively a regal colour, as it became afterwards from the usage of the Roman emperors. In the earlier times it was the dress of any person of high rank, and in the parable it is figuratively mentioned as the apparel of a rich man; thus courtiers are styled by the old classical historians, *purpurati*. Lydia of Thyatira, one of the converts of St. Paul, was a "seller of purple," (Acts 16. 14,) that is, of robes dyed of a purple colour.

PURSE. The word כיס *kis*, (Prov. 1. 14,) signifies a bag for money or weights, which formerly, as well as at present, in the East, was usually carried in the girdle. See GIRDLE.



Puzzoli.

PUTEOLI, *Ποτοιλοι*, a city of Campania, in Italy, about eight miles west of Naples, and more than a hundred south of Rome. It was originally called Dicæarchia, and afterwards Puteoli, from the great number of wells (*putei*) in the neighbourhood. It is now called Puzzoli, or Pozzuolo, is a very inconsiderable place, and extremely unhealthy; it retains, however, the remains of an amphitheatre, and of a temple of Jupiter, which attest its ancient splendour. The neighbouring country has been from the earliest ages the scene of vehement volcanic action, and it, though in some parts exuberantly fertile, has generally a repulsive aspect, strewed with half-calcined fragments of rock, and abounding in hot springs, and clefts in the earth whence issue unceasingly flame and mephitic exhalations.

Puteoli was a favourite place of resort for the Romans, on account of the adjacent mineral waters and its hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. It stood on a creek near and just opposite to Baiæ, and was the place where the ships from Egypt and the East usually touched and landed their cargoes; as well, perhaps, to avoid the necessity of doubling the formidable promontory of Circeium, as because no other commodious port existed nearer to Rome. Puteoli was noted for its numerous hot springs, celebrated for the cure of various diseases. Baiæ, on the other side of the creek, is frequently mentioned by the Latin writers as the resort of the emperors and wealthy Romans, for relaxation or health. Baiæ was the Bath of Italy, and Puteoli partook of its prosperity, being, in fact, connected with it on one side by a continuation of country seats, as Misenum was on the other; and the district which comprehended the three places, thus connected, was popularly regarded as a little Rome. Puteoli was well known to the Jews, from their being accustomed to land and embark there in their journeys to and from Rome. St. Paul landed and abode here seven days, by the favour of the centurion, on his first journey to Rome. (Acts 28. 13.) It appears, from Acts 28. 11, that Puteoli was the destination of the vessel from Alexandria: and we learn from the independent testimony of the

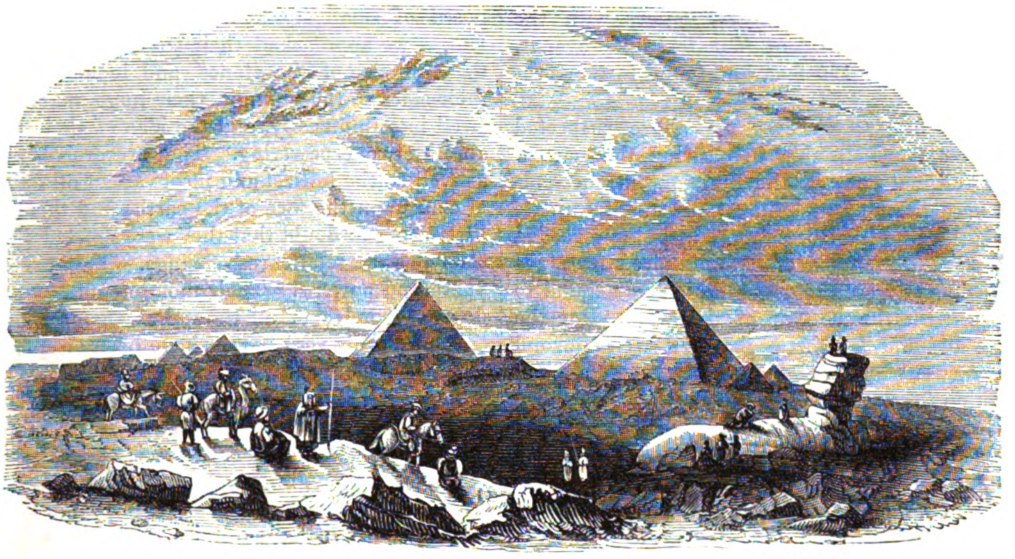
Jewish historian, Josephus, corroborated by the geographer, Strabo, that this was the port of Italy to which ships from Egypt and the Levant commonly sailed.

PYGARG, דישׁון *dishon*, (Deut. 14. 5;) Sept. *πυγαργος*. The animal styled pygarg, one of those allowed for food to the Hebrews, is in the margin of our version suggested to be the bison, but it is more probably a kind of gazelle, or antelope; perhaps the one to which Dr. Shaw alludes when he observes, "Besides the common gazelle, or antelope, (which is well known in Europe,) this country likewise produces another species, of the same shape and colour, though of the bigness of our roebuck, and with horns sometimes two feet long."

PYRAMIDS. Pyramids are found in various parts of the world, as in India, Babylonia, and Mexico, but these are exceeded both in vastness and in renown by the stupendous masses of masonry ordinarily known as the Pyramids of Egypt. These latter, though not mentioned in the Scriptures, are with some probability connected with the sojourn of the Israelites in that country; some writers, indeed, have ascribed their building to them, but it is now believed that if they were so employed, it was only upon some of the brick pyramids of Lower Egypt.

The general aspect and the position of these giant piles have been already noticed under the article Egypt, where it was stated that the largest and most important are the Pyramids of Gizeh. These are three in number, of vast size, having several other smaller ones immediately adjoining them.

The third pyramid of Gizeh, that of Mycerinus, has three smaller pyramids ranged along its south face, and the Great Pyramid has six, and three of a larger size, but much decayed, on its eastern face. Besides these, an extensive region of tombs, arranged in streets crossing each other, and occupying the same shape and extent of ground as the base of the pyramid of Cheops, are found along its western side. The second pyramid has a line of chambers cut in the rock, and on its eastern side are the ruins of a temple. The third has a similar temple and avenue; and, indeed, the eastern face of the Great Pyramid has traces, though more indistinct, of a similar structure; but the second temple, that of Cephrenes, is distinguished by having the Sphinx ranged in front of the centre of its eastern face, bearing all the marks of having been connected with it by communications cut through the rock underground. Between the paws of the Sphinx a perfect temple was discovered, a few years ago, by Belzoni, on clearing away the sand by which it had been choked up for ages.



Pyramids of Gizeh.

The dimensions of the three pyramids are rather variously stated, but the following figures are given upon good authorities.

	Cheops.	Cephrenes.	Mycerinus.
Base	763ft.	684ft.	330ft.
Height	456[*]	456	174
Angle of inclination .	51°	52·5°	45°

The names of the founders of the pyramids, and the age of their foundation, are altogether conjectural, except that we know that they were regarded as monuments of antiquity two thousand five hundred years ago. The ancients knew little of their internal structure. Herodotus (445 B.C.) merely speaks of an entrance leading to the interior of the Great Pyramid, by hearsay from the priests, who informed him that there were secret vaults beneath, hewn out the natural rock. Strabo, who lived after the Christian era, only describes a single slanting passage, which led to a chamber in which was a stone tomb. Diodorus Siculus (44 B.C.) agrees with this; and Pliny (A.D. 66) adds that there was a well in the Great Pyramid, eighty cubits deep. This is all the ancients have said about the interior.

The Egyptian priests, indeed, assured Aristides, a Greek traveller about two centuries before Christ, that "the excavations beneath were as great as the height above;" and Ebn Abd Alhokim, an Arabic writer of the ninth century, says, that the builders "constructed numerous excavated chambers, with gates to them, forty cubits under ground." Other Arabian writers say that these chambers contain chests of black stone, in which were deposited the sacred archives of King Samiel, who built the pyramid. Many discoveries (perhaps a burial-place under ground) obviously remain to be made.

The same Arab historian, Alhokim, gives the following account of the opening of the great pyramid under the Caliphate, from which time it has remained in the condition seen and described by all modern travellers, to the time of the Italian traveller, Caviglia, who made a discovery of a new chamber and passages, about twenty years ago:—

"After that Almamon the Caliph (A.D. 820,) entered Egypt and saw the pyramids, he desired to know what was within, and therefore would have them opened. He was told it could not possibly be done. He replied, 'I will have it certainly done.' And that hole was opened for him which stands open to this day, with fire and with vinegar. Two smiths prepared and sharpened the iron and engines, which they forced in; and there was a great expense in opening it, and the thickness of the wall was found to be twenty cubits. Within they found a square well, and in the square of it there were doors; every door of it opened into a house, (or vault,) in which there were dead bodies wrapped up in linen. Towards the upper part of the pyramid, they found a chamber, in which was a hollow stone; in it a statue of stone, like a man, and within it a man, upon whom was a breast-plate of gold, set with jewels, and on him were written characters with a pen, which no man can explain."

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[*] When perfect, probably 479 feet.

Greaves, an Englishman, who visited the Great Pyramid in 1648, describes the passages thus opened, and then open, very accurately, and he suspected that at the bottom of a well in the pyramid was the passage to those secret vaults mentioned by Herodotus, but he made no new discovery. Davison, who visited it in the middle of the eighteenth century, discovered some secret chambers and passages connecting the largest gallery with the central room, and an apartment four feet high over it. He descended the well 155 feet, but found further progress blocked up.

Caviglia was first to discover the above suspected passage. After much trouble in clearing the narrow opening at the entrance of the first, or entrance-gallery of the pyramid, he found that it did not terminate at that point, as hitherto supposed, but proceeded downwards to the distance of two hundred feet. It ended in a doorway on the right, which was found to communicate with the bottom of the well. But the new passage did not terminate there; it went beyond the doorway twenty-three feet, and then took a horizontal direction for twenty-eight more, where it opened into a spacious chamber immediately under the central room. This new chamber is seven feet broad, and sixty-six feet long. The floor is irregular, nearly one-half of the length from the eastern or entrance end being level, and about fifteen feet from the ceiling, while in the middle it descends five feet lower, in which part there is a hollow space bearing all the appearance of the commencement of a well, or shaft. From thence it rises to the western end, so that there is scarcely room between the floor and the ceiling to stand upright.

On the south of this chamber is a passage hollowed out, just high and wide enough for a man to creep along upon his hands and knees, which continues in the rock for fifty-five feet, and then suddenly ends. Another at the east end commences with a kind of arch, and runs about forty feet into the solid body of the pyramid.

As to the second pyramid of Gizeh, that of Cephrenes, the ancients knew less about it than they did of the first. Herodotus says it has no underground chambers, and the other ancient authorities are silent. But the enterprising Belzoni found its entrance in the north front, in 1818, and, from an Arabic inscription an the wall, discovered at the same time that it had been previously forced open by the Arabian caliph, Ali Mehemet, (A.D. 782,) more than a thousand years before. After forcing an entrance, and advancing along a narrow passage, one hundred feet long, he found a central chamber, forty-six feet long by sixteen wide, and twenty-three high, cut out of the solid rock. It contained a granite sarcophagus, half sunk in the floor, with some bones in it, which, on inspection by Sir Everard Home, proved to be those of a cow.

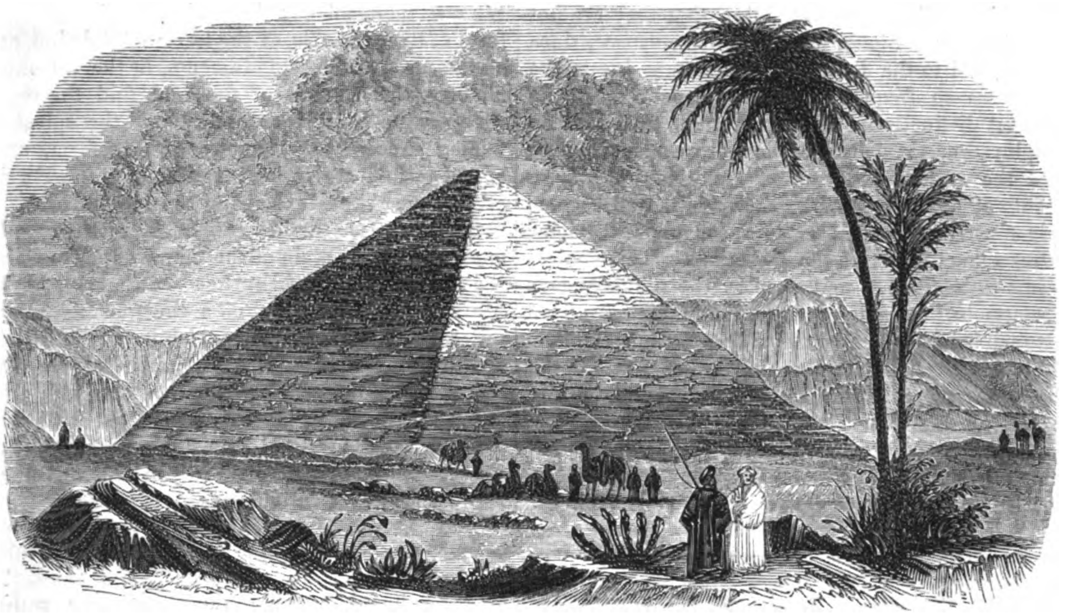
The third pyramid, called that of Mycerinus, is much smaller than the others. It has not been opened, and little therefore can be said about it.

Professor Robinson is the latest traveller who has visited these wonderful structures. He says, "Our most important excursion was to the pyramids situated about six miles west of el-Gîzeh, which lies on the left bank of the Nile, opposite Old Cairo. Crossing the river at that place, we proceeded in a direct course to the pyramids; although at other seasons of the year, when the river is higher, a considerable circuit is necessary in order to cross the Bahr Yûsof, the canal which runs parallel with the Nile. Even now the water in it was so deep that we could not pass it on donkeys; but were carried over on the shoulders of Arabs from adjacent villages. The pyramids, as seen from the river against the horizon, appeared enormously large; as we approached, their apparent magnitude continually diminished, and was nowhere less than as seen from the foot of the rocky terrace on which they stand. This terrace is about one hundred and fifty feet above the plain; and the pyramids are thus seen only against the sky, without any surrounding objects from which the eye can judge of their relative magnitude. They seem here to be composed of small stones, and to have no great elevation. But as we approached their base, and became aware of the full size of the stones, and looked upward along their sides to the summit, their huge masses seemed to swell into immensity, and the idea of their vastness was absolutely overpowering. They are probably the earliest as well as the loftiest and most vast of all existing works of man upon the face of the earth; and there seems now little room to doubt that they were erected chiefly, if not solely, as the sepulchres of kings. Vain pride of human pomp and powers! Their monuments remain unto this day the wonder of all time; but themselves, their history, and their very names, have been swept away in the dark tide of oblivion.

"We followed the usual course of visiters. We explored the dark passages of the interior; mounted to the summit of the Great Pyramid; and admired the mild features of the gigantic Sphinx, the body of which is again nearly covered by the drifting sand.

"We also visited several of the adjacent tombs, and examined those which had then recently been cleared from the sand, under the direction of Colonel Vyse. The ascent of the Great Pyramid is less difficult than a visit to its interior. The top is now a square platform of about thirty feet on each side, at an elevation of four hundred and seventy-four feet above the base. The view from it is very extensive; in front, Cairo and numerous villages, with their groves of slender palm-trees; in the rear, the trackless Libyan wastes; on the south, the range of smaller pyramids, extending for a great distance along the edge of the desert; and then in boundless prospect, north and south, the mighty river winding its way through the long line of verdure which it has won by its waters from the reluctant grasp of the desert upon either side. The platform is covered with the names of travellers who have resorted hither in different ages, from various and distant lands, and have here stood as upon a common and central point in the history of the world. Here, too, we find an American comer, with the names of both living and departed friends.

"We left the great pyramids the same evening, and proceeded southwards along the edge of the desert to Sakhâra, where we slept; and the next morning visited the tombs in the neighbouring cliffs, and the great necropolis around the adjacent pyramids. The whole tract here was anciently a cemetery. Pits leading to the



Brick Pyramid of Faioum.

chambers of death have been opened in every directions and the ground is everywhere strewed with the bones and cerements of mummies. Such a field of dead men's bones I have nowhere else seen. There can be little doubt that all along this tract, from the pyramids of Gizeh to those of Dashûr, was once the great necropolis of ancient Memphis, which lay between it and the Nile."

The Egyptian pyramids are mostly of stone; but "among the monuments," observes Sir John Gardner Wilkinson, "erected by Asychis, was a pyramid of brick, with this inscription engraved on a marble slab: 'Compare me not with the stone pyramids, for I am as superior to them as Jove is to the other gods. Thus was I made. Men probing with poles the bottom of a lake, drew forth the mud which adhered to them, and formed it into bricks.'

"Four pyramids built of these materials still remain in Lower Egypt, independent of several smaller ones at Thebes, and it is probable that one of them is that alluded to by Herodotus as having been erected by Asychis. Two are close to Memphis, and the modern town of Dashoor; the others stand at the entrance of the Faioum. Near the former are two pyramids of stone; and this circumstance, and their vicinity to Memphis, induce me to believe one of them to be the crude brick monument in question; for it is reasonable to suppose it would be erected near the city where the prince resided, and in the vicinity of stone pyramids, to which it forbade the spectator to compare it. In what its superiority consisted, we are unable to decide. Dr. Richardson ingeniously ascribes it to the vaulted roofs of its chambers, whose construction was the result of the novel invention of the arch. But though chambers did exist in the brick pyramids, vestiges of which I have myself seen in one of those at Dashoor, and their roofs, as he justly concludes, were vaulted, other pyramids of similar materials had long before been erected at Thebes, with roofs of the same construction, and the arch was invented and used in Upper Egypt many centuries before the accession of this monarch."

The same author remarks, in another place, "The age of the crude brick pyramids of Memphis and the Arsinoite nome is unknown. Herodotus tells us the first built of those materials was erected by Asychis, whom he makes the predecessor of Anysis, the contemporary of Sabaco, thus limiting its date to the ninth century before our era; and, consequently, making it posterior to those at Thebes, which were erected about the period of the eighteenth dynasty.

"It is, however, far more probable, that a long period intervened between the reigns of Asychis and Anysis, and that the former lived many ages before Bocchoris, which is confirmed by another passage in Herodotus, placing him as the immediate successor of Mycerinus, the son of Cheops; and the ruinous and crumbled appearance of the brick pyramids of Dashoor fully justifies the opinion that they were erected very soon after the stone ones, near which they stand, and to which the inscription of Asychis forbade the spectator to compare them. They had chambers, the lower part of whose walls are still visible, and we may be permitted to conclude that they were arched like those at Thebes."

There are few subjects which have occupied so much of antiquarian research as the pyramids of Egypt, and few which have better deserved the zealous inquiry they have awakened. Whether the gigantic character of their outward form be considered, the singularity of their internal design, or the length of their duration, the mind derives a pleasing awe from the great associations with which they are connected. In surveying them, the genius of the past seems to be present, to commune with us, and to mingle us with the earliest offspring of mankind. Their unchanging and apparently indestructible forms, have outlived successive generations, and endured, amidst the ruins of Babylon and Rome, the ravages of Cambyses and the conquests of Alexander.

The use for which the pyramids were designed is at least as obscure as their history, and has given rise to as many conjectures; but there seems most reason for regarding them as temple-tombs. That they were sepulchres is by no means evident; that is, sepulchres exclusively, and in the sense in which we understand the term. Antiquity gave other and more important significations to the word; and a tomb implied not only a receptacle for the dead, but a temple for the deity. In this double and united sense is the term τωμβος used by Lycophron; whence came the *tumulus* of Virgil and the Romans, and the *tomb* of our own native tongue. The most ancient tombs were conical heaps of earth, or accumulations of stones. Hence appears to have originated the shape of the pyramids; they are artificial *tumuli*, in imitation of the ancient sepulchral mounds of earth. But tombs were also temples; and even supposing them to have been ever intended as sepulchres, it will by no means follow that they are not also intended for a higher and a nobler purpose, since the respect paid to the dead, and the homage due to the divinity, were so frequently commingled. While no vestiges that distinctly mark the pyramids to have been ever employed as sepulchres remain, or were ever found, to assist the earliest inquiries of historians, there are apartments of different kinds, which might well become a temple constructed to suit the dark, solemn, mysterious, and secret superstitions of the Egyptians. This conjecture seems to be further confirmed by the subterraneous passages attached to some of them, and their connexion with stupendous chambers, extending in length fourteen hundred feet, in depth thirty, cut out of the solid rock in the vicinity, and formed with infinite labour; circumstances which, together with the well in the principal pyramid, are unaccountable on the supposition of their being sepulchres merely, but seem well to accord with the conclusion that they were temples. We may then look for the preference given to the conical form of the pyramids, of the tower of Babylon, and others of the most ancient monuments, in the oldest species of idolatry, the worship of fire, and find the resemblance between the pointed sanctuary and the spiral shape of flame. Accordingly temples of this form, and consecrated to fire, are to be found among the Persians, and even among the Mexicans of the New World.

The three pyramids of Gizeh, with several smaller ones, occupy the plain of that name opposite Cairo, and in the immediate neighbourhood of the site of Memphis. More to the south, within a limit of twenty or thirty miles, on the same western bank of the Nile, and at about the same distance from the bed of the river, there are other groups, as at Sakhara, Dashour, and Esneh. Of these, the first place is connected with Gizeh by a chain of sepulchres and ruined buildings; but there are numerous others, not so ruined, in different places, even so far southward as Nubia.

QUAIL, שׂלו *silav*, (Exod. 16. 13; Numb. 11. 31,32; Psalm 105. 40;) Sept. *ορτυνομητρα*; Vulg. *coturnix;* a quail, a small bird of the gallinaceous kind.

We read that God gave quails to his people in the wilderness upon two occasions. God caused a wind to arise and drove them within and about the camp of the Israelites: first, a few days after they had passed the Red Sea, (Exod. 16. 3-13,) and secondly, at the encampment at the place called, in Hebrew, Kibroth Hattaavah, the graves of lust. (Numb. 11. 32; Psalm 105.40.) These events both happened in the spring, when the quails passed from Asia into Europe. They are then to be found in great quantities upon the coasts of the Red Sea and the Mediterranean.

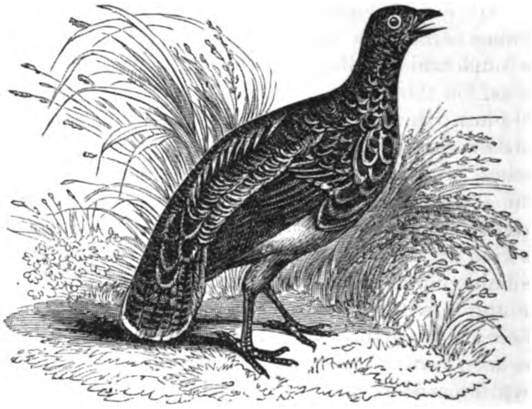
Some commentators have supposed the bird given to the Israelites to have been the partridge, particularly that kind called kuta. (See PARTRIDGE.) Professor Robinson remarks, "The kuta is the *Tetrao alchata* of Linnæus; Hasselquist calls it *Tetrao Israelitarum*, and describes it fully. But the Hebrew name of the bird of the Israelites is שׂלו *silav*, quail, and the present Arabic name for the quail is *selwa*. The ancient versions also understand here the quail. There would therefore seem to be no sufficient reason for laying aside this coincidence, and adopting another explanation on mere conjecture."

Hasselquist, mentioning the quail, says, "I have met with it in the wilderness of Palestine, near the shores of the Dead Sea and the Jordan, between Jordan and Jericho, and in the deserts of Arabia Petrea. If the food of the Israelites was a bird, this is certainly it; being so common in the places through which they passed."

A modern writer gives us the following particulars respecting the quail:—"Closely allied to the common partridge is the quail (*Colonis dactylisonans*), which is one of our summer visitors, and perhaps not strictly to be numbered among our feathered game: its flesh is excellent. The quail is much less than the partridge, being only about seven inches in length; it however resembles that bird in its form and modes of life. It the widely spread, being found throughout the whole of southern and temperate Europe, and the greater part of Asia and Africa, but is everywhere migratory.

"In our island the quail makes its appearance in May, but not in great abundance, and, as it is said, less so than formerly. Richly cultivated lands are its favourite localities, and especially extensive wheat-fields. The species is polygamous, in which respect it differs from the partridge; and, on their first arrival, the males may be heard uttering their whistling call-notes in defiance of each other. In France, whence the London markets are principally supplied with these birds, advantage is taken of the note of the males to lure them under nets, the bird-catchers having a call made to imitate it. As by this device few excepting males are captured, we may easily account for the fact, that out of the hundreds kept alive by the London poulterers for sale, the number of females is very inconsiderable.

"The female makes its artless bed in a slight hollow of the ground for her eggs, which are of a green tint, and vary in number from eight to twelve, or even fifteen. In the month of October the quail departs. Africa is undoubtedly the great winter abode of this species; and it is across the Mediterranean, the Black Sea, and the Red Sea, that countless multitudes, passing to that country from Europe and Asia, and returning from it to their summer haunts, wing their flight.



The Quail.

"During their passage across the Mediterranean, they rest on different islands, to some of which the ancients gave the name of Ortygia, from the Greek word *ορτυξ*, a quail. Varro gives us an account of the arrival in spring, and departure in autumn, of quails in prodigious multitudes on various islands bordering the southern coast of Italy, where they were accustomed to rest during their migratory journeys. M. Godehen, *Mém. de Mathém. et Physique*, in confirmation of Varro's statement, observes, that he has seen these birds continually passing Malta in the month of May, carried by certain winds, and again repassing in the month of September. Among other islands that of Capri, near the Gulf of Naples, is celebrated for the multitudes which periodically visit it; and at Nettuno and other places along the Italian coasts, incredible numbers make their appearance. In the neighbourhood of Nettuno, within an area of four or five miles, 100,000 are said to have been taken in one day. On the coast of Provence vast flocks also appear, and the birds are often so exhausted with their flight as to suffer themselves to be taken by the hand. According to Baron de Tott, no country abounds more in quails than the Crimea; they arrive there in spring, crossing the Black Sea, and return southward in August. At the close of a serene day, when the wind blows from the north at sunset and promises a fine night, they repair to the strand, take their departure at six or seven in the evening, and have finished a journey of sixty leagues by break of day. The flights of quails, which were brought by a wind from the sea, so as to supply the Israelites in the desert, were evidently directing their course northwards from Abyssinia, Nubia, and the southern districts of Arabia.

"In Portugal, the quail is said to be stationary; it is not so, however, in Sicily or Italy. Pliny, who comments on the vast flocks of quails which passed across the Mediterranean, informs us that the Romans did not use them as food, accounting them unwholesome, in consequence of their feeding upon the grains of the hellebore, and being subject to epilepsy; they kept them, however, for the purpose of making them fight with each other, which the males will do with great resolution; and a similar practice is said to exist among the Chinese. The pugnacious habits of the male in spring and summer are notorious, and the ancients had a proverb, 'As quarrelsome as quails in a cage.'"

QUAKE. See Earthquake; Sinai.

QUARANTANA. The mountainous wilderness between Jerusalem and Jericho has by tradition been fixed upon as the scene of Our Lord's temptation. In this region there is one very high mountain, the highest in Judæa, which is supposed to be the one referred to in Matthew 4. 8, which bears the name of Quarantana, in allusion to the forty days' fasting of Our Lord. Maundrell thus describes the spot: "We arrived at that mountainous desert into which Our Saviour was led by the Spirit, to be tempted by the devil. It is a most miserable, dry, barren place, consisting of high rocky mountains, so torn and disordered as if the earth had suffered some great convulsion, in which its very bowels had been turned outwards. On the left hand, looking down into a deep valley, as we passed along, we saw some ruins of small cells and cottages, which we were told were formerly the habitations of hermits, retiring hither for penance and mortification; and certainly they could not have found on the whole earth a more comfortless and abandoned place for that purpose. On descending from these hills of desolation into the plain, we soon came to the foot of Mount Quarantana, on which they say the devil tempted Our Saviour with that visionary scene of all the kingdoms and glories of the world. It is, as St. Matthew calls it, 'an exceeding high mountain,' and in its ascent difficult and dangerous. It has a small chapel on the top, and another about half-way up, on a prominent part of the rock. Near this latter are several caves and holes in the sides of the mountain, made use of anciently by hermits, and by some at this day for places to keep Lent in, in imitation of Our Saviour."

Professor Robinson, speaking of Jericho and its environs, remarks, "We were now at the foot of the mountain Quarantana, so called as the supposed place of Our Saviour's forty days' temptation. The Arabs have adopted the name under the form of Jebel Kuruntul. The mountain rises precipitously, an almost perpendicular wall of rock, twelve or fifteen hundred feet above the plain, crowned with a chapel on its highest point. The eastern front is full of grots and caverns, where hermits are said once to have dwelt in great numbers. At the present day, some three or four Abyssinians are said to come hither annually to pass the time of Lent upon the mountain, living only upon herbs. There is nothing else remarkable about this naked cliff, to distinguish it from the other similar ones along the Ghor and the Dead Sea further south. The tradition which regards the mountain as the place of Our Lord's temptation, as well as the name Quarantana, appear not to be older than the age of the Crusades."

The mountain is with more probability identified with the Rock of Rimmon, where the defeated Benjamites took refuge. (Judges 20. 47.)

QUARRIES, פסילים *pisilim.* In the account of the exploit of Ehud in Judges 3. 19, for the "quarries that were by Gilgal" of our version, or, as the Syriac and the Chaldee read, stone pits or quarries, the primary signification of images of false gods may be intended, as in Deuteronomy 7. 25; Jeremiah 8. 19; 51. 52; and it is so understood by the Septuagint and Vulgate in the above text. (Judges 3. 19.) We have no knowledge of any quarries there might be at Gilgal in the plain of Jericho; and Dr. Boothroyd conjectures that idols might have been erected at Gilgal by Eglon, and that the sight of them there inspired Ehud with new ardour to execute his purpose.

Professor Robinson, speaking of Gilgal, where the quarries are said to have existed, observes, "It may be doubtful whether at first this name belonged to a city, though afterwards there can be little question that Gilgal was an inhabited place. It seems to have been early abandoned, for there is no certain trace of it after the exile, nor is it mentioned by Josephus as existing in his time. The ancient Gilgal was 'in the east border of Jericho,' ten stadia from that city and fifty from the Jordan. This would in all probability bring it somewhere in the vicinity of the modern village of Riha, which is reckoned at two hours from the river. But there are no traces of antiquity whatever, unless it be some fragment of Syenite granite and some slight foundations. Neither Sheikh Mustafa, nor the sheikh of the village, nor any of the Arabs, had ever heard of such a name in the valley of the Jordan. At Tanjibeh, indeed, the priest, who had been dealing a little in Scriptural topography, told us that the name Jilgilia still existed in this vicinity; but when we met him here, he could only point to the ruined convent of St. John on the bank of the Jordan as the supposed site."

QUARTUS, a Christian resident at Corinth, whose salutations St. Paul transmitted to Rome. (Rom. 16. 23.) He was probably a Roman, but nothing is known about him.

QUATERNION, *τετραδιον.* A quaternion of soldiers was a detachment of four men, the usual number of a Roman night-watch, who were relieved every three hours. The Apostle Peter, who is stated to have been watched by a quaternion of soldiers, was therefore guarded by four men at a time, two within the prison, and two before the doors. (Acts 12. 4,6.)

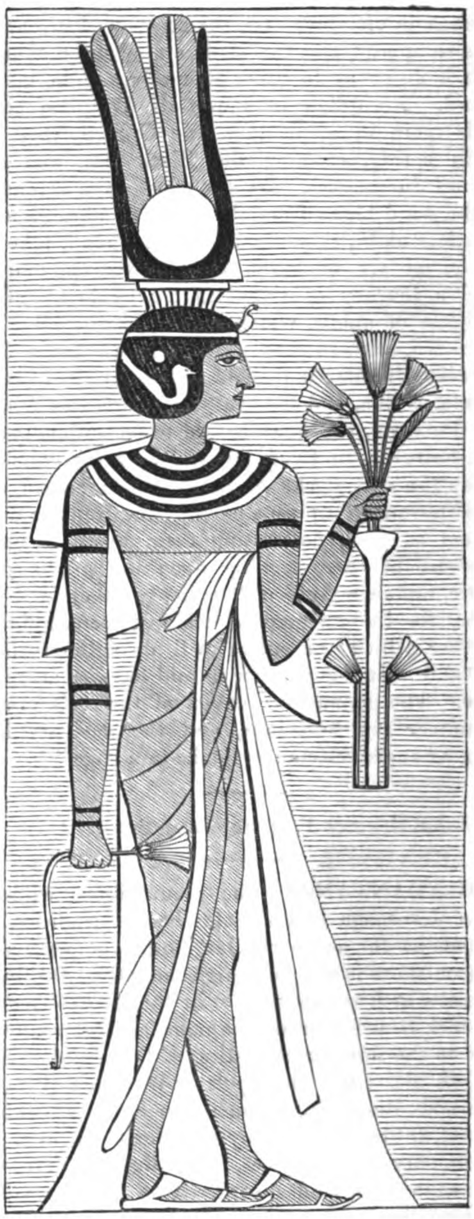
QUEEN, מלכה *malchah*, (Esth. 1. 9,) the consort of the king. Though the Hebrew monarchs indulged in polygamy, there was always one chief wife to whom the title of queen seems to have been restricted, and who enjoyed much consideration, more particularly when her son became king. Hence in the Books of Kings and Chronicles the mother of the king is very frequently spoken of.

The conduct of the wicked Jezebel fully illustrates the power some Hebrew queens exercised over their husbands. "And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die." (1Kings 22. 7-10.)

Princes never want instruments to execute their pleasure; and yet it is strange that among all those judges and great men, there should be none that abhorred such a villany. It must be considered, however, that for a long while they had cast off all sense and fear of God, and prostituted their consciences to please their king; nor dare they disobey Jezebel's commands, who had the full power and government of the king, (as they well knew,) and could easily have taken away their lives had they refused to condemn Naboth. Besides, the crime of bearing false witness has ever been a stain on the character of Orientals. Roberts says, "Ask any judge, any gentleman in the civil service of India, whether men may not be had in any village to swear anything for the fraction of a shilling? Thus Jezebel would not find it difficult to procure agents to swear away the life of Naboth the Jezreelite." See JEZEBEL.

The idolatrous and wicked queens Maacah, Jezebel, and Athaliah, the wise queen of Sheba, Vashti, and Esther, are the principal royal females mentioned in the Scriptures. Solomon allied himself to an Egyptian princess, and in the 45th Psalm has given us a description of her splendid apparel, to which and other particulars of the queenly dignity we have elsewhere adverted. See EMBROIDERY; PRINCESS.

Sir John Gardner Wilkinson says, "It is remarkable that, in Egypt, the royal authority and supreme direction of affairs were intrusted, without reserve, to women, as in those states of modern Europe where the Salic law has not been introduced; and we not only find examples in Egyptian history of queens succeeding to the throne, but Manetho informs us that the law, according this important privilege to the other sex, dated as early as the reign of Binothus, the third monarch of the second dynasty. In the primitive ages, the duties of women were very different to those of a later and more civilized period, and varied of course according to the habits of each people. Among pastoral tribes, they drew water, kept the sheep, and superintended the herds as well as the flocks. As with the Arabs of the present day, they prepared both the furniture and the woollen stuffs of which the tents themselves were made; and like the Greek women, they were generally employed in weaving, spinning, and other sedentary occupations within doors. Needlework and embroidery were a favourite amusement of the Grecian women; in which it is highly probable the Egyptian ladies also employed much of their time; and we have positive evidence from the sculptures, of numerous females being employed in weaving, and in the use of the distaff." See DISTAFF; EMBROIDERY.



The Queen of Sesostris. From the Tombs at Thebes.

QUEEN OF HEAVEN. See ASHTAROTH.

QUEEN OF SHEBA. See SHEBA.

QUENCH, a figurative expression, borrowed from the practice of extinguishing fire, by throwing water upon it. St. Paul uses it when he exhorts the Thessalonians to "quench not the Spirit." (1Thess. 5. 19.) And the counterpart to this is what he says to the Ephesians, (5. 18,) "Be filled with the Spirit."

QUESTIONS. In the Gospel according to St. Luke, (2. 46,) it is recorded of Our Lord, when missed by his parents on their return from Jerusalem, "And it came to pass that after three days they found him in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions." This was quite in accordance with the ordinary custom of the country. The Jewish teachers, though they had private lecture rooms, likewise taught in the Temple and in the synagogues, and, in fact, wherever they could find an audience. The method of these teachers was the same as that which prevailed among the Greeks. Any disciple who chose might propose questions, upon which it was the duty of the teachers to remark and give their opinions. See Doctor.

QUICKSAND, *συρτις*. Two syrtes or sandbanks, on the northern coast of Africa, were particularly celebrated among the ancients, by whom they were so called as being drawn together by two currents of the sea. One of these, called Syrtis Major, lay between Cyrene and Leptis, (in the modern Gulf of Sidra,) and is most probably *την Συρτιν*, the quicksand alluded to in Acts 27. 17; since a vessel bound westward, after passing Crete, might easily be driven into it by a strong north-easterly wind. The other, Syrtis Minor, lay near Carthage, in the Gulf of Cabes.

QUIETNESS, is a calm, steady, regular way of proceeding within the bounds and measures prescribed by reason, justice, and charity, modesty, and sobriety. It is of such importance, that we find it enjoined in the Scriptures; and we are commanded to study and pursue it with the greatest diligence and care. Dr. Barrow has two excellent sermons on this subject. He justly observes, (1,) that quietness is just and equal; (2,) it indicates humility, modesty, and sobriety of mind; (3,) it is beneficial to the world, preserving the general order of things; (4,) it preserves concord and amity; (5,) it begets tranquillity and peace; (6,) it is a decent and lovely thing, indicating a good disposition, and producing good effects.

QUINQUAGESIMA, a Sunday so called because it is the fiftieth day before Easter.

QUIRINUS or CYRENIUS, *Κυρηνιος*. Publius Sulpitius Quirinus, a Roman senator, was sent as governor or proconsul to Syria, in order to take a census of the whole province with a view to taxation. (Luke 2. 2; comp. Acts. 5. 37.) This census he completed A.D. 8. See Enrolment.

QUIVER. See Arms, Armour, Army.

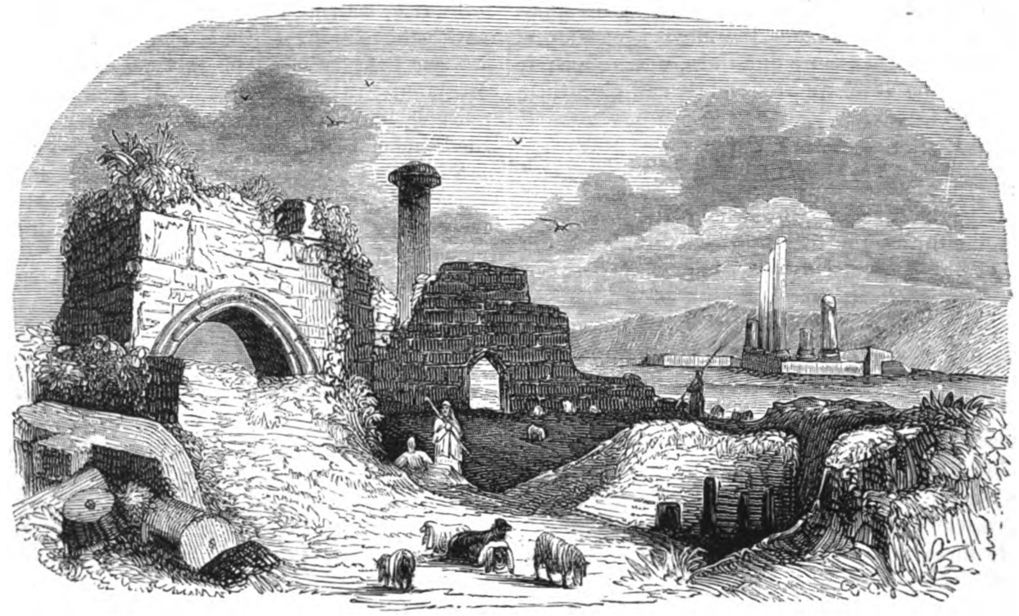
RAAMAH, רעמה (Gen. 10. 7; Ezek. 27. 22.) The name of a city or country, probably in Arabia, derived from a son of Cush. The Septuagint in Genesis expresses it by *Ρεγμα*, a city or territory of Persia according to Ptolemy. The Scriptures represent the people as being mercantile and maritime. "The merchants of Sheba and Raamah, they were thy merchants, they occupied thy fairs with chief of all spices and with all precious stones and gold." (Ezek. 27. 22.)

RAAMSES. See Rameses.

RABBAH or RABBATH, רבת בני עמון *Rabbath beni Ammon*, (Deut. 3. 11,) elsewhere simply רבה *Rabbah*. (2Sam. 11. 1.) This city, the capital of the Ammonites, was situated near the source of the river Jabbok. It appears to have been a considerable place in the time of Moses, as it is recorded by him that the iron bedstead of Og was transported thither. (Deut. 3. 11.) When David declared war against the Ammonites, his general, Joab, laid siege to Rabbath-Ammon, in the course of which Uriah lost his life. When the city was reduced to the last extremity, David himself went thither, that he might have the honour of taking it. From this time it became subject to the kings of Judah. Afterwards the kings of Israel became masters of it, with the rest of the country beyond Jordan. But towards the conclusion of the kingdom of Israel, Tiglath-pileser having taken away a great part of the Israelites from that country, the Ammonites recovered their independence, and were guilty of many cruelties against those who remained, in consequence of which the Prophets Jeremiah and Ezekiel pronounced severe prophecies against Rabbah, and against the rest of the country, which probably had their completion five years after the destruction of Jerusalem. The city, however, again revived, and became a place of importance during the contests of the Ptolemies and Seleucidæ. By one of the former it had been rebuilt, and styled Philadelphia. Like most of the other cities beyond Jordan, however, its history is little known after the time of the subversion of the Syrian monarchy, and even its site has been considered doubtful.

The researches of Seetzen, Burckhardt, and Buckingham, however, have now made us fully acquainted with the remains of this city. The site is in a valley, but is still very elevated. The road towards it from the north-west is an ascending one, and ultimately conducts the traveller to an elevated plain, so high, that in the extensive view which is then commanded, the snow-invested summits of Lebanon and Anti-Lebanon appear rather below than above the spectator, though they must certainly be higher; while in another direction, the plains of the Haouran seem in a profound abyss. This elevated plain, like other parts in this region, presents an extent of fertile soil equal to the best portions of Galilee and Samaria, and capable of producing sustenance for a large population, but now lying entirely waste. The plain is interspersed with low hills of an irregular form, and, for the most part, crowned with ruins. Traversing this plain, the traveller enters a broad valley leading southward, which in half an hour brings him into another narrower valley, running east and west, and in which the ruins of Rabbah lie. They chiefly occupy an area formed by the openings of the two valleys, but extend some way eastward down the *entered* valley, which narrows as it extends. At the point where the valleys meet, and commanding the entrance, there is a high hill, the summit of which is occupied by a strong and most extensive fortress, almost a town in itself, and the walls of which appear to be of very remote antiquity. It is an oblong square, filled with buildings, of which as much remains as of the private houses in the lower town. It appears clear that this was the strong part which Joab wished David to have the honour of taking, after he had himself taken the lower town, which he calls the "city of waters." This lower town stood chiefly in the valley between this and the other northern hills and the river, which flows much nearer to the south than the north side of the valley. The river itself is a fine clear stream, full of small fish. It is called Moiet Amman, and has its source in a pond a few hundred paces from the south-west end of the town. Burckhardt was informed that it disappears underground three times before it reaches the river Zerka, to which it contributes its waters. On each side of this stream there are remains of some noble edifices; but being mostly of Roman origin, as indicated by their style of architecture, they are not of such Scriptural interest as to require any detailed notice.

Thus, as a whole, is Rabbah, with its marked standing ruins, interspersed with prostrate shafts and capitals, and with only the foundations and stone door-posts of its dwellings remaining, "a desolate heap;" yet not so wholly extinct but that the Bedouin, who alone frequents its desolations, can shelter his cattle and flocks in



Rabbath-Ammon.

its temples and palaces, thus fulfilling the Divine prediction. (Ezek. 25. 5.) See Ammon.

RABBATH-MOAB, רבת מואב or Rabbath of the children of Moab, the capital of the Moabites, was also called Ar, or Ariel of Moab, and Kirheres, or the City with Brick Walls. (Jerem. 48. 31-36.) It stood on a small stream called the Stream of the Brooks (now termed Wadi Beni Hammad), a few miles south of the river Arnon. After sharing in all the vicissitudes of the successive conquests of the country beyond Jordan, it was in the fourth century, when it bore the name of Areopolis, (see Ar,) overthrown by an earthquake, and has lain in ruins ever since, being utterly unknown and forgotten until of late years.

Professor Robinson says, "South of Wedy el Mojib, and six or eight miles north of Kerak, are the now unimportant ruins called Rabba, about half an hour in circuit, exhibiting the remains of a temple, and several Corinthian columns. This unquestionably was the site of the Rabbath Moab of the early centuries, the Areopolis of the Greeks, an episcopal see of the Third Palestine; which, after the destruction of Petra, became the metropolitan city of that region. In still earlier times, it was the Ar of Moab, mentioned in the Old Testament."

The most important of the remains of Rabbath Moab is a magnificent theatre, on the south side of the stream, the largest of which any trace has been found in Syria; but which the natives regard as having been the royal palace. It is still in very good condition, forming, indeed, an unusually perfect monument of Roman luxury. There are also remains of several temples in various stages of decay, and of other public buildings, the precise character of which has not yet been determined. They appear to be mostly of the Corinthian order, and in some instances, the shafts are at least five feet in diameter.

RAB, RABBI, RABBIN, a name of dignity among the Hebrews, given originally to the principal officers in the court of a prince, but in the time of Our Lord bestowed upon expounders of the Mosaic law, and a highly-coveted appellation. (Matt. 23. 7.) It appears that the title came originally from the Chaldees; for before the Captivity we find it only used in reference to the officers of the king of Babylon. In the Old Testament, the term is variously translated; but in the New, it is usually rendered "master," or else the original word is preserved.

There were several gradations among the Jews before arriving at the dignity of Rabbi, as among us before the degree of Doctor. The head of a school was called Hacham, or Wise; he who aspired to the doctorship, had the name of Bachne, or Elon, and he frequented the school of the Hacham. When further advanced, he had the title of Chebar of the Rab, or Master's companion, and when perfectly skilled in the knowledge of the Law and traditions, he was called only Rab or Rabbin, and Morena, our Master. There seems to be an allusion to something of this sort in Matthew 10. 24; Luke 6. 40, "the disciple is not above his master," or to be his master's companion. Our Saviour upbraids the Rabbins and masters of Israel with vanity and eagerness to occupy the first place at feasts, and the head seats in the synagogues; also, with their being saluted in the streets, and desiring to be called Rabbi, my Master.

The title and office of Rabbin is preserved among the modern Jews. Their province is to decide differences, determine what things are allowed or forbidden, and judge both in religious and civil matters. They celebrate marriages and declare divorces, preach in the synagogues and preside over academies. Their studies are chiefly occupied with the Talmud and Cabbala, and, in general, they are acquainted with little else; these objects occupying different classes of Rabbins. Those, the minority, who chiefly apply to the letter of Scripture, are called Caraites, *i.e.*, Literalists; those who chiefly study the traditions and oral laws of the Talmud, are called Rabbinists; while those who give themselves to their secret and mysterious divinity, letters, and numbers, are called Cabbalists. See Cabbala; Doctor; Talmud.

RABBINICAL LITERATURE. Under this head are classed a vast number of works, some of them valuable, but the majority quite the reverse. The most important of the first class are undoubtedly the Targums, while the renowned Talmud stands at the head of the second, being, perhaps, the most remarkable monument of misapplied labour, perverted ingenuity, and gross, startling, and blasphemous absurdity to be found in any language. The Talmud and the Targums being noticed in other articles, as well as the Masora, Keri and Ketib, and the Cabbala, we have here only to give a list of those few of the Rabbinical writings which are calculated to be of any service to the Biblical student.

The Commentary on Daniel by Rabbi Saadias Gaor, called Rashag, from the initials of his name, written about A.D. 930. He likewise translated the Scriptures into Arabic.

The Commentary on the entire Bible by Rabbi Solomon Jarchi or Isaac, called also Rashi, a native of Troyes in Champagne, who flourished about A.D. 1140. Though deservedly held in high estimation by the Jews, it is so obscure in some places as to require a long comment to make it intelligible.

The Commentaries of Rabbi Aben Ezra, a celebrated Spanish Jew, who flourished about 1160. They are written in an elegant style; though his love of brevity sometimes renders many passages obscure, yet they are deservedly esteemed both by Jews and Christians.

The *More Nevochim*, or *Teacher of the Perplexed*, a celebrated work of Rabbi Moses ben Maimon, also called Rambam, and commonly Maimonides, who flourished about 1160. This is a learned, useful, and valuable work, deservedly held in the highest repute, containing a very excellent explanation and illustration of the most difficult words and things in the sacred writings, especially with respect to phrases, metaphors, parables, symbols, allegories, laws, and customs. His abridgment of the Talmud is also highly esteemed.

The Comment of Rabbi David Kimchi, a native of Spain, who flourished about 1220. This is an excellent and valuable work, particularly the commentary on the Prophet Isaiah.

The short Notes or Observations on the Pentateuch, principally Cabbalistic, by Rabbi Jacob Baal Hatturim, who flourished about A.D. 1300.

The Commentaries of Rabbi Levi ben Gershom, a Spanish Jew and physician, who died A.D. 1370. His writings on the Scriptures are much esteemed, especially his Commentary on the Pentateuch.

The extensive Commentaries of Rabbi Isaac Abarbanel, a Portuguese Jew, who was born A.D. 1437, and died in 1508. Notwithstanding his inveterate enmity against Christianity, they are highly esteemed both by Christians and Jews.

The Scholia on the entire Old Testament, by Rabbi Solomon Aben Malech, a native of Spain, who flourished in the sixteenth century.

Select Notes or Observations on the Books of Samuel, by Rabbinos Isaiah.

The Commentaries of these Rabbins, with the Masora and Targums of Onkelos and Jonathan, are inserted in the *Bibliotheca Rabbinica* of Bomberg, and also that of Buxtorf. They are of great service in illustrating the rites and ceremonies of the Mosaic law; and are of much use to Christian writers in controversies with the Jews.

RABSHAKEH, רבשקה (2Kings 18. 17;. Isai. 36. 2,) an officer of Sennacherib, king of Assyria, who was sent with Rabsaris and Tartan to summon Hezekiah to surrender to his master; a commission which he discharged with the greatest arrogance.

RACA, *ρακα*. (Matt. 5. 22.) This is a Syriac word of contempt, meaning a foolish, worthless person. Those who applied this term to another were obnoxious to punishment by the Council of Twenty-three. See Trials and Tribunals.

RACE. See Games.

RACHEL, רחל Sept. *Ραχηλ*, (Gen. 29. 16,) the youngest daughter of Laban, and sister of Leah; she became the wife of Jacob, and the mother of Joseph and Benjamin. Though long childless, she appears to have been the favourite wife of the patriarch, and when she died, he marked the spot in which she was buried by erecting a pillar over her grave. This pillar has long since perished, but its site is pointed out by a tradition, the truth of which there seems no ground to dispute.

The tomb of Rachel is still shown to travellers near the ruins of the village of Ramah. Mr. Carne says, "It is one of the few places where the observer is persuaded that tradition has not erred. The spot is as wild and as solitary as can well be conceived; no palms or cypresses give their shelter from the blast; not a single tree spreads its shade where the beautiful mother of Israel rests. Maundrell is of opinion that this may be the true place of Rachel's interment; but the present sepulchral monument cannot be that which Jacob erected; for it appears to be plainly a modern and Turkish structure. The graves of the Moslems lie thickly strewn around this tomb."

Professor Robinson remarks, "Some way up the gentle acclivity, which here rises towards the north-east from Wady Ahmed, stands the Kabbet Râhîl, or Rachel's Tomb. This is merely an ordinary Muslim Wely, or tomb of a holy person; a small square building of stone, with a dome, and within it a tomb in the ordinary Mohammedan form, the whole plastered over with mortar. Of course the building is not ancient; in the seventh century there was here only a pyramid of stones. It is now neglected and falling to decay, though pilgrimages are still made to it by the Jews. The naked walls are covered with names in several languages, many of them in Hebrew. The general correctness of the tradition which has fixed upon this spot for the tomb of Rachel, cannot well be drawn in question; since it is fully supported by the circumstances of the Scriptural narrative. It is also mentioned by the *Itin. Hieros.*, A.D. 333, and by Jerome in the same century."

In Jeremiah 31. 15, the prophet introduces Rachel as bewailing the exile of her posterity, that is, Ephraim; by quoting which language the Evangelist Matthew (2. 18,) in a similar manner introduces her as bemoaning the fate of the children who were massacred at Bethlehem.

I. RAGUEL. See Jethro.

II. The father of Tobit, whose blindness was miraculously cured, according to the apocryphal book of that name. See Tobit, Book of.

I. RAHAB, רחב Sept. *Ραχαβ*, *Ρααβ*, (Josh. 2. 1,) a woman of Jericho, who received into her house, and afterwards concealed, the two spies, whom Joshua had sent to explore the city and its contiguous territory. On the capture of Jericho, Rahab, with her parents, brethren, and all that she had, under the conduct of the two spies, quitted her house in safety. She subsequently married Salmon, one of the chief men in the tribe of Judah, and became the mother of Boaz. (Josh. ch. 2.; 6. 17,22,23,25; Ruth 4. 21; Matt. 1. 5.) The appellation of harlot is given to Rahab in the Septuagint version, from which the Apostles Paul (Heb. 11. 31) and James (2. 25) make use of the same expression; but the Chaldee paraphrast calls her by a word which signifies a woman who keeps a public house without any mark of infamy. Since those Apostles cite her as an eminent example of faith in God, and have ranked her with Abraham, we shall be justified in putting the most charitable construction upon the appellation given to her. See Harlot.

II. A poetical name of Egypt. (Isai. 30. 7; 51. 9; Psalm 87. 4; 89. 11.) The Hebrew word signifies *proud;* and the name seems to have been given to Egypt, from the pride and insolence of its princes and inhabitants.

RAIMENT. See Clothes; Dress; Garment.

RAIN, גשם *gasham*, (Gen. 7. 12,) the vapours exhaled by the sun, which descend from the clouds to water the earth. (Eccl. 11. 3.)

In Psalm 72. 6, the blessings of Christ's coming are described as rain. The symbol of rain or dew is referred to all manner of good things; according to which the Psalmist says, "Thou, O God, didst send a gracious rain upon thine inheritance, to refresh it when it was weary." (Psalm 68. 9.)

Rain is the symbol of Divine benignity, vouchsafed as the reward of human obedience. Thus, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord till he come and rain righteousness upon you." (Hosea 10. 12.) "His going forth is prepared as the morning: and he shall come unto us as the rain, as the latter and the former rain unto the earth." (Hosea 6. 3.) Rain is used as the symbol of discourse and instruction: "My doctrine shall drop as the rain," (Deut. 32. 2;) that is, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. "After my words, they spake not again; and my speech dropped upon them. And they waited for me as for the rain; and they opened their mouth wide as for the latter rain." (Job 29. 22,23.) So also in Isaiah, (55. 10-13,) where the same idea is beautifully expressed, and the effects described under highly poetical images: the wilderness turned into a paradise, Lebanon into Carmel, the desert of the Gentiles watered with the heavenly snow and rain; so that (as the Chaldee gives the moral sense of the emblem,) "instead of the wicked shall arise the just, and instead of sinners, such as fear to sin." The Divine influences are compared to rain in Isaiah 44. 3,4: "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water-courses."

The remarkable passages in Zechariah 10. 1, and 14. 17, are understood by Vitringa to mean "spiritual" rain; and he remarks on the declaration, "If the Egyptians do not come up to the feast of tabernacles, there shall be no rain upon them," "These words appear a paradox, since there is no rain in Egypt at any time, as is well known; though modern travellers testify that rain occasionally falls. But the sense of the phrase is, there shall be nothing analogous to rain, *i. e.*, no overflowing of the Nile to produce the usual fecundity. But the difficulty might be obviated, by supposing that the prophet meant that no rains should fall in Ethiopia, so as to produce the inundation of the Nile in Egypt."

The sacred writers often speak of the rain of the former and latter season. (Deut. 11. 14; Hosea 6. 3.) Professor Robinson remarks, "The autumnal rains, the early rains of Scripture, usually commence in the latter half of October, or beginning of November; not suddenly, but by degrees; which gives opportunity for the husbandman to sow his fields of wheat and barley. The rains come mostly from the west or south-west, continuing for two or three days at a time, and falling especially during the nights. Then the wind chops round to the north or east, and several days of fine weather succeed. During the months of November and December, the rains continued to fall heavily; afterwards they return only at longer intervals, and are less heavy, but at no period during the winter do they entirely cease to occur." See Palestine.

RAINBOW. Among the most interesting of natural phenomena is that of the rainbow, the production of which wholly depends on the refraction and reflection of the sun's rays by clouds or drops of rain, and the consequent formation of prismatic colours. The "bow in the heavens" is seen when the sun darts his rays on a cloud dissolving in rain, and the observer places himself opposite, and with his back turned to the sun. Sometimes one bow only is perceived, but more usually there are two bows, the interior, or lower one, exhibiting brighter colours than the other, the tints of which are comparatively pale. Both present the colours of the prismatic spectrum; but in the interior bow the tints gradually ascend from the violet to the red, while in the exterior bow, the violet is more elevated. Some writers remark that a third bow has been observed, but very rarely; and, according to theory, many bows must be formed, though all beyond the second must, in general, be utterly imperceptible. The colours of the rainbow are the result of the decomposition of white light, in its passage through the globular drops of water forming a shower of rain. Each coloured ray produced by this decomposition traverses the globule, and is reflected, in part, at the opposite concave surface; it then traverses the globule again in a new direction, and presents itself to escape towards the observer. A part only, however, actually passes out, and the other part is again reflected and carried back into the interior of the globule. In this manner a multitude of successive reflections may be caused, at each of which some portion of light will escape, but its intensity becomes more and more feeble with the increase of the number of reflections. It is from those rays that thus first issue from the drop on the side towards which the observer is looking, that the effect is produced. The rays which pass out from a globule after having suffered one or more reflections, form a certain angle with their primitive direction. This angle is constant for all rays of the same nature that penetrate the globule at the same incidence, and which undergo within it the same number of reflections; but it varies from those rays the incidences of which are different, and which undergo a greater or smaller number of reflections. It will appear from calculation, that in a series of parallel rays of the same nature, which fall on a globule, and which undergo but one reflection within it, the angle will be successively augmented, from the normal or direct ray, at which there will be no angle, to a certain limit, beyond which it will decrease till the ray becomes a tangent to the sphere or globule. Hence within those limits the parallel rays entering the globule very near together, and undergoing deviations not very dissimilar, will remain sensibly parallel at their escape; and therefore an eye placed in the direction of such a bundle of rays will be affected with a sufficiently vivid sensation of colours; while elsewhere encountering only isolated rays, the sensation produced will be extremely inconsiderable.

The rainbow was instituted by God himself, as the sign of his covenant with mankind after the Flood. "This is the token of the covenant which I will make between me and you, and every living creature that is with you for perpetual generations," (Gen. 9. 12;) for natural and inanimate objects, such as pillars and heaps of stones, were considered as tokens, and even a kind of witness, in the contracts of all the civilized nations of remote antiquity. Of this we have several instances in the books of the Old Testament, but surely not one so apposite as the rainbow. Noah and his sons undoubtedly knew, either by the science of the antediluvian world, or by the immediate teaching of God, that the rainbow is a physical proof as long as it is seen that a general deluge is not to be dreaded: and therefore if their minds, filled with terror and astonishment at what they had escaped, should ever have become fearfully apprehensive of a future deluge, the sight of the bow would immediately dissipate their fears. The science of Noah and his sons, which taught them the physical connexion of the sign and the thing signified, was soon lost, with other truths of greater importance, when their descendants were scattered in small tribes over the face of the whole earth; but the remembrance of the flood, as well as some confused notions of the rainbow being a kind of information from the gods to men, appear to have been preserved by tradition among all nations; and thousands of pious Christians, without knowing anything of the physical causes of the rainbow, consider it this day as a token, and even a pledge, (as in truth it is,) that the earth will not again be destroyed by a deluge. When the Jews behold the rainbow, they bless God who remembers his covenant and is faithful to his promises.

The rainbow is frequently seen in Palestine in the rainy season, and thus it furnishes a common image to the sacred writers. There is a reference to the rainbow, though not named, in Isaiah 54. 9,10; and it is mentioned in other passages. "As the appearance of the bow which is in the cloud in the day of rain, so was the appearance of the brightness round about." (Ezek. 1. 28.) "And there was a rainbow round about the throne in sight like unto an emerald." (Rev. 4. 3.) "And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head." (Rev. 10. 1.) These three passages correspond with and reflect light upon each other. The rainbow in all of them is the designed token of God's covenant and mercy, and of his faithful remembrance of his promise.

RAISINS. The word צמקים *tsimmakim*, (1Sam. 25. 18,) signifies dried grapes, or rather cakes made of them, such as the Italians still call *simmaki.* Grapes are often thus preserved for food, and they constituted one of the articles in the present made by Abigail to David. See Grapes; Vine; Vineyard.

RAM, איל *ayil,* (Gen. 15. 9,) the male of sheep. See Sheep.

In symbolical language, any horned beast may signify a king or monarch, because of the horns, which denote power. So a ram is the symbol of a plain monarch or prince; but other horned beasts are to be explained by some adjuncts; as a goat signifies, according to the interpreters, a headstrong fighting prince. In the prophecy of Daniel, Darius, the Persian, is represented as a ram; whilst Alexander, the most furious and rash of all warriors, is figured by a goat.

In several parts of Scripture the word איל *ayil* is used metaphorically to denote a prince, as in the song of Moses, in Exodus 15. 15, where "mighty men" of Moab, of our version, are literally "the rams," and in the Septuagint, the "princes" of the Moabites. See Psalm 80. 1; 78. 71; 71. 72.

RAMS' HORNS. See Musical Instruments.

RAMS' SKINS. See Skins.

RAM, or BATTERING RAM, an ancient engine of war, used in the attack of strong holds, has been already fully described in the article Arms, Armour, Army.

RAMAH. There appear to have been three, if not four, places called Ramah in Palestine. One is recorded as the burial-place of Rachel; another as the residence of Samuel; and of the other, or others, we have only the name, in the account of the division of the Promised Land among the tribes. (Josh. 19. 29,36.) The site of the first only of these places can be regarded as fully ascertained, but we give the researches of Professor Robinson concerning the second also, as they involves points of considerable interest in Scripture geography. With regard to the last, no materials exist for its identification with any known place, nor is any historical event understood to be connected with it.

I. **RAMAH,** רמה *Ramah,* a city in the tribe of Benjamin, (Josh. 18. 25,) lay about six miles north of Jerusalem, and is frequently mentioned in the Old Testament. As it stood in a pass between the kingdoms of Israel and Judah, Baasha, king of Israel, seized it, and began to fortify it, to prevent his subjects from passing that way into the kingdom of Judah. (1Kings 15. 17-21.) Here Nebuzaradan, the Chaldæan general, disposed of his Jewish prisoners after their capital was taken, which occasioned a great lamentation among the daughters of Rachel, (Jerem. 40. 1-3;) and as Rachel was buried in the vicinity of this place, she is represented in Jeremiah 31. 15, as issuing from her tomb, and lamenting the loss of her children, who were either slain or carried into captivity. See Rachel.

The site of Ramah has been sometimes disputed, the place having been confounded with Arimathea, but it has of late been fully ascertained by Professor Robinson. It is now called Er-Râm, and lies about eighteen miles south-east of Arimathea.

"Râm," he says, "is a miserable village, with few houses, and these now in summer mostly deserted. There are here large squared stones, and also columns scattered about in the fields, indicating an ancient place of some importance. A small mosk with columns seems once to have been a church. The situation of Er-Râm is very conspicuous and commands a wide prospect.

"Er-Râm, without doubt, marks the site of the ancient Ramah of Benjamin. The present Er-Râm is half an hour west from Gibeah, and two hours north of Jerusalem. Ramah was again inhabited after the exile; and in the days of Jerome was a small village. In the thirteenth century, Brocardus speaks of it correctly as a village south of El-Bireh, situated on a hill east of the road leading to Jerusalem. But notwithstanding this distinct notice, the place seems to have been again forgotten in monastic tradition for centuries, and of course is not mentioned by travellers. Cotovicus saw the spot, but held it to be Gibeah of Saul. Quaresmius speaks only of Ramah as at Neby Samwil; and hence, probably, even the sharp-sighted Maundrell failed to notice Er-Râm, and saw Ramah only at the prophet's tomb. Indeed, I have been able to find no further mention of Er-Râm until the present century, and that only in one or two travellers.

"Jeba, half an hour east of Er-Râm, is not visible from it, on account of broad intervening swells of ground. We went out upon these hills half way to Jeba, where we had a full view of both the villages, and examined the ground carefully in all directions, to see whether there might not be some ancient site between the two.

But our search was fruitless; no trace of ruins or of substructions is anywhere to be seen; the surface of the ground being mostly covered with large rocks in their natural position. In consequence of this examination, I do not hesitate to regard Jeba as the Gibeah of Saul. It was here that our guide, whom we took from Er-Râm, told us of ruins lying eastward from Jeba.

"We left Er-Râm at ten o'clock, and came in ten minutes to the Jerusalem road, at a place called Khuraib er-Râm, 'Ruins of Er-Râm,' to the west of the path, bearing from that place S. 55° W. Here are some eight or ten ruined arches in a line parallel to the road; and the foundations of as many more parallel to these. They may probably have belonged to a large khan for travellers and caravans. There are also several cisterns."

II. RAMAH, mentioned as a city in the mountains of Ephraim, was the native place of Samuel, (1Sam. 1. 19; 2. 11; 7. 17;) and afforded a temporary refuge to David, (1Sam. 19;) it is more fully expressed by רמתים צוֹפים *Ramathaim Zophim.*

Professor Robinson, in his account of his excursions from Jerusalem to Bethel, observes, "The tradition that here (*Neby Samwil*) is the tomb of the Prophet Samuel, necessarily includes the supposition that this spot is the Ramah or Ramathaim Zophim of the Old Testament, the birth-place, residence, and burial-place of that prophet. That this was a different city from the Ramah near Gibeah of Saul, (now *Er-Râm*,) on the east of the Nabulus road, is obvious, for the latter is only half an hour from Gibeah, Saul's residence; and its situation does not at all accord with the circumstance of his first visit to Samuel when in search of his father's asses, nor with David's subsequent flight to Samuel for refuge. But the same difficulties lie with almost equal force against the supposition, that the present Neby Samwil can be the Ramah of the prophet. As such it could not well have been unknown to Saul; since as being the highest point in the country, and not more than an hour and a half or two hours distant from his native place, it must have been before his eyes, if not in Gibeah itself, yet whenever he went out into the adjacent fields. But there are still greater difficulties. There can be little doubt that the visit of Saul to Samuel, above alluded to, took place in Ramah, when the prophet entertained him in his own house. At his departure in order to return to Gibeah, the prophet anoints him as king, and describes his way home as leading him 'by Rachel's sepulchre in the border of Benjamin.' (1Sam. 10. 1,2.) This circumstance is decisive against the identity of Neby Samwil with Ramah. The site of Rachel's tomb cannot well be called in question; and therefore the Ramah of the prophet must have been so situated, that a person going from it to Gibeah would naturally, or at least without difficulty, pass near to the present sepulchre N.W. of Bethlehem. But from Neby Samwil, Gibeah lies about E.N.E. and not more than two hours distant; while the tomb of Rachel bears directly south at the distance of nearly three hours. Hence, any step taken from Neby Samwil towards the sepulchre of Rachel, only carries a person away from Gibeah.

"The true site of the Ramah of Samuel seems to have been early forgotten; since both Eusebius and Jerome place it, with still less probability, in the plain near Diospolis or Lydda. Yet the present tradition as to the prophet's tomb must have sprung up not long after their day; for apparently Procopius alludes to this spot when he relates that Justinian caused a wall and a well to be constructed for the monastery of St. Samuel in Palestine. At the close of the seventh century Adamnanus describes the ground north of Jerusalem as rocky and rough, as far as to the city of Samuel or Ramah. The Crusaders found here the name of St. Samuel; and with little or no regard to consistency, held the place to be also the Shiloh of Scripture; or, as Brocardus expresses it, 'Mount Shiloh, which is now called St. Samuel.' Here stood a Latin convent of the order of Præmonstrants, which was plundered by the troops of Saladin as he was preparing to besiege Jerusalem in A.D. 1187. To the same period probably belongs the Latin church, now converted into a mosk. From that time onward to the present day, the natives have known the place only as Neby Samwil; while the monks and travellers have varied in describing it either as Shiloh or Ramah. In later centuries the name of Ramah has predominated. Most travellers have been contented to adopt the information of their monastic guides; although a few have ventured to call in question its accuracy.

"A few words respecting the probable extent of the land of Zuph may not be out of place. Samuel was descended from an ancestor named Zuph, an Ephrathite of Bethlehem; his city was called in full, Ramathaim Zophim, and lay apparently in a tract spoken of as the land of Zuph. Under these circumstances, the name Ramathaim Zophim probably signifies nothing more than 'Ramah of the Zophites,' or descendants of Zuph. But where are we to look for this land and city of the Zophites? Saul departing from Gibeah of Benjamin in search of his father's asses, went first through Mount Ephraim on the north and through other places, and then 'passed through the land of the Benjamites, (of course from north to south,) and came to the land of Zuph,' and the city of Samuel. As he returned from this city to Gibeah, apparently after travelling some distance, he was to pass 'near Rachel's sepulchre, in the (southern) border of Benjamin, at Zelzah.' These circumstances show conclusively, that the land of Zuph and the city of Samuel were situated in the south of the territory of Benjamin, in such a position that a person proceeding thence to Gibeah would not unnaturally pass in the vicinity of Rachel's tomb. This is a known point; and I have already spoken of the reasons which forbid any attempt to disturb its general position." See RACHEL.

"The name Ramah signifies 'a height;' and we made it a particular point of inquiry to ascertain, whether on the high grounds around the tomb of Rachel, and especially towards the west, there are any traces either of a name or site, which might be regarded as the remains of the city of Samuel. We inquired of many persons, who were born and had spent their lives in the immediate vicinity; but no one knew aught of any such name or site. It is only since my return to Europe, that the thought has occurred to my mind, whether a reminiscence of Ramathaim Zophim and of the land of Zuph, may not be contained in the name Soba. The letters of this name correspond to those of the Hebrew Zuph and Zophim; (*ph* or *p* being not unfrequently changed into *b*;) and its position on a lofty hill south of the land of Benjamin, accords in the main with the view above given.

"At first sight, two difficulties seem to militate against this hypothesis. The one arises out of the position of Soba; since it might be made a question, whether a person returning from Soba to Gibeah, would naturally pass in the vicinity of Rachel's tomb. If he took the present direct road from Soba to Jerusalem or its vicinity, passing near El-Kustul, he certainly would not approach the sepulchre of Rachel; but if, crossing the great Wady Isma'in, he followed up Wady el-Werd, he would by this detour come near enough to the sepulchre to satisfy all the conditions of the case. It is sufficient, if we suppose that the Zelzah mentioned lay on the high ground north of Rachel's tomb, not far from the convent of Mar Elyas, or more probably still further towards the N.W. The distance from Soba to the vicinity of Jerusalem, or the direct course, is two and a half hours; on the route along the Wady el-Werd and the Valley of Rephaim, it would probably be three hours or more. So that, other circumstances being equal, the identity of the name might, perhaps, be held to counterbalance the apparent circuitousness of the route. The other difficulty refers not to Soba alone, but to every portion of Ramah which places it on the south of Benjamin. Elkanah, the father of Samuel, is said to have been a man 'of Ramathaim Zophim, of Mount Ephraim;' which certainly implies that the city itself was situated on Mount Ephraim. Here, then, apparently is a circumstance directly at variance with our preceding conclusion; since the mountains south of Benjamin belong not to Ephraim, but to Judah. But as the circumstances above adduced seem conclusively to fix the position of Ramah on the south of Benjamin, may we not suppose that the mountains of Ephraim continued to bear that name quite through the land of Benjamin; much as the Swiss mountains may be said to extend into Italy, or the Welsh mountains into England? This, indeed, has been assumed by Bachiene, on the ground that in the first division of the land by Joshua at Gilgal, the territory of Benjamin was actually given to Ephraim; not having been assigned to Benjamin until the later division at Shiloh. All this may be true in part; but still, the heights round about the sepulchre of Rachel could not well have been any other than the mountains of Judah.

"There is, however, another consideration, which seems to relieve the position of Soba from the difficulty in question, and this adds something to the probability of its identity with Ramah. I have already remarked that the mountain ridge west of Wady Beit Hanina, of which the hill of Soba forms a part, is a continuation of the ridge of Neby Samwil and the high grounds around, extending in the south-west quite out to the plain at the north of Wady Sûrât. Now all this mountainous tract stands in immediate connexion with the proper mountains of Ephraim around El-Bîreh, and further north; it is separated entirely by the great Wady Beit Hanîna from the proper mountains of Judah towards the south; and further, as we shall see, the greater part of it did not even fall within the later limits of the tribe of Judah. Under these circumstances, it seems not too much to assume that this tract west of the great Wady, a regular continuation of Mount Ephraim, including Neby Samwil, might have continued to bear the name of Ephraim; while the wady would naturally form the dividing line between this range and the proper mountains of Judah. That the name Mount Ephraim did actually thus extend through Benjamin, is rendered probable by the fact, that we nowhere hear of any mountains of Benjamin; and further, the rebel Sheba, a Benjamite, is also said to have been 'a man of Mount Ephraim.'

"In view of all these suggestions, it seems to me that the hypothesis which would identify Soba with the Ramah of Samuel, is not without some slight grounds of support; and in total absence of anything more definite, is not perhaps to be wholly rejected without consideration."

Speaking of Er-Ramleh, Professor Robinson observes in another place: "We may now inquire, whether there is any evidence to connect the present Ramleh with our ancient Ramah; either the Ramathaim Zophim of Samuel, or the Arimathea of the New Testament? Since the time of the Crusades, such a connexion has been generally assumed, chiefly upon the strength of a supposed identity or resemblance of the two names, supported by the ancient mention of a Ramah or Ramathaim in the vicinity.

"That a place called Ramathem or Ramatha did anciently exist in this region, somewhere not far distant from Lydda, admits of little question. In the letter of Demetrius Nicator to Lasthenes, preserved in the First Book of Maccabees, and Josephus, he speaks expressly of the districts Apherima, Lydda, and Ramathem, which had been annexed to Judæa from Samaria. Further, both Eusebius and Jerome mention an Armatha Sophim in the Thamnitic region near to Lydda, and regard it as the city of Samuel, and the Arimathea of the New Testament. This testimony is decisive as to the existence of a place and district called Ramathem, not far from Lydda, and within the region or toparchy of Thamna. But does this evidence go to show any connexion between this Ramathem and the modern Ramleh? In itself it certainly does not; and after having had the subject long before my mind, I am constrained to admit that the balance of probabilities seems to be against the identity of the two.

"First, the two names, Ramah (Ramathaim) and Ramleh, instead of being identical or even kindred, are totally diverse both in etymology and meaning. Ramleh signifies "sand," and is appropriately applied to the town as situated in a sandy plain; while Ramah is 'a height, hill,' and is, therefore, here wholly inapplicable. The names, too, come from different roots, and have no more etymological affinity than Ramah and Bramah, or Poland and Portland. The Arabian history of the founding of Ramleh affords an easy explanation, why the name should have been adopted; while as to Ramah, the supposition would be far more probable, that it was situated upon one of the hills not far distant from Lydda towards the east.

"It is somewhat remarkable, too, if this ancient Ramah occupied the site of Ramleh, so near to Lydda, and in full view from that place, that none of the early pilgrims should allude to it. Both the Bourdeaux pilgrim in A.D. 333, and St. Willibald, about A.D. 765, mention Lydda and Emmaus (Nicopolis); and it is hardly conceivable that they should have passed by Ramah or Arimathea, which in that case lay almost between, without some notice as the city of Samuel and of Joseph. Yet they have no allusion to the name or place; and the first mention of it, is made by the monk Bernard a century later, who speaks of it only as Ramleh. All this goes to sustain the testimony of Abulfeda and William of Tyre. Further, by combining several notices of Eusebius and Jerome, it appears to follow that the Ramah (Arimathea) of which they speak, did actually lie somewhere eastward from Lydda, as I have above conjectured. It was, as we have seen, in the Thamnitic region near to Lydda. But Thamna, which gave name to a toparchy, is described by the same writers as a large village in the borders of Lydda, on the way to Jerusalem. And from another passage it appears that the Thamnitic district extended not less than fifteen Roman miles on the north (or north-east) of Lydda; which point they still describe as in the borders of the latter city, although this was the head of a different toparchy. Hence as the district in which their Ramah lay, stretched thus far on the east and north of Lydda, we are hardly entitled to assume that it also extended around to the south-west of that town, so as to include a place so near it in that direction as Ramleh. Nor is their expression 'near by Lydda,' (*juxta Diospolin*,) to be pressed to an extreme; Lydda itself is said to be 'near to Joppa,' although the two places are three hours distant from each other.

"Hence, as this Ramah seems to have been situated on the east of Lydda, and the name implies that it stood upon a 'height,' we are most probably to look for it somewhere in the tract of hills between the mountain and the plain. We, however, fell in with no further trace of it; and my purpose here has been, not so much to show where it lay, as to point out the circumstances which render it improbable that Ramah was identical with Ramleh.

"In accordance with this view, and with the testimony of Abulfeda, most of the earliest Crusaders speak of the place only as Ramleh, and appear not to have thought of any Ramah. Yet the hypothesis of their identity must have soon sprung up, for Benjamin of Tudela, not long after A.D. 1160, speaks of the place as the ancient Ramah, and relates the fable of the bones of Samuel. Yet the scholars of the age did not adopt the common view; for, twenty years afterwards, William of Tyre expressly rejects it, and follows the testimony of Arabian writers, that Ramleh had been first founded by Mohammedans. But the influence of his learning could not stem the tide of legend-loving credulity; and in the time of Brocardus, a century later, we find Ramleh fully installed as the Arimathea of Joseph, and also as the Ramathaim Zophim of Samuel in Mount Ephraim. Yet long before this time the present Neby Samwil was already held to be the latter place.

"I have already adduced reason enough to show that the city of Samuel could not have been at Neby Samwil, and still less at Ramathem (Arimathea) of Eusebius and Jerome, near Lydda, wherever this may have lain. The idea that this Ramah may have been the Arimathea of the New Testament, is not in itself improbable; and it may be said, too, that these fathers lived near the Apostolic age, when a correct tradition might still be extant. Yet on the other hand, in the very same article, they make the place also to have been the city of Samuel, which is impossible; and they also make Nicopolis to have been the Emmaus of the New Testament, in direct contradiction to the specification of Scripture; for the Emmaus of Luke was only sixty stadia distant from Jerusalem, while Nicopolis cannot be much less than one hundred and sixty. Hence, the positions of both the Scriptural Arimathea and Emmaus must, I think, be still regarded as alike unsettled." See Arimathea.

III. A place called Ramah, of which nothing remarkable is recorded, is mentioned in Joshua 19. 29, among the cities of the tribe of Asher; and another Ramah, or perhaps the same, is included among the possessions of Naphtali, in another part of the same chapter (v. 36).

RAMESES, רעמסס (Exod. 1. 11; 12. 37; Numb. 33. 3.) Amongst the labours to which the Hebrews were subjected in Egypt under the reign of the Pharaoh who knew not Joseph, the Scriptures mention the construction of the cities Pithom and Rameses.

The first city M. Champollion finds is the place which bears the name of Thoum in the Itinerary of Antoninus; the second is perhaps to be recognised in a little village, which at the present time has the name of Ramsis. This village, noticed by several travellers, (Niebuhr, Sonnini, &c.,) preserves still the ruins of an ancient town, placed on the borders of a canal which conveyed the waters of the Nile to the Lake Mareotis. It is situated two leagues and a half north-west from the place called Eshlime, by D'Anville, in his map of Modern Egypt, which the Arabs now call Aschlemeh, forming a part of Lower Egypt beyond the Delta.

Professor Robinson, speaking of the route of the Israelites to the Red Sea, obrerves, "Without stopping to inquire as to the identity of Rameses with Heroopolis, or the position of the latter place, it is enough for our purpose, that the former town (as is generally admitted,) lay probably on the valley of the canal in the middle part, not far from the western extremity of the basin of the bitter lakes." This, indeed, seems all that can with certainty be affirmed on the subject. See Goshen; Pithom.

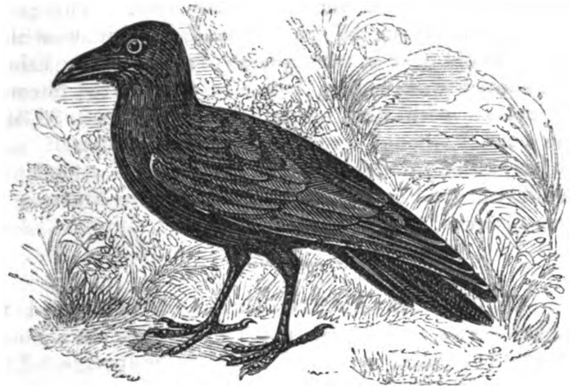
RAMOTH, רמות (Josh. 21. 38,) a city in the mountains of Gilead, often called also Ramoth-Gilead, and sometimes Ramoth-Mizpeh, or the Watch-tower. (Josh. 13. 26.) This city belonged to the tribe of Gad; it was assigned to the Levites, and was one of the cities of refuge beyond Jordan. (Deut. 4. 43; Josh. 20. 8; 21. 38.) It became celebrated during the reigns of the later kings of Israel, and was the occasion of several wars between these princes and the kings of Damascus, who had conquered it, and from whom the kings of Israel endeavoured to regain it. (1Kings 22. 3-36; 2Kings 8. 28,29.) Ahab, king of Israel, was killed in battle with the Syrians before this place, (2Chron. 18. 3,4,5;) and afterwards Jehoram, king of Judah, was dangerously wounded; Jehu, the son of Nimshi, was here anointed king of Israel by a young prophet sent by Elisha. (2Kings 9. 1-10.) After this time Ramoth is no more mentioned in the Scriptures, and though it no doubt shared in the revolutions of the country beyond Jordan, its history cannot now be traced. It is supposed to be now represented by a small town called Ramya, twelve miles south-west of Jeraish, and one hundred south of Damascus. Gesenius, however, places it at Szalt, in the province of Belka, a few miles north-east of Ramya. Szalt lies on the descent of a hill, protected by a castle, and is surrounded on all sides by steep mountains. In the midst of the city, there is a beautiful fountain, to which there is a subterranean passage from the castle.

RAMPART. See Arms, Armour, Army.

RANSOM, פדיון *pidyon.* (Exod. 21. 30.) Ransom is a price paid to recover a person or thing from one who detains that person or thing in captivity. Hence prisoners of war, or slaves, are said to be ransomed, when they are liberated in exchange for a valuable consideration. Whatever is substituted or exchanged in compensation for the party is his ranson; but the word ransom is more extensively taken in Scripture. A man is said to ransom his life, that is, to substitute a sum of money instead of his life as the penalty of certain offences, (Exod. 21. 30; Job 36. 18; Psalm 49. 7;) and some kind of sacrifices, as the sin and trespass-offerings, might be regarded as ransoms, that is, as substitutes for the offerer. In like manner Our blessed Lord is said to give Himself a ransom for all, (1Tim. 2. 6; Matt. 20. 23; Mark 10. 43,) a substitute for them, bearing sufferings in their stead, undergoing that penalty which would otherwise attach to them. (Rom. 3. 34; 7. 23; 1Cor. 1. 30; Eph. 1. 7; 4. 30; Heb. 9. 13.)

RAVEN, ערב *oreb,* (Gen. 8. 7;) κοραξ, (Luke 12. 24;) *corvus, corax,* a well known bird of prey, of the genus *Corvus*, regarded as unclean by the Mosaic law. (Levit. 11. 15.)

The raven is an active predatory bird found in most countries of the earth, and particularly abundant in the East. It seems to have been, as it still is, very common in Palestine, as the numerous allusions to it in the Scriptures, both of the Old and the New Testaments, show that its peculiar appearance and habits were well-known.



The Raven.

The blackness of the raven is proverbial: "His locks are bushy and black as a raven." (Cantic. 5. 11.) Our Saviour instructs his disciples to trust in the care and kindness of heaven: "Consider the ravens, for they neither sow nor reap, neither have storehouse, nor barn; and God feedeth them. How much better are ye than the fowls!" (Luke 12. 24.) Solomon, speaking of the peculiar regard and veneration due to the worthy persons and salutary instructions of parents, observes, that an untimely fate and the want of decent interment may be expected from the contrary: and that leering eye which throws wicked contempt on a good father, and insolent disdain on a tender mother, shall be dug out of the unburied exposed corpse by the ravens of the valley and eaten up by the young eagles. (Prov. 30. 17.)

It was a custom of punishment in the East, and one which the Orientals dreaded above all others, to expose in the open fields, the bodies of evil doers that had suffered by the laws of their offended country, to be devoured by the beasts of the field and the fowls of heaven. The wise man intimates that the raven makes his first and keenest attack on the eye; which perfectly corresponds with his habits, for he always begins his banquet with that part.

The raven it is well known delights in solitude. He frequents the ruined tower or the ruined habitation. In the prophecy of Isaiah 34. 11, it is accordingly foretold, that the raven, with other birds of similar disposition, should fix his abode in the desolate houses of Edom: "The cormorant and the bittern shall possess it. The owl and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness." The Prophet Zephaniah (2. 14,) in like manner, makes the raven croak over the perpetual desolations of Nineveh: "Both the cormorant and the bittern shall lodge in the upper lintels of it, their voice shall sing in the windows; desolation shall be in the thresholds."

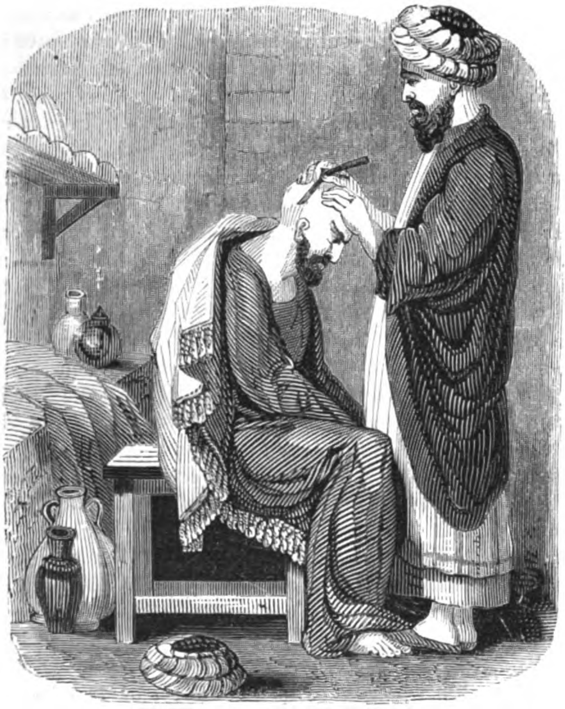
One very memorable matter regarding ravens is their being recorded as divinely commissioned to feed the fugitive prophet Elijah. (1Kings 17. 1-6.) Professor Paxton observes: "These voracious and impure animals received a commandment from their Maker, to provide for his prophet by the brook Cherith, near its confluence with the Jordan. The record is couched in these terms: 'Get thee hence and turn eastward, and hide thyself by the brook Cherith, that is before Jordan; and it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.' In the history of Providence, such commands are by no means uncommon; the locust, the serpent, and the fishes of the sea, have all, in their turn, received the charge to do the will of their Almighty Creator. Thus he promised to Solomon, at the dedication of the Temple: 'If I command the locusts to devour the land, if my people which are called by my name shall humble themselves and pray, and seek my face, and turn from their wickedness, then will I hear from heaven, and will forgive their sin, and will heal their land.' The marine serpent that lurks in the deepest caverns of the ocean in like manner hears his voice, and submits to his authority; for Jehovah directed his prophet to address his guilty countrymen in the memorable terms. 'Though they be his from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.' Nor was the great fish which he pressed to swallow up the refractory prophet less prompt in its obedience: 'And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.' His providence extends its powerful influence over inanimate objects: 'I, even my hands, have stretched out the heavens, and all their hosts have I commanded.' And David, in the spirit, complained of his ancestors, 'That they believed not in God, and trusted not in his salvation, though he had commanded the clouds from above, and opened the doors of heaven.' Even the furious billows of the sea durst not pass the line which his finger has traced without his permission: 'I made the cloud the garment thereof, and thick darkness the swaddling-band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come but no further; and here shall thy proud waves be stayed.' The inanimate and irrational parts of creation, properly speaking, cannot receive and execute the commands of the Almighty; they are only passive instruments employed by him in his providential dispensations to produce certain effects. To command the ravens, then, is to make use of them in providing necessities for his servant; to impart, for a time, an instinctive care to supply him with food, to which they were by nature entire strangers, and which they ceased to feel when the end was accomplished. A command to sustain the destitute seer, after the brook of which he drank was dried up, was addressed in a very different manner to the widow of Zarephath. It was couched in words addressed to her understanding and heart, while the secret power of Jehovah inclined her to yield a prompt and efficacious obedience. On this occasion a number of ravens were employed, because the service of one was not sufficient to supply the prophet with daily food. But the circumstance entirely accords with the native instincts of that bird; for the ravens go in quest of food in troops, and share in common the spoils of the chase. Following, therefore, the instincts of their nature, which received, for a time, a peculiar direction by the miraculous interposition of Jehovah, a number of ravens associated together, in order to supply the wants of Elijah, whom his country had abandoned to the rage of an impious and cruel prince. 'And they brought him flesh and bread in the evening, and he drank of the brook.' The Septuagint, in many copies, read the passage, 'They brought him bread in the morning, and flesh in the evening;' but the common reading is entitled to the preference. It gives a striking display of Divine goodness, that when the whole resources of Israel were exhausted by a long and severe famine, the prophet of the Lord was miraculously and abundantly supplied with nutritious food twice every day. The ravens brought it in the evening and in the morning, which were the stated hours of repast among the Jews and other Oriental nations."

Roberts observes, "Some suppose 'ravens' to be a mistranslation, and that the promise referred to a people who were to feed the prophet. The following quotation from the *Scanda Purana*, does not negative the opinion, but it shows, in a remote period, that birds were supposed, on some special occasions, to depart from their usual habits. In the relation of the events of great antiquity among the heathen, much of fable must be expected, but there is often a glimmering ray of light in the obscurity, pointing to circumstances which assist the mind in its attainment of truth. In the town of Kamcha (Conjeveram), it is said, 'Of the birds there is a sathaka bird which takes its food to the gods, a swan which gives precious stones, a parrot which repeats science, and a cock which crows not in time of trouble.'"

RAZOR, תער *taar*. (Numb. 6. 5.) The Psalmist compares the tongue of Doeg to a sharp razor, (Psalm 52. 2,) starting aside from what should be its true operation to a cruel purpose and effect.

In the denunciation of the woes that were to be brought upon Judah in the time of Ahaz, by the instrumentality of the Assyrians, we have the remarkable expression, "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard." (Isai. 7. 20.) It seems likely that there is here an implication of contempt as well as suffering, as the office of a barber ambulant has seldom been esteemed of any dignity either in the East or West.

To shave with the hired razor the head, the feet, and the beard, is an expression highly parabolical, to denote the utter devastation of the country from one end to the other, and the plundering of the people from the highest to the lowest, by the Assyrians, whom God employed as his instrument to punish the rebellious Jews.



The Oriental Barber.

READING, Oriental Mode of. Mr. Jowett remarks, in his *Christian Researches in Syria, &c.*, that "when persons are reading privately in a book, they usually go on reading aloud with a kind of singing voice, moving their heads and bodies in time, and making a monotonous cadence at regular intervals, thus giving emphasis; although not such an emphasis as would please an English ear. Very often they seem to read without perceiving the sense; and to be pleased with themselves, merely because they can go through the mechanical art of reading in any way." This practice may enable us to "understand how it was that Philip should hear at what passage in Isaiah the Ethiopian eunuch was reading, before he was invited to come up and sit with him in the chariot. (Acts 8. 30,31.) The eunuch, though probably reading to himself, and not particularly designing to be heard by his attendants, would read loud enough to be understood by a person at some distance."

READINGS, VARIOUS. A term applied to designate the verbal differences observable on a comparison of several copies of the Holy Scriptures. The inspired autographs having long since been lost, it is impossible to point out any manuscript, and affirm that it contains the *ipsissima verba* (the very words) of the prophets or apostles. Even the best copies are found, in many instances, to exhibit readings which must, on every principle of criticism, give place to readings contained in inferior copies.

When we speak of a various reading, we do not usually mean a reading which differs from the originally inspired text, but one which differs from the received text, *textus receptus*, *i. e.*, Vander Hooght's Hebrew Bible, published at Amsterdam in 1705, and the Elzevir Greek Testament, printed at Leyden in 1624. The text of these editions having, from the beauty of their typographical execution, obtained an extensive circulation, and become the basis of subsequent editions, were most conveniently appealed to on critical questions; and when critical editions were published, this text was exhibited in full, without any alteration, and the varieties of reading were added in the margin. The result of a nice and accurate collation of these readings has shown that there are among them many which possess a higher claim to reception than those which occupy their place in the text; but by far the greater number are, as far as evidence yet goes, not likely ever to supplant the textual readings. Though the number of various readings is immense, amounting to several hundred thousands, comparatively few are of any importance to the sense of the passage in which they occur. The very worst manuscript that is known to exist contains every doctrine of faith, every precept of morality, and every essential fact and circumstance of history that is to be found in the best. The variations are more in letters than in words; and even where the words differ, it is more in sound than in sense.

The fact that various readings did exist in the copies of the sacred text, created, when first disclosed, no small alarm among those who had paid but little attention to subjects of criticism; but it is now clearly perceived that these readings, multiplied as they have since been beyond comparison, so far from invalidating the authority, or detracting from the integrity of the word of God, go rather to establish both, while they incontestibly show that, being written independently of each other, by persons separated by distance of time, remoteness of place, and difference of opinions, no collusion has taken place with a view to transmit certain particular tenets, as divinely sanctioned, to posterity.

The sources of various readings are numerous; but are chiefly the following: errors or mistakes in copies which have served as exemplars; negligence or mistake on the part of transcribers; critical emendations; of these last, however, very few instances can be proved: Eichhorn avers that only two are to be met with in all the Old Testament.

Of all the various readings the most important are those that occur in the Hebrew and Samaritan Pentateuchs, upon which point Dr. Kennicott makes the following excellent observations: "One ancient copy has been received from the Jews, and we are truly thankful for it; another ancient copy is offered by the Samaritans; let us thankfully accept that likewise. Both have been often transcribed; both, therefore, may contain errors. They differ in many instances, therefore the errors must be many. Let the two parties be heard without prejudice; let their evidences be weighed with impartiality; and let the genuine words of Moses be ascertained by their joint assistance. Let the variations of all the manuscripts, on each side, be carefully collected; and then critically examined by the context and the ancient versions. If the Samaritan copy should be found, in some places, to correct the Hebrew, yet will the Hebrew copy, in other places, correct the Samaritan. Each copy, therefore, is invaluable; each copy, therefore, demands our pious veneration and attentive study. The Pentateuch will never be understood perfectly till we admit the authority of both."

REAPING. See Agriculture; Harvest; Husbandry.

REBEKAH, רבקה the wife of Isaac, and daughter of Bethuel, was the mother of Esau and Jacob. Her history is given at some length in the 22nd and three succeeding chapters of the Book of Genesis.

"Rebekah's covering herself with a veil, when Isaac came to meet her, which is mentioned in Genesis 24. 65, is to be considered rather as a part of the ceremonial belonging to the presenting a bride to her intended husband, than an effect either of female delicacy or desire to appear in the most attractive form. The Eastern brides are wont to be veiled in a particular manner, when presented to the bridegroom. Those that give us an account of their customs, at such times, take notice of their being veiled all over. Dr. Russell gives us this circumstance in his account of a Maronite wedding, which he says may serve as a specimen of all the rest, there being nothing materially different in the ceremonies of the different sects." Harmer.

REBEL, TO, is to cast off lawful authority, or make war against a superior. (Numb. 16. 1,2; 2Sam. 15. 20.) Men rebel against God when they contemn his authority and do what he forbids. (Numb. 14. 9.) They rebel against his Spirit, when they resist his motions and slight reproofs. (Isai. 63. 10.) They rebel against his word, when they refuse to believe his promises, receive his offers, or obey his laws. (Psalm 107. 11.)

RECEIPT OF CUSTOM. It was from this occupation that Our Lord saw fit to choose one of his Apostles, (Matt. 9. 9,) a man whose office was held in peculiar detestation by his countrymen. (See Publican.) Matthew was a tax-gatherer, or as we should say, a custom-house officer. The publicans had houses or booths built for them at the foot of bridges, at the mouth of rivers, and by the sea shore, where they took toll of passengers that went to and fro. Hence we read of the tickets or seals of the publicans, which, when a man had paid toll on one side of a river, were given him by the publican to show to him that sat on the other side, that it might appear he had paid. On these were written two great letters, larger than those in common use.

Arriving at Persepolis, Mr. Morier observes, "Here is a station of rahdars, or toll-gatherers, appointed to levy a toll upon kafilahs or caravans of merchants; and who in general exercise their office with so much brutality and extortion, as to be execrated by all travellers. The collections of the toll are farmed, consequently extortion ensues; and, as most of the rahdars receive no other emolument than what they can exact over and above the prescribed dues from the traveller, their insolence is accounted for, and a cause sufficiently powerful is given for their insolence on the one hand, and the detestation in which they are held on the other. Baf-gah, means the place of tribute: it may also be rendered the receipt of custom; and perhaps it was from a place like this that Our Saviour called Matthew to follow him."

At Smyrna the mirijee sits in the house allotted to him, as Matthew sat at the receipt of custom (or in the custom-house of Capernaum): and receives the money which is due from various persons and commodities entering the city. "The exactions and rude behaviour of these men," says Mr. Hartley, "are just in character with the conduct of the publicans mentioned in the New Testament. When men are guilty of such conduct as this, no wonder that they were detested in ancient times, as were the publicans; and in modern times, as are the mirijees."

RECHAB, רכב (Jerem. 35. 8,) the progenitor of the Rechabites, a wandering tribe of Kenites, on whom Jonadab, the son of Rechab, had imposed the vow not to settle in any place, nor to drink wine, but to lead for ever a nomadic life. (2Kings 10. 15,23; Jerem. 35. 1, &c.; 1Chron. 2. 55.) See Rechabites.

RECHABITES, רכבים a nomadic tribe, probably Kenites, who pressed by the arms of Nebuchadnezzar forsook their deserts and took refuge in Jerusalem, in the days of Ahab. (Jerem. ch. 35.) On their arrival at Jerusalem, the prophet Jeremiah was divinely sent to them to offer them wine to drink, for a trial of their obedience. But they said, "We will drink no wine: for Jonadab, the son of Rechab our father, commanded us, saying: Ye shall drink no wine, neither ye, nor your sons for ever." (Jerem. 35. 6.) Then the Lord commanded the prophet to upbraid the Jews for their disobedience; comparing their ungrateful conduct with the unshaken obedience of the Rechabites; denouncing his anger on the one, and declaring his solemn blessing on the other. "Therefore thus saith the Lord God of Hosts, the God of Israel: Behold I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. And Jeremiah said unto the house of the Rechabites, Thus saith the Lord God of Hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the Lord of Hosts, the God of Israel; Jonadab, the son of Rechab, shall not want a man to stand before me for ever."

The Rechabites are by many writers considered as a class of holy persons, who, like the Nazarites, separated themselves from the rest of the Jews, in order that they might lead a more pious life. But this is evidently a mistake; for they were not Israelites or Jews, but Kenites or Midianites, who used to live in tents, and traverse the country in quest of pasture for their cattle, as the Nabathæan Arabs anciently did, and as the modern Arabians and Tartars still do. Their manner of living was not the result of a religious institute, but a mere civil ordinance, grounded upon a national custom. They derived their institutions from Jonadab, the son of Rechab, a man of eminent zeal for the pure worship of God against idolatry, who assisted King Jehu in destroying the house of Ahab and the worshippers of Baal. (2Kings 10. 15,16,23.) It was he who gave the rule of life to his children and their posterity, which is recorded by the Prophet Jeremiah (35. 5-7,) and which consisted of these three articles: (1,) that they should drink no wine; (2,) that they should neither possess nor occupy any houses, fields, or vineyards; and (3,) that they should dwell in tents. In these regulations he appears to have had no religious, but merely a prudential view, as appears from the reason assigned for them, viz.: that they should live many days in the land where they were strangers.

It appears from the concurrent testimony of successive travellers, that the Rechabites still exist; a striking example of the completion of promised blessings to a thousand generations, on those who love the Lord and keep his commandments. They were first discovered by Benjamin of Tudela, a learned Jew, who travelled through Arabia about the year 1161: he says that they were very numerous, and possessed a large tract of country in the northern mountains of Al-Yemen, surrounded by a desert; they lived independent under a prince of their own; and were oppressed by no foreign power, but held in great terror by the neighbouring Arabs. They were first brought into notice in modern times by Mr. Samuel Brett, who wrote a narrative of the proceedings of the great council of the Jews in Hungary, A.D. 1650. He says of the sect of the Rechabites, "that they observe their old rules and customs, and neither sow nor plant, nor build houses; but live in tents, and often remove from one place to another with their whole property and families."

Niebuhr, who visited Arabia in 1761, makes mention of a body of Jews in the mountains north-east of Medina; who he says are most remarkable, though but little known. They are called the "Beni-Kheiber," or sons of Heber, who was a Kenite, one of the descendants of Jethro, and live under independent sheikhs of their own, being divided into three tribes; they have but little intercourse with the Jews dispersed over Asia, and are greatly feared by the surrounding Arabs. They have subsisted in the same district for more than twelve centuries, and valiantly opposed Mohammed and the first Caliphs. Niebuhr thought them to be the same people mentioned by Benjamin of Tudela. The Beni-Kheiber still inhabit the same territory; and it is affirmed that the Jews of Jerusalem and those of Yemen, as well as the Mohammedans, believe them to be the descendants of those Rechabites who went to Jerusalem in the time of Jeremiah: they assert themselves to be so, and dwell in three numerous tribes in the neighbourhood of Mecca and Medina; still living in tents as their father commanded them. They continue true to the worship of the God of Israel; and refer for their existence and prosperity, to the blessing of the Lord of Hosts, pronounced upon their forefathers by the Prophet Jeremiah. This blessing continues to follow the filial obedience of the Rechabites, who still keep the precepts of their father; and the faithful performance of "the first commandment with promise," (Eph. 6. 2,) has been rewarded in the preservation of the posterity of Jonadab, the son of Rechab: it is more than four and twenty centuries since it was pronounced, and his men still stand before the Lord, although in the very heart of a country of unbelievers.

Another writer states, "The Beni-Rechab, sons of Rechab, still exist, a distinct and equally distinguishable people. They boast of their descent from Rechab, profess pure Judaism, and they all know Hebrew. Yet they live in the neighbourhood of Mecca, the chief seat of Mohammedanism, and their number is stated to be 60,000."

The notice in Niebuhr having attracted the attention of Joseph Wolff, the well-known Jewish missionary, he was led to make inquiries on the subject at Jerusalem. On asking a well-informed Jew, Rabbi Mose Secot, whether he knew anything of the Jews near Medina, the Rabbi said, "Yes, they were the Beni-Kheiber." Delighted at this information, Wolff further asked whether they ever came to Jerusalem. The Rabbi replied, "No; but they came there in the time of Jeremiah the prophet." On being asked how he knew this, he referred to the 35th chapter of Jeremiah, the eleven first verses of which they read together. Mr. Wolff then proceeds, "You see by this that Rabbi Mose Secot is quite certain that the Beni-Kheiber are the descendants of the Rechabites. To this present moment they drink no wine; and have neither vineyard nor field, nor seed, but dwell like Arabs in tents, and are wandering nomades. They believe and observe the law of Moses by tradition, for they are not in possession of the written law." He further ascertained that the Rabbi considered the name Kheiber to be the same as that of Heber, denoting their descent from that Kenite. Afterwards the Rabbi showed him a passage in the Talmud which describes the Beni-Kheiber as descended from Jethro, their remote ancestor.

RECORDER, מזכיר *mazkir.* (2Sam. 8. 16.) In the margin of our larger English Bibles, this officer in the Jewish court is termed a remembrancer, or writer of chronicles.

The office was of no mean estimation in the Eastern world, where it was customary for kings to keep daily registers of all the transactions of their reigns. That its holder might discharge this trust with effect, it was necessary that he should be acquainted with the true springs and secrets of action, and consequently be high in the confidence of the sovereign. Accordingly, Jehoshaphat, the son of Ahīlud, who was David's recorder or historiographer, (2Sam. 8. 16,) and appears to have been also retained by Solomon, is mentioned as one of his princes. (2Kings 4. 3.) Joah, the son of Asaph, was recorder of the pious King Hezekiah. (2Kings 18. 18-37; Isai. 36. 3.) In Esther 6. 1, and 10. 2, mention is made of the "records of the chronicles," written by an officer of this nature.

RECORDS, ספר דכרניא *sepher dachranaya.* (Ezra 4. 15.) This phrase means the book of records, or the chronicles of the Persian empire compiled by the recorder.

In the account of the symbolical purchase of a field at Anathoth by the Prophet Jeremiah, we have a circumstance stated regarding the preservation of the records of the transaction, which at first sight appears hard to be accounted for, but when investigated proves to be identical with the custom of the East at the present day. "I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open . . . . . and put them in an earthen vessel." (Jerem. 32. 11,14.)

The insecurity of property has in all ages prompted the Orientals to resort to various methods of concealment, and it is, from the present custom, probable, that the vessel containing the documents was to be buried in the earth. "The open or unsealed writing," says an eminent commentator, "was either a copy of the sealed deed, or else a certificate of the witnesses, in whose presence the deed of purchase was signed and sealed." (Lowth.) But it still recurs, of what use was a copy that was to be buried in the same earthen vessel, and run exactly the same risks with the original? If by a certificate is meant a deed of the witnesses, by which they attested the contract of Jeremiah and Hananeel, and the original deed of purchase had no witnesses at all, then it is natural to ask, why were they made separate writings? and much more, why was one sealed, and not the other?

Sir J. Chardin's account of modern arrangements, which he thinks illustrates this ancient story, is, "that after a contract is made, it is kept by the party himself, not the notary; and they cause a copy to be made, signed by the notary alone, which is shown upon proper occasions, and never exhibit the other." According to this account, the two books were the same, the one sealed up with solemnity, and not to be used on common occasions; that which was open, the same writing, to be perused at pleasure, and made use of upon all occasions. The sealed one answered to a record with us, the other a writing for common use.

RECREATIONS. The various events incident to domestic life afforded the Jews occasions for festivity and recreation. Thus, Abraham made a great feast on the day Isaac was weaned. (Gen. 21. 8.) Weddings were always seasons of rejoicing: so also were the seasons of sheep-shearing, (1Sam. 25. 36, and 2Sam. 13. 23,) and harvest home. To which may be added the birth-days of sovereigns. (Gen. 40. 28; Mark 6. 21.) Of most of these festivities music and dancing were the accompaniments.

Military sports and exercises appear to have been common in the earlier periods of the Jewish history. By these the Jewish youth were taught the use of the bow, (1Sam. 20. 30-35,) or the hurling of stones from a sling with an unerring aim. (Judges 20. 16; 1Chron. 12. 2.) Jerome informs us, that in his days (the fourth century) it was a common exercise throughout Judæa for the young men who were ambitious to give proof of their strength, to lift up round stones of enormous weight, some as high as their knees, others to their waist, shoulders, or head, while others placed them at the top of their heads, with their hands erect and joined together. He further states, that he saw at Athens an extremely heavy brazen sphere or globe, which he vainly endeavoured to lift; and that on inquiring into its use, he was informed that no one was permitted to contend in the games until, by his lifting of this weight, it was ascertained who could match with him. From this exercise, Jerome elucidates a difficult passage in Zechariah 12. 3, in which the prophet compares Jerusalem to a stone of great weight, which being too heavy for those who attempted to lift it, falls back upon them, and crushes them to pieces.

Among the great changes which were effected in the manners and customs of the Jews, subsequently to the time of Alexander the Great, may be reckoned the introduction of gymnastic sports and games, in imitation of those celebrated by the Greeks; who it is well known were passionately fond of those exercises. These amusements they carried, with their victorious arms, into the various countries of the East; the inhabitants of which, in imitation of their masters, addicted themselves to the same diversions, and endeavoured to distinguish themselves in the same exercises. The profligate high-priest Jason, in the reign of Antiochus Epiphanes, first introduced public games at Jerusalem, where he erected a gymnasium, a "place for exercise, and for the training up of youth in the fashions of the heathen." (2Macc. 4. 9.) "The avowed purpose of these athletic exercises was, the strengthening of the body; but the real design went to the gradual exchange of Judaism for heathenism, the games themselves being closely connected with idolatry; for they were generally celebrated in honour of some pagan god. The innovations of Jason were therefore extremely odious to the more pious part of the nation, and even his own adherents did not fully enter into all his views;" yet the games proved a source of attraction and demoralization to many. Even the very priests, neglecting the duties of their sacred office, hastened to be partakers of these unlawful sports, and were ambitious of obtaining the prizes awarded to the victors. The restoration of Divine worship, and of the observance of the Mosaic laws and institutions under the Maccabean princes, put an end to the spectacles. They were, however, revived by Herod, who, in order to ingratiate himself with the Emperor Augustus, (B.C. 7,) built a theatre at Jerusalem, and also a capacious amphitheatre, without the city, in the plain; and who also erected similar edifices at Cæsarea, and appointed games to be solemnized every fifth year, with great splendour, and amid a vast concourse of spectators, who were invited by proclamation from the neighbouring countries. Josephus's narrative of these circumstances is not sufficiently minute to enable us to determine with accuracy all the exhibitions which took place on these occasions; but we may collect, that they included wrestling, chariot-racing, music, and combats of wild beasts, which either fought with one another, or with men who were under sentence of death. Horne.

Some of the Scriptural allusions to games and recreations we have already noticed. (See Games; Prize, &c.) We may here mention two others. From the amusement of children sitting in the market-place, and imitating the usages common at wedding feasts and at funerals, Our Lord takes occasion to compare the Pharisees to the sullen children who will be pleased with nothing which their companions can do, whether they play at weddings or funerals; since they could not be prevailed upon to attend either to the severe precepts and life of John the Baptist, or to the milder precepts and habits of Christ. (Matt. 11. 16,17.) The infamous practice of gamesters who play with loaded dice has furnished St. Paul with a strong metaphor, in which he cautions the Christians at Ephesus against the cheating sleight of men, (Ephes. 4. 14,) whether unbelieving Jews, heathen philosophers, or false teachers in the Church itself, who corrupted the doctrines of the Gospel for worldly purposes, while they assumed the appearance of great disinterestedness and piety.

RED HEIFER. See Heifer.

RED SEA. This vast gulf of the Indian Ocean bears in the Scriptures the name of סוף ם *Yam Suph*, (Psalm 106. 7,) or the Sea of Rushes, probably from the part of it best known to the inspired writers being much incumbered with sea-weed, or with coral, which might be mistaken for such. In the Apocryphal Books it has the name of *Ερυθρα Θαλασσα*, (1Macc. 4. 9,) from which is derived the Latin *Rubrum Mare* of the Vulgate and of classical writers; and of this last our English term Red Sea is a mere translation, as Erythrus is of the Hebrew Edom, the name of one of the most celebrated countries on its shores. See Edom.

The Red Sea, called also the Arabian Gulf, is a branch of the Indian Ocean, which commencing at the Straits of Bab-el-Mandeb, runs in a north-westerly course for more than fourteen hundred miles, between Ethiopia and Egypt on the west, and Arabia on the east. Its width greatly varies in different places, but is, on an average, one hundred and fifty miles; it is also of vast depth, but its shores are fringed with reefs of coral, and from the great prevalence of strong winds, its navigation is exceedingly difficult and dangerous. At its northern part it divides into two branches, which running north-east and north-west, inclose the peninsula of Sinai, the scene of so many memorable transactions. Of these branches, the eastern, now called the Gulf of Akabah, is one hundred miles long by fifteen broad; it is the Gulf of Elath of antiquity, where was the station of the fleets of Solomon. (See Elath.) The western arm, the Heroopolitic Gulf, now termed the Gulf of Suez, is one hundred and eighty miles in length and twenty in breadth; it was the scene of the destruction of Pharaoh's host, (see Red Sea, Passage of,) and therefore requires a somewhat extended notice, which may be best given in the words of our most recent authority, Professor Robinson:—

"The Gulf of Suez, as seen from the adjacent hills, presents the appearance of a long strip of water, setting far up, like a large river through a desert valley of twenty or thirty miles in width; the shores skirted sometimes by arid plains, and sometimes interrupted by naked mountains and promontories on either side. The whole configuration reminded me strongly of the valley of the Nile on a larger scale; except that there the noble river bears fertility on its bosom, and scatters it abroad in lavish profusion; while here desolation reigns throughout. The gulf becomes narrower towards Suez, and terminates in a line of coast extending from the town westward nearly to Jebel 'Atâkah, a distance of six or eight miles. Further south, this mountain runs quite down to the sea, forming the promontory called Ras 'Atâkah; beyond which opens the broad mouth or plain of Wady Tawârik; and then follows Jebel Deraj or Kulâlah, and the long chain of African mountains. On the east side of the gulf, the parallel ridge of mountains, called Er-Râhah, is here twelve or fifteen miles distant from the coast. Around the head of the gulf extensive shoals stretch out southwards far into the sea, and are left bare at low water; except a narrow winding channel like a small river, by which light vessels come quite up to the town. We saw these shoals twice while the tide was out. They extend a mile and a half or two miles below Suez; are quite level and hard, thinly covered with sea-weed; and are composed apparently of sand, mingled perhaps with coral. We saw persons walking upon them quite near the southern extremity. Larger vessels and the steamers lie off in the road below these shoals, more than two miles distant from the town.

"The desert plain behind Suez, extending west as far as to 'Atâkah, and north to 'Ajrûd, is composed, for the most part, of hard gravel; and is apparently of no recent formation, but as old as the adjacent hills and mountains. Just at Suez a narrow arm runs up northwards for a considerable distance from the north-east corner of the gulf: in the state in which we saw it, the water extended up about two miles; but the depression or bed of it continues beyond the mounds of the ancient canal, and as far as the eye can reach. Opposite Suez this arm is about eleven hundred and fifty yards wide, according to Niebuhr; but higher up and opposite Tell Kolzum, it is broader, and has several low islands or sand-banks, which are mostly covered at high water. It is here and around the northern part of this arm that there are evident traces of a gradual filling up of this part of the Red Sea. I am not aware of any circumstances which go to show that the level of the sea itself has been changed; but the change, if any, has been brought about solely by the drifting-in of sand from the northern part of the great desert plain, which here extends to the eastern mountains. This plain is ten miles or more wide. Burckhardt crossed it in 1812 in six hours from the wells of Mab'ûk at the foot of the mountains to the mounds of the canal, and says it was full of 'moving sands which covered the plain as far as he could discern, and, in some places, had collected into hills thirty or forty feet in height.' Such it was as we also saw it on our left in passing around the head of the bay; and the sand driven by the strong north-east wind, which often prevails, is continually carried towards and into the water, and the process of filling up is still going on. There can be little room for doubt that the islands above Suez were formed in this manner, since, in former days, vessels probably lay at Kolzum, which they now cannot reach. Around the head of the inlet there are also obvious indications that the water extended much further north, and probably spread itself out over a wide tract towards the north-east. The ground bears every mark of being still occasionally overflowed; and our Arabs said it was often covered by the sea, especially in winter, when the south winds prevail. The soil of this part is a fine sand, like that of the adjacent desert, only rendered more solid by the action of the waves. In some parts it was covered with a saline crust, and occasionally exhibited strips white with shells. Whether the shoals south of Suez were formed in the same manner it is more difficult to decide; though they would seem now to have a firmer consistence.

"We were told that the tide rises at Suez, and upon these shoals, about seven English feet. According to the French measurements, the average rise of the tides in their time was five and a-half Paris feet, though it sometimes exceeded six feet. Niebuhr found it to be only three feet and a-half. It must obviously vary much with the direction of the wind; since a strong wind from the northern quarter would have the effect to drive the tide out, and prevent its return; while a south wind would produce the contrary results. Opposite Suez there is a ferry; and higher up at Tell Kolzum, a ford, which is sometimes used at low water, leading over two of the sandy islands. Niebuhr's guide passed this ford on foot, and the water came scarcely up to their knees. An island just below the ford is called Jezîrat el-Yehûdîyeh, 'Jews' Island.' There is also another ford south of Suez, near the edge of the shoals, where a long narrow sand-bank extends out from the eastern shore. Here at low tides the Arabs sometimes wade across the channel; the water being then about five feet deep, or, as they said, coming up to the chin."

The Red Sea is early mentioned in the Scriptures, and its shores have a strong interest for the Biblical student. A modern traveller says, "After a tedious passage from India, we entered the Straits of Jubal [at the mouth of the Gulf of Suez]; and few countries present themselves to the imagination of the traveller under circumstances so well calculated to awaken a deep and lasting interest as those around us. From the earliest dawn of history, the northern shores of the Red Sea have figured as the scene of events which both religious and civil records have united to render memorable. Here Moses and the patriarchs tended their flocks, and put in motion those springs of civilisation which from that period have never ceased to urge forward the human race in the career of improvement. On the one hand, the valley of the wanderings commenced near the site of Memphis, and opening upon the Red Sea, conducts the fancy along the track pursued by the Hebrews during their flight out of Egypt. On the other hand are Mount Sinai, bearing still upon its face the impress of miraculous events; and beyond it that strange, stormy, and gloomy looking sea, once frequented by Phœnician merchants' ships, by the fleets of Solomon and Pharaoh, and those barks of later times which bore the incense, the gold, the gems, and spices of the East, to be consumed or lavishly squandered upon favourites at the courts of Macedonia or Rome.

"But the countries lying along this offshoot of the Indian Ocean have another kind of interest, peculiar perhaps to themselves. On the Arabian side we find society much what it was four thousand years ago; for amidst the children of Ishmael it has undergone but trifling modifications. Their tents are neither better nor worse than they were when they purchased Joseph of his brethren on their way to Egypt; the sheiks possess no other power or influence than they possessed then; the relations of the sexes have suffered little or no changes; they eat, drink, clothe themselves, educate their children, make war and peace, just as they did in the days of the Exodus.

"But on the opposite shores all has been change, fluctuation, and decay. While the Bedouins have wandered with their camels and their flocks, unaspiring, unimproving, they have looked across the gulf, and beheld the Egyptian overthrown by the Persian, the Persian by the Greek, the Greek by the Roman, and the Roman in his turn by a daring band from their own burning deserts. They have seen empires grow up like Jonah's gourd. War has swept away some; the vanities and luxuries of peace have undermined and brought others to the ground; and every spot along these shores is celebrated."

RED SEA, PASSAGE OF THE. The main features of this wondrous transaction having been already noticed in the article EXODUS, we shall here chiefly confine ourselves to an examination of the locality of the event, which, after much discussion, seems now to be really ascertained.

The Israelites, thrust out from Egypt, would naturally have pursued the most direct way to Canaan, and left the Red Sea to the southward; but, Divinely directed, they encamped upon its shores at Pihahiroth, in a situation where all escape from the pursuit of Pharaoh seemed hopeless. They murmured, and reproached Moses with bringing them out to perish in the wilderness; but he answered them, "Fear ye not; stand still, and see the salvation of the Lord, which he will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace."

Upon this, that mysterious pillar—of cloud by day, and of fire by night—which had hitherto appeared in advance of the Israelites, shifted its position to their rear, and stood up between them and the pursuing Egyptians. Then Moses, by Divine command, stretched out his hand over the arm of the sea which ran before the camp, and immediately a strong east wind began to blow, the waters were driven back, and a dry passage appeared throughout, to the other side of the gulf. Along this awful pass the Hebrews marched during the night, and by the morning light were all safely arrived on the opposite coast.

The Egyptians had witnessed this wonderful escape of their imagined victims, and in their blindness and fury, followed them into the miraculous path. But now their appointed hour was come. In the words of the sacred text, "It came to pass that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot-wheels, that they drave them heavily; so that the Egyptians said, 'Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians.' Then the Lord said unto Moses, 'Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and upon their horsemen.'"

Niebuhr, the Danish traveller, thinks the place of the passage was near Suez. At this point the water is about two miles across, and Niebuhr himself forded it. But he says that the sea must have been deeper in old time, and extended further towards the north. Burckhardt agrees with Niebuhr; others place its site about thirty miles lower down. Still, wherever the passage was effected, the Mosaic account cannot, by any fair interpretation, be explained without miraculous agency. Moses, an eye-witness, expressly declares that the agency *was* direct, immediate, and foretold of God; and how can there be any room for explaining this away without at once denying the *veracity* of the sacred historian himself?

Bruce, the traveller, has well observed that the doubts of its having been done by miracle do not merit any particular attention to solve them. "This passage," says he, "is told us by Scripture to be a *miraculous* one; and if so, we have nothing to do with *natural* causes. If we do not believe Moses, we need not believe the transaction at all, seeing that it is from his authority we derive it. If we believe in God that He 'made' the sea, we must believe He could 'divide' it, when He sees proper reason; and of that He must be the only judge.

"It is no greater miracle to divide the Red Sea than to divide the river Jordan. If the Etesian wind, blowing from the north-west in summer, could keep up the sea as a wall on the right, or to the south, of fifty feet high; still the difficulty would remain of building the wall on the left hand, or to the north. Besides, water standing in that position for a day must have lost the nature of fluid. Whence came that cohesion of particles which hindered that wall to escape at the sides? This is as great a miracle as that of Moses. If the Etesian winds had done this once, they must have repeated it many a time before and since from the same causes.

"Were all these difficulties surmounted, what could we do with the 'pillar of fire?' The answer is, we should not believe it. Why, then, believe the passage at all? We have no authority for the one, but what is for the other: it is altogether contrary to the ordinary nature of things; and if not a *miracle*, it must be a fable."

There are on the spot traditions of this memorable event still existing. The wells or fountains in the neighbourhood are still called by the names of Moses and Pharaoh. "Whenever," says Niebuhr, "you ask an Arab where the Egyptians were drowned, he points to the part of the shore where you are standing. In one bay they pretend to hear, in the roaring of the waters, the wailings of the ghosts of Pharaoh's army;" and Diodorus Siculus, who lived about the commencement of the Christian era, relates a tradition derived by the Ichthyophagi (the ancient inhabitants of this coast) from their forefathers, that once an extraordinary reflux took place, the channel of the gulf became dry, the green bottom appearing, and the whole body of water rolling away in an opposite direction; and that after the dry land, in the deepest part, had been seen, an extraordinary flood-tide came in, and restored the whole channel to its former state.

Respecting the locality of the Exodus, a writer in the *Quarterly Review*, No. CXVII., observes, "After an attentive consideration of the Scripture narrative, and of the local circumstances, we are inclined to fall in with the general opinion, that the Israelites crossed in the neighbourhood of Ayoun Mousa, either at the eight-fathom strait of the English surveyors, or more probably at the still existing ford, which is only occasionally practicable, and where though M. Laborde's camels crossed, those of Pococke and Burckhardt could not, and were therefore obliged to go round the head of the gulf.

"Pococke and Bruce do not, as we recollect, notice this ford, and seem to believe that the Jewish passage was effected at what we, after the late survey, have called the eight-fathom strait, though Bruce says it is fourteen fathoms deep. But Niebuhr and Burckhardt, and other modern authorities, argue that the passage was made at the existing ford.

"As this question is not only of great interest in itself, but has given rise to an important theological discussion, it is important to adduce the reasons which incline us to the opinion of Niebuhr.

"We are told that the short and direct road of the Israelites from Egypt to Canaan would have been through the country of the Philistines; but from that they were turned on account of the superior military skill of the Philistines, and directed towards the sea-shore. (Exod. 13. 17; 14. 1.) Now it would have been as easy for the Almighty to have so intimidated and weakened the Philistines, or to have encouraged and strengthened the Israelites, that the latter might have been enabled to follow the direct road, as to have passed them through the Red Sea. This, however, it was not his pleasure to do, and he turned them back to the sea-shore, when Pharaoh, hearing they were entangled in the land, was induced to pursue them with his characteristic obstinacy, and so to consummate his own fate. Again, it would have been as easy for the Almighty to have passed the Israelites over the gulf *per saltum*, and to have consumed the Egyptians by fire, or buried them in the sands of the desert, as to have overwhelmed them in the sea; but such was not his pleasure. It seems, as far as human reason may presume to guess at the motives of Omnipotence, that he designed that Pharaoh's destruction should be, in a certain degree, his own act, one at least which, had his heart been less obdurate, he might have escaped; and it seems further to have been the Divine will that each of the whole series of miracles attending on the Exode of the Israelites, should be, as indeed all miracles whatsoever seem to have been, limited to the occasion in hand, to an adequate manifestation of the Divine power, with as little further disturbance of the general laws of nature as might be. God leads the Israelites into a barren land, whose condition, even at this day, testifies that they could not be subsisted without a miracle, into an arid desert, where water could only be obtained by the supernatural gushing of the rock.

"The Red Sea can be approached from the interior on either side only by certain valleys and passes. Unless it had pleased God to alter the whole face of nature, the Israelites, even if they had not been in such numbers, and so encumbered, could neither have reached nor left either shore but through such passes; and Bishop Pococke makes no doubt that they travelled by one of the usual roads leading from Cairo to the north part of the Red Sea.

"Across the ford, or the sandy shallows of the gulf in the neighbourhood of Suez, is comparatively smooth and practicable; while in the depths of a coralline sea, the surface would be so uneven, so tangled, so impervious, that the Israelites with their women, children, cattle, and beasts of burden, could not possibly have passed within any reasonable time; nor could the Egyptians have thought of following them with horses and chariots into such an impracticable chaos. So that if the Israelites had passed through the depths of the sea, or anywhere, indeed, but towards the head of the gulf, the whole face of nature must have been extensively changed, and a hundred miracles necessary instead of one."

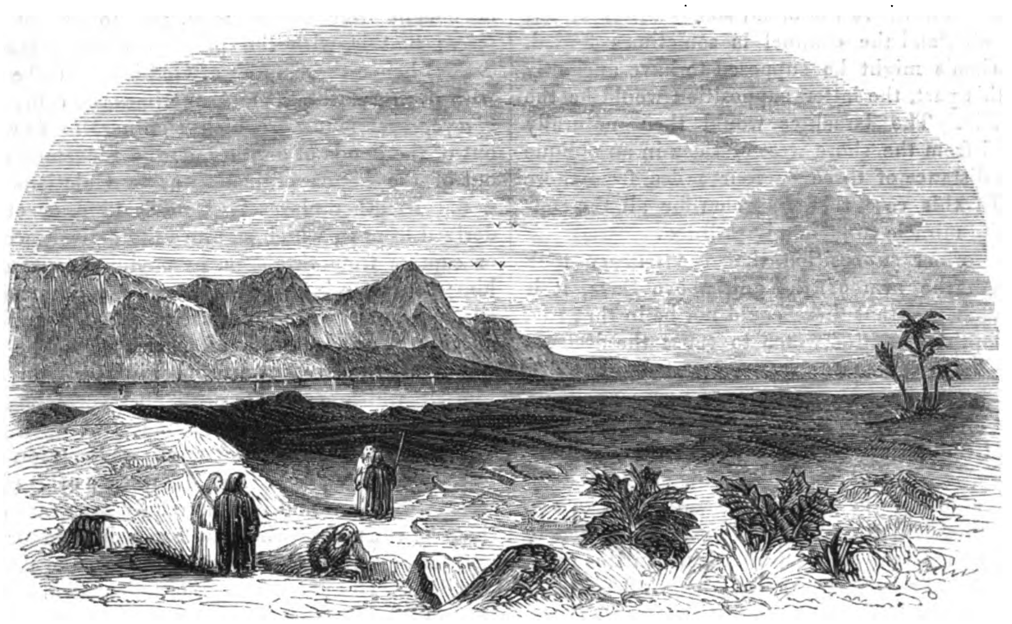
Professor Robinson, in his recent valuable *Biblical Researches in Palestine*, &c., affords some important information on this much-discussed question, as to the probable route of the Israelites from their leaving Egypt to their crossing the Red Sea.

"We were quite satisfied, from our own observation, that they could not have passed to the Red Sea from any point near Heliopolis or Cairo in three days, the longest interval which the language of the narrative allows. Both the distance, and the want of water on all the routes, were fatal to such an hypothesis. We read that there were six hundred thousand men of the Israelites above twenty years of age, who left Egypt on foot. There must of course have been as many women above twenty years old; and at least an equal number both of males and females under the same age; besides the 'mixed multitude' spoken of, and very much cattle. The whole number, therefore, probably amounted to two and a half millions, and certainly to not less than two millions. Now the usual day's march of the best appointed armies, both in ancient and modern times, is not estimated higher than fourteen English, or twelve geographical miles; and it cannot be supposed that the Israelites, encumbered with women, and children, and flocks, would be able to accomplish more. But the distance on all these routes being not less than sixty geographical miles, they could not well have travelled it, in any case, in less than five days.

"The difficulty as to water might indeed have been obviated, so far as the Israelites were concerned, by taking with them a supply from the Nile, like the caravans of modern days. But Pharaoh appears to have followed them upon the same track with all his horses, and chariots, and horsemen; and this could not have taken place upon any of the routes between Cairo and the Red Sea. Horses are indeed often taken across at the present day; but then a supply of water must be provided for them, usually about two water-skins for each horse. Six of these water-skins are a load for a camel, so that for every three horses, there must be a camel-load of water. Still they not unfrequently die; and we saw the carcasses of several which had perished during the recent passage of the Haj. Flocks of sheep and goats might pass across; but for neat cattle this would be impossible, without a like supply of water.

"Many writers and travellers have assumed the passage of the Red Sea to be at the point of Wady Tawârik, south of Râs 'Atâkah; principally perhaps because it was supposed that the Israelites passed down that valley.

"But, according to the preceding views, this could not well have taken place; and therefore, if they crossed at that point, they must first have passed down around Râs 'Atâkah, and encamped in the plain at the mouth of the valley. The discussion of this question has often been embarrassed by not sufficiently attending to the circumstances narrated by the sacred historian; which



Supposed Locality of the Exodus.

are, in the main point, the following. The Israelites, hemmed in on all sides,—on their left and in front the sea, on their right Jebel 'Atâkah, and behind them the Egyptians,—began to despair of escape, and to murmur against Moses. The Lord now directed Moses to stretch out his rod over the sea, and the Lord caused the sea to flow (Heb. go,) by a strong east wind all that night, and made the sea dry; and the waters were divided. And the children of Israel went into the midst of the sea upon the dry (ground); and the waters were a wall unto them on their right hand and on their left. The Egyptians pursued and went in after them; and in the morning-watch the Lord troubled the host of the Egyptians. And Moses stretched out his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it; and the waters returned and covered all the host of Pharaoh.

"In this narration there are two main points on which the whole question may be said to turn. The first is, the means, or instrument, with which the miracle was wrought. The Lord, it is said, caused the sea to go (or flow out) by a strong east wind. The miracle, therefore, is represented as mediate; not a direct suspension of, or interference with, the laws of nature, but a miraculous adaptation of those laws to produce a required result. It was wrought by natural means supernaturally applied. For this reason we are here entitled to look only for the natural effects arising from the operation of such a cause. In the somewhat indefinite phraseology of the Hebrew, an east wind means any wind from the eastern quarter; and would include the north-east wind which often prevails in this region. Now it will be obvious from the inspection of any good map of the gulf, that a strong north-east wind, acting here upon the ebb tide, would necessarily have the effect to drive out the waters from the small arm of the sea which runs up by Suez, and also from the end of the gulf itself, leaving the shallower portions dry; while the more northern part of the arm, which was anciently broader and deeper than at present, would still remain covered with water. Thus the waters would be divided, and be a wall (or defence) to the Israelites on the right hand and on the left. Nor will it be less obvious, from a similar inspection, that in no other part of the whole gulf would a north-east wind act in the same manner to drive out the waters. On this ground, then, the hypothesis of a passage through the sea opposite to Wady Tawârik would be untenable. The second main point has respect to the interval of time during which the passage was effected. It was night; for the Lord caused the sea to go (out) 'all night;' and when the morning appeared, it had already returned in its strength; for the Egyptians were overwhelmed in the morning watch. If, then, as is most probable, the wind thus miraculously sent acted upon the ebb tide to drive out the waters during the night to a far greater extent than usual, we still cannot assume that this extraordinary ebb, thus brought about by natural means, would continue more than three or four hours at the most. The Israelites were probably on the alert, and entered upon the passage as soon as the way was practicable; but as the wind must have acted for some time before the required effect could be produced, we cannot well assume that they set off before the middle watch, or towards midnight. Before the morning watch, or two o'clock, they had probably completed the passage; for the Egyptians had entered after them, and were destroyed before the morning appeared. As the Israelites numbered more than two millions of persons, besides flocks and herds, they would, of course, pass but slowly. If the part left dry were broad enough to enable them to cross in a body one thousand abreast, which would require a space of more than half a mile in breadth, (and is the largest supposition admissible,) still the column would be more than two thousand persons in depth; and in all probability could not have extended less than two miles. It would then have occupied at least an hour in passing over its own length, or in entering the sea; there will then remain only time enough, under the circumstances, for the body of the Israelites to have passed, at the most, over a space of three or four miles. This circumstance is fatal to the hypothesis of their having crossed from Wady Tawârik; since the breadth of the sea, at that point, according to Niebuhr's measurement, is three German or twelve geographical miles, equal to a whole day's journey.

"All the preceding considerations tend conclusively to limit the place of passage to the neighbourhood of Suez. The part left dry might have been within the arm which sets up from the gulf, which is now two-thirds of a mile wide in its narrowest part, and was probably once wider; or it might have been to the southward of this arm, where the broad shoals are still left bare at the ebb, and the channel is sometimes forded. If similar shoals might be supposed to have anciently existed in this part, the latter supposition would be the most probable. The Israelites would then naturally have crossed from the shore west of Suez in an oblique direction, a distance of three or four miles from shore to shore. In this case there is room for all the conditions of the miracle to be amply satisfied.

"To the former supposition, that the passage took place through the arm of the gulf above Suez, it is sometimes objected, that there could not be in that part space and depth enough of water to cause the destruction of the Egyptians in the manner related. It must, however, be remembered, that this arm was anciently both wider and deeper; and also, that the sea in its reflux would not only return with the usual power of the flood-tide, but with a far greater force and depth in consequence of having been thus extraordinarily driven out by a north-east wind. It would seem, moreover, to be implied in the triumphal song of Moses on this occasion, that on the return of the sea, the wind was also changed, and acted to drive in the flood upon the Egyptians. Even now caravans never cross the ford above Suez, and it is considered dangerous except at quite low water.

"Our own observation on the spot led both my companion and myself to incline to the other supposition, that the passage took place across shoals adjacent to Suez on the south and south-west. But among the many changes which have occurred here in the lapse of ages, it is of course impossible to decide with certainty as to the precise spot; nor is this necessary. Either of the above suppositions satisfies the conditions of the case; on either the deliverance of the Israelites was equally great, and the arm of Jehovah alike gloriously revealed."

REDEEMER. The Hebrew word גאל *goel*, respecting which we have elsewhere spoken, (see Avenger of Blood,) is, in Job 19. 25, thus rendered. The right of the institution of goel was only in a relative, to one of the same blood, and hence Our Saviour's assumption of our nature is alluded to and implied under this term. According to the Mosaic law there also existed the right of buying back the family inheritance when alienated, (Levit. 25. 25-48; Ruth 2. 20; 3. 9,) and this also is exercised by Christ, our Goel, who has purchased back the heavenly inheritance into the human family. Under these views, Job joyfully exclaims, "I know that my *Goel*, [or my Redeemer,] liveth." See Christ; Jesus; Messiah.

REDEMPTION. This word in our translation represents several different words both Hebrew and Greek in the Scriptures. It denotes not only the composition paid to the priests in lieu of the services of the first-born of the Israelites, and the legal right of repurchasing alienated family possessions, but eminently "the redemption of the world by Our Lord Jesus Christ," the metaphor being in the last case derived from the former practices.

Redemption is a word derived from the Latin, and primarily signifies buying again; and the words, in the Greek of the New Testament, used regarding the glorious matter of man's redemption, all signify the obtaining of something by paying a proper price for it. Sometimes the simple verb αγωραγω, *to buy*, is used; so the redeemed are said to be bought unto God by the blood of Christ, and to be bought from the earth, and to be bought from among men, and to be bought with a price; that is, with the price of Christ's blood, (1Cor. 6. 20;) hence the Church of God is said to be purchased with it. (Acts 20. 28.) Sometimes the compound word εξαγοραγω is used, which signifies, *to buy again*, or out of the hands of another, as the redeemed are bought out of the hands of justice, as in Galatians 3. 13, and 4. 5. In other places λιτρωο is used, or other words derived from it, which signifies the deliverance of a slave or captive from thraldom, by paying a ransom price for him; so the saints are said to be redeemed not with silver or gold, the usual ransom, but with a far greater one, the blood and life of Christ, which he came into this world to give as a ransom price for many, and even himself, which is αντιλυτρον, an answerable, adequate, and full price for them. (1Pet. 1. 18.)

The great doctrine of man's redemption has been already as fully stated (see Messiah) as the plan of this work will allow, and it is here only necessary to remark, that the evils from which we are redeemed or delivered are, the curse of the Law, sin, Satan, the world, death, and hell. The moving cause of redemption is the love of God, (John 3. 16;) the procuring cause, Jesus Christ. (1Pet. 1. 18,19.) The ends of redemption are, that the justice of God might be satisfied; his people reconciled, adopted, sanctified, and brought to glory. The properties of it are these: (1,) it is agreeable to all the perfections of God; (2,) what a creature never could merit, and therefore of entirely free grace; (3,) it is special and particular; (4,) full and complete; and lastly, (5,) it is eternal as to its blessings.

REDEMPTION OF THE FIRST-BORN, בכורים *bikorim*. This Jewish ceremony is founded on the following commandments. "And the Lord spake unto Moses, saying, Sanctify unto me all the first-born, whatever openeth the womb, among the children of Israel, both of man and of beast, is mine." (Exod. 13. 1.) "And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the Lord all that openeth the matrix; and all the first-born of man amongst thy children shalt thou redeem." (Exod. 13. 11.)

Thus the first-born both of man and beast was set apart, the one as priests, the other as sacrifices: but the former having sinned in worshipping the molten calf, with the rest of the children of Israel, the Lord rejected them and chose in their stead the tribe of Levi; because they did not worship the calf, as mentioned in Exodus 32. 26: "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." And therefore the Lord commanded that they should take the number of all the first-born of the males, among the children of Israel, and redeem them as far as the number of the Levites went; but as the number of the first exceeded the number of the Levites, the overplus were each to give five shekels to the priest for their redemption, and those that were born after that period, were to be redeemed by the priest for five shekels.

The first-born of cattle, of goats, and sheep, from eight days to a year old, were to be offered in sacrifice, and the parts designed being burnt, the remainder was left to the priests. (Numb. 18. 17,18; Levit. 27. 26.) Even in case there was any defect in the goats, sheep, or bullocks, so that they could not be legally offered in sacrifice, they were, nevertheless, allotted for the use of the priests, the same as before. (Deut. 15. 19-23.)

The first-born of other animals, of which in Exodus 13. 13, the ass is given as an example, were to be slain, although they could not be offered in sacrifice, unless they were redeemed by offering a lamb in their stead, or by the payment of a certain sum, fixed by the estimation of the priest, the said estimation being increased by the addition of a fifth. (Levit. 27. 13.) If they were not redeemed, they were sold, and the price was given to the priests.

The Jews now are (except in Poland and other countries of the east of Europe) but seldom the owners of cattle of any kind, and therefore the redemption of the first-born of beasts is little in use; but redemption of their children is still observed. It is thus described by two Jewish authorities. Leo of Modena says the ceremony is performed in the following manner. When the child is thirty days old, the father sends for one of the descendants of Aaron; several persons being assembled on the occasion, the father brings a cup containing several pieces of gold and silver coin. The priest then takes the child into his arms, and addressing himself to the mother, says, "Is this thy son?"—*Mother*. "Yes."—*Priest*. "Hast thou never had another child, male or female, a miscarriage, or untimely birth?"—*Mother*. "No." —*Priest*. "This being the case, this child as first-born belongs to me." Then turning to the father, he says, "If it be thy desire to have this child, thou must redeem it."—*Father*. "I present thee with this gold and silver, for this purpose."—*Priest*. "Thou dost wish, therefore, to redeem the child?"—*Father*. "I do wish so to do." The priest then turning himself to the assembly, says, "Very well: this child as first-born is mine, as it is written in Bemidbar, (Numb. 18. 16,) 'Thou shalt redeem the first-born of a month old, for five shekels;' but I shall content myself with this in exchange." He then takes two gold crowns or thereabouts, and returns the child to his parents.

Isaac's *Ceremonies of the Modern Jews*, describes it as follows:—"All the guests and the priest being assembled, the father of the child goes to the priest and acquaints him that his wife, 'who is an Israelite, hath brought forth a male child, being her first-born; and behold I give him unto thee.' The priest then asks him, which he had rather have, either his first-born son, 'or five shekels which thou art obliged to give me, for the redemption of this thy first-born son?' The father answers, 'This is my first-born, and here take unto thee the five shekels, which is thy due for his redemption.'

"At the time the father gives the redemption-money to the priest, the former says the following grace:—'Blessed art thou, O Lord, Our God, King of the universe! who hath sanctified us with his commandments, and commanded us to perform the redemption of the son. Blessed art thou, O Lord, Our God, King of the universe! that He hath let us live and hath subsisted us, and hath let us arrive to this season.'"

REDEMPTION OF LAND. This practice is expressly prescribed to the Israelites by the Mosaic law: "And in all the land of your possession ye shall grant a redemption for the land." (Levit. 25. 24.) Michaëlis observes on this passage, "As a consequence of the principle, that the lands were to feed those to whose families they belonged, there was established a law of redemption, or right of repurchase, which put it in the power of a seller, if before the return of the year of jubilee his circumstances permitted him, to buy back the yet remaining crops, after deducting the amount of those already reaped by the purchaser, at the same price for which they were originally sold: and of this right, even the nearest relation of the seller, or, as the Hebrews termed him, his goel, might likewise avail himself, if he had the means." (Levit. 25. 24,28.)

"The advantages of this law, if sacredly observed, would have been great. It served, in the first place, to perpetuate that equality among the citizens, which Moses at first established, and which was suitable to the spirit of the democracy, by putting it out of the power of any flourishing citizen to become, by the acquisition of exorbitant wealth, and the accumulation of extensive landed property, too formidable to the state, or, in other words, a little prince, whose influence could carry everything before it. In the second place, it rendered it impossible that any Israelite could be born to absolute poverty, for every one had his hereditary land; and if that was sold, or he himself from poverty compelled to become a servant, at the coming of the year of jubilee he recovered his property. And hence, perhaps, Moses might have been able with some justice to say, what we read in most of the versions of Deuteronomy 25. 4: 'There will not be a poor man among you.' I doubt, however, whether that be the true meaning of the original words. For in the 11th verse of this same chapter, he assures them that they should never be without poor; to prevent which, indeed, is impossible for any legislator, because, in spite of every precaution that laws can take, some people will become poor, either by misfortunes or misconduct. But here, if a man happened to be reduced to poverty, before the expiring of fifty years, either he himself, or his descendants, had their circumstances repaired by the legal recovery of their property, which, though indeed small, then became perfectly free and unincumbered."

REED, אגמון *agmon*, (Job 40. 21,) קנה *kanah*, (Isai. 37. 6,) *καλαμος*, (Matt. 11. 7,) a plant with a jointed hollow stalk growing in wet grounds. See Cane; Flag; Rush.

The slenderness and fragility of the reed is mentioned in 2Kings 18. 28; Isaiah 37. 6; and is referred to in Matthew 12. 20, where the remark illustrating the gentleness of Our Saviour, is quoted from the prophecy of Isaiah 42. 3.

The reed was used by the ancients for writing, and is intended in the places where our translation reads "pen:" as 3John, verse 13, "I have many things to write unto thee, but I will not with pen, *καλαμου*, and ink;" the Alexandrian manuscript has, *σχοινος*, *juncus*, or rush. See Writing and Writing Materials.

The long stalk of the reed was likewise used as a measuring rod; comp. Rev. 11. 1; 21. 15,16, with Ezek. 40. 5: also for a balance, (Isai. 46. 6,) probably after the manner of the steelyard, whose arm or beam was a graduated reed.

Among the ancient Egyptians sieves were often made of string, but some of an inferior quality, and for coarse work, were constructed of small thin rushes or reeds (very similar to those used by them for writing, and frequently found in the tablets of the scribes); a specimen of which kind of sieve is preserved in the Paris Museum. The paintings also represent them made of the same materials; and, indeed, it is probable that the first they used were all of this humble quality, since the hieroglyphic indicating a sieve is evidently borrowed from them.

REFINE. See Metals and Metallurgy.

REFUGE, CITIES OF. See Cities of Refuge.

REGENERATION, *παλιγγενεσια*, a scriptural designation for the new birth; that work of the Holy Spirit by which we experience a change of heart, or receive a holy disposition. (Tit. 3. 5.)

The change in regeneration consists in the recovery of the moral image of God upon the heart, that is to say, so as to love Him supremely, and serve Him ultimately as our highest end, and to delight in Him superlatively as our chief good. The sum of the moral law is to love the Lord our God with all our heart, and soul, and strength, and mind; this is the duty of every rational creature; and in order to obey it perfectly, no part of our inward affection or actual service ought to be, at any time, or in the least degree, misapplied. Regeneration, then, consists in the principle being implanted, obtaining the ascendancy, and habitually prevailing over its opposite. It may be remarked, that, though the inspired writers use various terms and modes of speech in order to describe this change of mind by various terms, sometimes styling it conversion, sometimes regeneration, a new creation, or the new creature, putting off the old man with his deeds and putting on the new man, walking not after the flesh but after the Spirit, &c., yet it is all effected by the word of truth, or the gospel of salvation, gaining an entrance into the mind, through Divine teaching, so as to possess the understanding, subdue the will, and reign in the affections. In a word, it is faith working by love that constitutes the new creature, the regenerate man. (Gal. 5. 6; 1John 5. 1,5.) This is expressed in Scripture by being born again, (John 3. 7,) or born from above, as it may be rendered in John 3. 2,7,27, being quickened, (Eph. 2. 1,) Christ formed in the heart, (Gal. 4. 12,) a partaking of the Divine nature. (2Pet. 1,4.)

REGISTER. See Genealogies.

I. **REHOB**, רחב (Numb. 13. 21; Josh. 19. 28,) a Levitical city in the tribe of Asher, in one of the valleys belonging to Libanus.

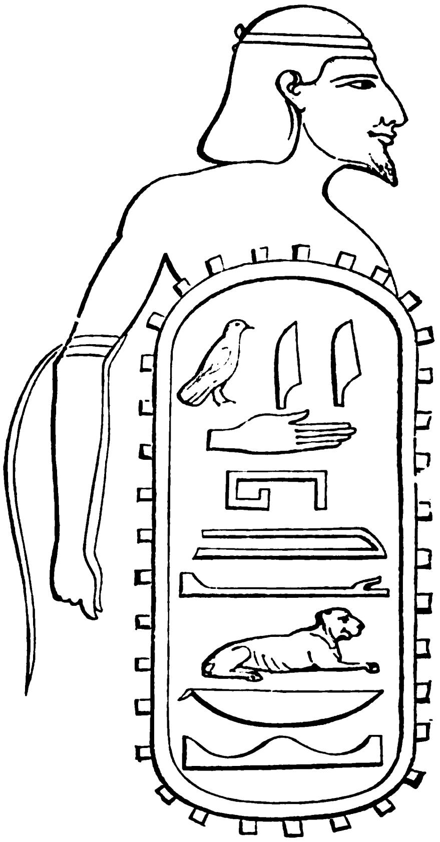
II. The name of a Syrian people who leagued against David, but were defeated, (2Sam. 10. 8;) they are likewise called Beth Rehob, in verse 6. See Syria.

REHOBOAM, רחבעם Sept. *Ροβοαμ*, (1Kings 14. 21,) the son and successor of Solomon. In his reign the kingdom of David was divided, the tribes of Judah and Benjamin retaining their allegiance to Rehoboam, while the other ten tribes became subject to Jeroboam, the son of Nebat. His capital also was captured by Shishak, the Egyptian, (the Sheshonk, or Sesostris of profane history,) and Rehoboam died after a wicked reign of seventeen years, and was succeeded on the throne of Judah by his son Abijah, or Abijam, B.C. 954.

One of the few allusions to Jewish history met with in the Egyptian monuments, relates to the capture of Jerusalem in the reign of this king, and it is too interesting to pass unnoticed. We read, in the 14th chapter of the Second Book of Kings, "That in the fifth year of King Rehoboam, Shishak, king of Egypt, came up against Jerusalem; and he took away the treasures of the house of the Lord, and the treasures of the king's house: he even took away all: and he took away all the shields of gold which Solomon had made." Of this event we have no mention in profane history, and consequently nothing to corroborate the testimony of the sacred historian; but a confirmation of this fact has recently been brought to light, after the period of near three thousand years.

Shishak, or Sheshonk, it appears from the researches of M. Champollion, was the builder of one of the magnificent palaces of ancient Thebes, the ruins of which are still to be seen at Karnak. On one of the walls of this palace there is sculptured a grand triumphal ceremony, in which the Pharaoh is represented as dragging the chiefs of above thirty conquered nations to the feet of the idols of Thebes. Amongst these captives, is the one represented in the engraving, whose name, written in hieroglyphical letters, is plainly Joudaha Malek, *the King of Judah*. And as Rehoboam was the only king of Judah conquered by Shishak, the figure must be intended to represent that monarch, who, for his sins, lost the protection of Jehovah, when his capital, and the treasures of his father Solomon, were suffered to fall into the hands of the Egyptian conqueror.

As the figures sculptured on the monuments of Egypt were generally portraits, it is not unreasonable to suppose that we have here the actual likeness of Rehoboam. At all events, the inscription upon the shield, together with the strongly-marked Jewish physiognomy, afford sufficient proof that it was intended to represent the Jewish king; and it shows us the figure and features of the Jewish people, about a thousand years before the coming of that mighty Deliverer, who, "according to the flesh," was a descendant of Rehoboam.



Portrait of Rehoboam. From the Monuments.

Similar confirmations of still more important facts in sacred history, may yet be discovered among the ruins of Egyptian palaces and monuments. Such corroborations of the veracity of the Bible are not indeed essential to the Christian's faith, but they are interesting in themselves, and useful in showing the fallacy of the objections of infidel historians and philosophers.

I. **REHOBOTH**, רחבות עיר *Rehoboth Ar*, (Gen. 10. 11;) one of the cities founded by Asshur, or perhaps Nimrod, the true site and history of which are alike unknown. The word Rehoboth, in Hebrew, signifies street, and to mark it as a proper name, in distinction from an appellative, Moses here annexes to it the word עיר *ar*, or city, as he distinguishes another Rehoboth as Rehoboth Hanuhar. (Gen. 36. 37.) By the name of Rehoboth, there are no traces of this city in or near Assyria. Ptolemy, however, makes mention of a city of the name of Birtha, and as Birtha, in the Chaldee, signifies the same thing as Rehoboth does in the Hebrew, it is thought that Birtha and Rehoboth are but two different names of the same city. It is supposed, too, that this Birtha, mentioned by Ptolemy, is the same as Virta, mentioned by Ammianus Marcellinus; and this city lay on the Tigris, not far from the mouth of the Lycus. No great dependence can be placed upon such analogies as these, but it seems impossible to arrive at anything more satisfactory.

II. REHOBOTH, רחבות הנהר *Rehoboth Hanuhar.* (Gen. 36. 37.) Another Rehoboth, termed in our version Rehoboth by the River, (the Euphrates,) is by some authorities supposed to be the same as Rachbah, a city on the Euphrates, between Cercusium and Ana.

REINS or KIDNEYS. The Hebrews, regarding these in some measure as the secret seat or source of the mental affections, ascribe to the reins, knowledge, joy, pain, pleasure; hence, in Scripture, it is so often said, that God searches the heart and the reins. (Psalm 7. 9; Jerem. 17. 10; 20. 12.)

RELICS. In the Romish and Greek churches the supposed remains of the bodies or clothes of saints or martyrs, or the instruments by which they were put to death, or suffered torment, are devoutly preserved in honour of their memory; kissed, revered, and carried in procession.

The honouring of the relics of saints, on which the Church of Rome afterwards founded her superstitious and lucrative use of them, as objects of devotion, as a kind of charms, or amulets, and as instruments of pretended miracles, appears to have originated in a very ancient custom that prevailed among Christians, of assembling at the cemeteries or burying-places of the martyrs, for the purpose of commemorating them, and of performing Divine worship. When the profession of Christianity obtained the protection of the civil government, under Constantine the Great, stately churches were erected over sepulchres, and the names and memories of the departed were treated with every possible token of affection and respect. This reverence, however, gradually exceeded all reasonable bounds; and those prayers and religious services were thought to have a peculiar sanctity and virtue which were performed over their tombs; hence the practice which afterwards obtained, of depositing relics of saints and martyrs under the altars in all churches. This practice was early thought of such importance, that St. Ambrose, in the fourth century, would not consecrate a church because it had no relics; and the Council of Constantinople, in Trullo, (A.D. 692,) ordained that those altars should be demolished under which were found no relics. Such was the rage for them, at one time, that even Mabillon, the Benedictine, justly complains, the altars were loaded with suspected relics, numerous spurious ones being everywhere offered to the piety and devotion of the faithful. He adds, too, that bones are often consecrated, which, so far from belonging to saints, probably do not belong to Christians. From the catacombs of Italy, Sicily, and other places, which had served as the burial-places of the primitive Christians, although the catacombs have both before and since been used for other purposes, numerous relics have been taken. In the eleventh century, relics were tried by fire, and those which did not consume were reckoned genuine, and the rest not. Relics were, and still are, preserved on the altars whereon Mass is celebrated; a square hole being made in the middle of the altar, big enough to receive the hand; and herein is deposited the relic, being first wrapped in red silk, and inclosed in a leaden box. In Catholic countries, these relics are popularly esteemed the most precious treasures of the churches, and in earlier times they had even a high marketable value, large sums having been often raised, by necessitous princes, by the sale or mortgage of pieces of the "true cross," &c. &c.

The veneration of relics is undoubtedly a very ancient practice, but the following extract from the *Primitive Christianity* of Bishop Mant, will sufficiently show it to be a corruption destitute of warrant either from Scripture or from the practice of the earliest professors of our faith.

"In the New Testament, the account of the death of St. Stephen is followed by the information that 'devout men carried Stephen to his burial, and made lamentations over him.' They took due steps for the decent disposal of the earthly part of him whom they had lost, and they expressed their own feelings by outward demonstrations of their sorrow. Natural and becoming effusions these of respectful and affectionate regard! And after a manner somewhat similar, we read, in the ninth chapter, that, on the death of Dorcas, the survivors mourned over the lifeless body, for 'when Peter was come, they brought him into the upper chamber, and all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them.' But it does not appear, nor is there any ground for supposing, that in any case the memory of the departed, however excellent they had been in their lives, was holden in superhuman honour; or that prayers were offered, or a mediatorial character attributed, by the primitive Christians, to any deceased saints, 'whose faith' they were instructed 'to follow,' but whom they were never authorized to invoke. Of James, the son of Zebedee, the first Apostle who drank of the cup of martyrdom, admitted, as he had been, to special distinction by his Divine Master, the narrative which records his death is limited to the fact and occasion of it. And certainly no intimation is given, either in the case of the first martyred Apostle, or that of his predecessor in martyrdom, the holy Stephen, or in that of any other of the primitive disciples of Christ, that the members of the Church employed the name of the departed saint as a mediatorial recommendation of prayer to the throne of the heavenly grace, or preserved a bone, a tooth, or a lock of hair, or any other relic of the deceased, as an object of religious veneration.

"Even with respect to their Divine Master, no methods of this latter kind appeared to have been adopted in token of their reverence and affection. 'Not a word of this fondness,' as has been well observed by Bishop Burnet, on the 22nd Article of Religion, 'appears in the beginnings of Christianity; though it had been an easy thing at that time to have furnished the world with pieces of Our Saviour's garments, hair, or nails; and a great store might have been had of the Virgin's and the Apostles' relics. St. Stephen's and St. James's bones might have been parcelled about; and if that spirit had then reigned in the Church which has been in the Roman church now above a thousand years, we should have heard of the relics which were sent about from Jerusalem to all the churches. But when such things might have been had in great abundance, and have been known not to have been counterfeits, we hear not a word of them. If a fondness for relics had been in the Church upon Christ's ascension, what care would have been taken to have made great collections of them.'"

RELIGION. See Christianity; Theology.

REMISSION, שנת היובל *Shinath hayobil*, (the Jubilee year,) or the release of an obligation, in the Hebrew Scriptures, is especially used with reference to the year of jubilee, or the sabbatical year, in which the slaves were set at liberty, and in which every one returned unto his own inheritance. (Levit. 25. 10; Numb. 36. 4; Deut. 15. 1.) The equivalent term *αφιημι*, is generally used in the New Testament for the pardon of sin, which is a Divine discharge from the obligation to suffer the punishment of the Law. The Gospel says that "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1. 4; Luke 3. 3.) And, that the blood of Jesus Christ was shed to procure remission of our sins. (Eph. 1. 7; Col. 1. 14; Matt. 26. 28.)

REMPHAN, *Ρεμφαν*, or *Ρεφαν*, (Acts 7. 43,) quoted from Amos 5. 46, where the Septuagint gives *Ραιφαν*, a Coptic name for the planet Saturn, is supposed to be the same as Moloch, an idol of the Ammonites, to which the Hebrews also offered human victims. (Levit. 18. 21; 1Kings 11. 7.)

The Prophet Amos calls this god both a star and a king; as in fact Saturn was both a planet and the king or idol-deity, who was otherwise called Molec, Moloc, Milcom, and Malcom. This double character of Saturn, as a star in heaven and a monarch on earth, may perhaps be recognised in the Hebrew words ענמלך and אדרמלך *Annamelech* and *Adramelech*, (2Kings 17. 31,) since it appears that both of the deities thus named were worshipped by the offering up to them of human sacrifices. See ANNAMELECH; CHIUN.

REND. The rending of one's clothes is an expression frequently used in Scripture, as the token of the highest grief. Reuben, to denote his sorrow for Joseph, rent his clothes, (Gen. 37. 29;) Jacob did the like, (v. 34;) and Ezra, to express the concern and uneasiness of his mind, and the apprehensions he entertained of the Divine displeasure, on account of the people's unlawful marriages, is said to rend his garments and mantle, (Ezra 9. 3,) that is, both his inner and upper garment. This action was also an expression of indignation and holy zeal; the high-priest rent his clothes, pretending that Our Saviour had spoken blasphemy, (Matt. 26. 65;) and so did the Apostles, when the people intended to pay them Divine honours. (Acts 14. 14.)

To rend the garments was, in Eastern countries, and among ancient nations, a symbolical action, expressive of sorrow, fear, or contrition. The passage in Joel, (2. 13,) "Rend your hearts and not your garments," is in allusion to this practice. But the phrase here is a Hebraism, meaning, "Rend your hearts *rather than* your garments;" or, "Rend your hearts, and not your garments only;" for the prophet does not forbid the external appearances of mourning, but he cautions them against a merely hypocritical show of sorrow, and exhorts them to cherish that contrite and broken spirit which is acceptable in the sight of God. See BURIAL; MOURNING.

RENDEST. In the Prophet Jeremiah, (ch. 4. 30,) when he denounces the Divine judgments upon the people, it is said, "Though thou rendest thy face with painting;" the Hebrew has, instead of face, "eyes," and the expression is an allusion to the Eastern practice of painting the eyes, which we have explained under the words EYE and PAINT.

REPENTANCE. Repentance signifies a change of the mind from a rebellious and disaffected state to that submission and thorough separation from iniquity by which converted sinners are distinguished. (Matt. 3. 2-8.)

Repentance is sometimes used generally for a change of mind, and an earnest wishing that something were undone that has been done. In a sense analogous to this, God himself is said to repent; but this can only be understood of his altering his conduct towards his creatures, either in the bestowing of good, or infliction of evil: which change in the Divine conduct is founded on a change in his creatures; and thus, speaking after the manner of men, God is said to repent. In this generic sense, also, Esau "found no place of repentance, though he sought it carefully with tears;" that is, he could not move his father, Isaac, to repent of what he had done, or to recall the blessing from Jacob and confer it on himself. (Heb. 12. 17; Rom. 11. 29; 2Cor. 7. 10.)

The Author as well as Object of true repentance is God. (Acts 5. 31.) The subjects of it are sinners, since none but those who have sinned can repent. The means of repentance are the Word, and the ministers of it. Yet sometimes consideration, sanctified afflictions, conversations, &c., have been the instruments of repentance. The blessings connected with repentance are, pardon, peace, and everlasting life. (Acts 11. 18.) The time of repentance is the present life. (Isai. 55. 6; Eccles. 9. 50.) The evidences of repentance are, faith, humility, prayer, and obedience. (Zech. 12. 10.)

The necessity of repentance appears evident from the evil of sin; the misery it involves us in here; the commands given us to repent in God's Word; the promises made to the penitent; and the absolute incapability of enjoying God here or hereafter without it. See MEDIATOR; SIN.

REPHAIM, רפאים (Gen. 14. 5,) the sons of Repha, (2Sam. 21. 16-18, margin,) a Canaanitish race of giants that dwelt beyond the Jordan, from whom the gigantic Og, king of Bashan, was descended. (Deut. 3. 11.) In a wider sense, this word seems to have included all the giant tribes of Canaan. (Deut. 2. 11, 20.) In subsequent times the sons of Repha appear to have been men of extraordinary strength among the Philistines. (2Sam. 21. 16-18, margin.)

REPHAIM, VALLEY OF. Between Jerusalem and Bethlehem, is a valley of upwards of six miles in length and of considerable breath, which is identified by all the old travellers with the Valley of Rephaim, celebrated alike for its fertility and the victory which David achieved there over the Philistines. (2Sam. 23. 13; 1Chron. 11. 15; 14. 8-15; Isai. 17. 5.) The valley not being deep, it might perhaps be more appropriately described as a depressed plain, bounded on each side by low hills. Its present appearance in some measure still justifies its ancient character for fertility; as, though generally stony, it has some productive patches of ground, and contains corn fields, vineyards, olive grounds, and orchards of various kinds of fruit.

Professor Robinson says, "As we advanced from 'Akabah to Jerusalem, we had on our right low hills, and on the left the cultivated Valley or Plain of Rephaim or the Giants, with gentle hills beyond. This plain is broad, and descends gradually towards to the south-west until it contracts in that direction into a deeper and narrower valley, called Wady el-Werd, which unites further on with Wady Ahmed, and finds its way to the Mediterranean. The Plain of Rephaim extends nearly to the city, which, as seen from it, appears to be almost on the same level. As we advanced, the plain was terminated by a slight rocky ridge forming the brow of the Valley of Hinnom."

REPHIDIM, רפידים a station or encampment of the Israelites in the desert, where they were miraculously supplied with water out of the rock of Meribah. (Exod. 17. 1-7.) They were also here attacked by the Amalekites, but defeated them. (Exod. 17. 8-13.) The situation of this place has never yet been fully determined, though the tradition of the monks of Mount Sinai pretends to point out the rock from which the miraculous supply was afforded. The most satisfactory determination of the locality of Rephidim is that of Professor Robinson, who commences his remarks by applying in a new manner the terms of Horeb and Sinai.

The Professor observes, "The names of Horeb and Sinai are used interchangeably in the Pentateuch, to denote the mountain on which the Law was given; and this circumstance has naturally occasioned difficulty to commentators. The most obvious and common explanation is, to regard one (Sinai) as the general name for the whole cluster, and the other (Horeb) as designating a particular mountain; much as the same names are employed by the Christians at the present day. So, too, the Arabs now apply the name Jebel el-Tur to the whole central granite region; while the different mountains of which it is composed are called Jebel Katherin, Jebel Musa, &c. On looking at the subject during our sojourn at the convent, I was led to a similar conclusion; applying the names however differently, and regarding Horeb as the general name, and Sinai as the particular one. Two circumstances seem to favour this conclusion. One is, that before and during the march of the Israelites from Egypt to the place where the Law was given, the latter is called only Horeb; just as the Arabs now speak of going from Cairo to Jebel el-Tur: while during the sojourn of the Hebrews before the mountain, it is spoken of (with one exception) only as Sinai; and after their departure, it is again referred to exclusively as Horeb. The other and main fact is, that while the Israelites were encamped at Rephidim, Moses was commanded to go on with the elders before the people, and smite the rock in Horeb, in order to obtain water for the camp. The necessary inference is, that some part of Horeb was near to Rephidim; while Sinai was yet a day's march distant.

"The position of Rephidim itself can be conjectured only from the same passage to which reference has just been made. If we admit Horeb to be the general name for the central cluster of mountains, and that the Israelites approached it by the great Wady esh-Sheikh, then Rephidim must have been at some point in this valley not far from the skirts of Horeb, and about a day's march from the particular mountain of Sinai. Such a point exists at the place where Wady esh-Sheikh issues from the high central granite cliffs. We did not visit the spot; but Burckhardt in ascending Wady esh-Sheikh towards the convent, thus describes it: 'We now approached the central summits of Mount Sinai, which we had in view for several days. Abrupt cliffs of granite from six to eight hundred feet in height, whose surface is blackened by the sun, surround the avenues leading to the elevated platform to which the name of Sinai is specifically applied. These cliffs inclose the holy mountain on three sides, leaving the E. and N.E. sides only, toward the Gulf of 'Akabah, more open to the view. We entered these cliffs by a narrow defile about forty feet in breadth, with perpendicular granite rocks on both sides. (In this defile is the seat of Moses, so called.) Beyond it the valley opens, the mountains on both sides diverge, and the Wady esh-Sheikh continues in a south direction with a slight ascent.' The entrance to this defile from the west, is five hours distant from the point where Wady esh-Sheikh issues from the plain er-Rahah. This would correspond well to the distance of Rephidim; and then these blackened cliffs would be the outskirts of Horeb. I am not aware of any objection to this view, except one which applies equally to every part of Wady esh-Sheikh and the adjacent district, viz.: that neither here nor in all this tract is there at the present day any special want of water. There is a well near the defile itself; and an hour above it a spring called Abu Suweirah, which we visited; besides others in various quarters. This difficulty I am not able to solve; except by supposing, that as the people appear to have remained for some time at Rephidim, the small supply of water was speedily exhausted.

"It was during the encampment at Rephidim that Amalek came and fought with Israel. It is not necessary here to look for a wide open plain, on which the battle might take place according to the rules of modern warfare. The Amalekites were a nomadic tribe, making an irregular attack upon a multitude probably not better trained than themselves; and for such a conflict the low hills and open country around this part of Wady esh-Sheikh would afford ample space.

"After the departure of the Israelites from Mount Sinai, there is no account, either in Scripture or elsewhere, of its having been visited by any Jew; except by the Prophet Elijah, when he fled from the machinations of Jezebel. This is the more remarkable as this region had been the seat of the revelation of their Law to which they clung so tenaciously; and because from the splendour and terrors of that scene the inspired Hebrew poets were wont to draw their sublimest images."

It was not to be expected that the monks of Sinai would fail to identify the rock of Meribah, and their absurd tale seems to have imposed upon several travellers. Some notice of the stone in question is therefore necessary.

At twenty minutes' walk from the convent of El-Erbayn, a block of granite is shown as the rock out of which the water issued when struck by the rod of Moses. It is thus described by Burckhardt: "It lies quite insulated by the side of the path, which is about ten feet higher than the bottom of the valley. The rock is about twelve feet in height, of an irregular shape, approaching to a cube. There are some apertures upon its surface, through which the water is said to have burst out; they are about twenty in number, and lie nearly in a straight line round the three sides of the stone. They seem, for the most part, ten or twelve inches long, two or three inches broad, and from one to two inches deep, but a few of them are as deep as four inches. Every observer must be convinced, on the slightest examination, that most of those fissures are the work of art; but three or four perhaps are natural, and these may have first drawn the attention of the monks to the stone, and have induced them to call it the rock of the miraculous supply of water. Besides the marks of art evident in the stones themselves, the spaces between them have been chiselled so as to make it appear as if the stone had been worn in those parts by the action of the water; though it cannot be doubted, that if the water had flowed from the fissures, it must generally have taken quite a different direction. One traveller saw on this stone twelve openings, answering to the number of the twelve tribes of Israel; another describes the holes as a foot deep. They were probably told so by the monks, and believed what they heard, rather than what they saw. About one hundred and fifty paces farther on in the valley, lies another piece of rock, upon which it seems the work of deception was first begun, there being four or five apertures cut in it, similar to those on the other block, but in a less finished state. As it is somewhat smaller than the former, and lies in a less conspicuous part of the valley, removed from the public path, the monks have thought proper, in process of time, to assign the miracle to the other. As the rock of Moses has been described by travellers of the fifteenth century, the deception must have originated among the monks of an earlier period. As to the present inhabitants of the convent and of the peninsula, they must be acquitted of any fraud respecting it, for they conscientiously believe that it is the very rock from whence the water gushed forth. In this part of the peninsula the Israelites could not have suffered from thirst. The upper Sinai is full of wells and springs, the greater part of which are perennial; and on whichever side the pretended rock of Moses is approached, copious sources are found within an hour of it." The fact that this part of the peninsula abounds with perennial springs, which is attested by every traveller, proves decidedly that this cannot be the Vale of Rephidim.

It is astonishing to find such travellers as Shaw and Pococke credulously adopting this imbecile legend. "Here," says the former, "we still see that extraordinary antiquity, the rock of Meribah, which hath continued down to this day, without the least injury from time or accident. It is a block of granite marble, about six yards square, lying tottering, as it were, and loose in the middle of the valley, and seems to have formerly belonged to Mount Sinai, which hangs in a variety of precipices all over this plain. 'The waters which gushed out, and the stream which flowed,' (Psalm 78. 20,) have hollowed across one corner of this rock a channel about two inches deep, and twenty wide, appearing to be incrusted all over, like the inside of a tea-kettle that hath been long in use. Besides several mossy productions that are still preserved by the dew, we see all over this channel a great number of holes, some of them four or five inches deep, and one or two in diameter, the lively and demonstrative tokens of their having been formerly so many fountains. It likewise may be further observed, that art or chance could by no means be concerned in the contrivance, for every circumstance points out to us a miracle, and, in the same manner with the rent in the rock of Mount Calvary at Jerusalem, never fails to produce a religious surprise in all who see it."

That this rock is as truly the rock of Meribah as the spot alluded to is Mount Calvary, may be freely admitted; but the surprise which they are adapted to awaken in an intelligent observer is at the credulity of travellers. "The supernatural mouths," says Sir F. Henniker, "appear to me common crevices in the rock; they are only two inches in depth, and their length is not confined to the water-course. That incrustation is the effect of water I have not the slightest doubt, for the rocks close at hand, where water is still dripping, are marked in the same manner; and if a fragment of a cliff were to fall down, we should scarcely distinguish between the two. I therefore doubt the identity of the stone, and also the locality; for in this place the miracle would be that a mountain so lofty as Mount Sinai should be without water."

REPROOF, is blame or reprehension spoken to a person's face. It is distinguished from a reprimand, thus; he who reproves another, points out his fault, and blames him. He who reprimands, affects to punish, and mortifies the offender.

In giving reproof, the following rules may be observed: (1.) We should not be forward in reproving our elders or superiors, but rather to remonstrate and supplicate for redress. What the ministers of God do in this kind they do by special commission, as those that must give an account. (1Tim. 5. 1; Heb. 13. 7.) (2.) We must not reprove rashly: there should be proof before reproof. (3.) We should not reprove for slight matters, for such faults or defects as proceed from natural frailty, from inadvertency, or mistake in matters of little consequence. (4.) We should never reprove unseasonably, as to time, place, or circumstances. (5.) We should reprove mildly, in a calm manner, and in gentle terms. (6.) We should not affect to be reprehensive; perhaps there is no one considered more troublesome than he who delights in finding fault with others.

RESEN, רסן (Gen. 10. 12,) a city of Assyria between Nineveh and Calah; its history is unknown, and its site very doubtful. Bochart conceived it to be the same city as is mentioned by Xenophon, in the *Anabasis*, under the name of Larissa: "As they moved eastward up the Tigris, they found, several miles north of the Lycus, a deserted city called Larissa, which had formerly been in the possession of the Medes. It was two parasangs [somewhat more than seven miles] in circuit, but nothing remained of it but the strong brick wall, a hundred feet high." The situation of this town, Rosenmüller remarks, would correspond pretty exactly with the position of Resen, as described by Moses: only there is too little similarity in the names to warrant us in certainly identifying them as the same place. The difference between the names Resen and Larissa, or the change of the former to the latter, however, Bochart thought not so great as, at first sight, it would appear; but his argument is more ingenious than conclusive. Larissa, he observes, is a Greek name, and several cities in Greece were called by it; there was also another city of the same name in Syria, which, according to Stephanus, the Syrians themselves called Sizara. But there were no Greek cities in Assyria in the days of Xenophon, *i. e.*, before Alexander the Great; and consequently no Larissa. It is likely therefore that the Greek asking what city those were the ruins of, the Assyrians might answer, "Laresen," *i. e.*, of Resen; which word Xenophon expressed by Larissa, a like name of several Greek cities. In support of his theory, he adduces some examples of the *le*, the sign of the genitive or dative case, prefixed to proper names in Hebrew, being incorporated with the name itself in a translation: as 1Chronicles 5. 26, where לחלח which should be rendered "in Chalach," and in our version is rendered "unto Halah," is in the Vulgate rendered "in Lachlach."

RESH, ר the twentieth letter of the Hebrew alphabet, is as a numeral equivalent to 200. The name ראש *resh*, signifies head, and has a reference to the Phœnician form of the letter, 𐤓 whence comes by inversion the Greek *P*.

REST. Rest, like sleep, is in the Scriptures sometimes used as the symbol of death. Thus, the patriarch exclaims, "For now should I have lien still, and been quiet, I should have slept; then had I been at rest, with kings and counsellors of the earth," (Job 3. 13;) and thus a charge is given to Daniel, "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." (Dan. 12. 13.)

This phrase also occurs in 1Sam. 28. 15; Job 11. 18; Acts 2. 26; Rev. 6. 9; and is common on Jewish monuments for the dead: as, "May his rest be in the garden of Eden, with the other just men of the world." "May his soul rest in peace till the Comforter come." "May his rest be in the garden of Eden, with other just men. Amen, amen, amen, Selah."

RESTITUTION, that act of justice by which we restore to our neighbour whatever we have unjustly deprived him of: a point insisted on under both the old and the new covenant. (Exod. 22. 1; Luke 19. 8.)

Justice requires that those things which have been stolen or unlawfully taken from another, should be restored to the party aggrieved, and that compensation should be made to him by the aggressor. Accordingly various fines or pecuniary payments were exacted by the Mosaic law; as (1.) Fines, ענש *onesh*, strictly so called, went commonly to the injured party; and were of two kinds: fixed, that is, those of which the amount was determined by some statute, as for instance, that of Deuteronomy 22. 19, or 22. 29; and undetermined, or where the amount was left to the decision of the judges. (Exod. 21. 22.) (2.) Two-fold, four-fold, and even five-fold, restitution of things stolen, and restitution of property unjustly retained, with twenty per cent. over and above. (3.) If a man killed a beast, he was to make it good, beast for beast. (Levit. 24. 18.) If an ox pushed or gored another man's servant to death, his owner was bound to pay for the servant thirty shekels of silver. (Exod. 21. 32.) In the case of one man's ox pushing the ox of another man to death, as it would be very difficult to ascertain which of the two had been to blame for the quarrel, the two owners were obliged to bear the loss between them. The living ox was to be sold, and its price, together with the dead beast, was to be equally divided by them. If, however, one of the oxen had previously been notorious for goring, and the owner had not taken care to confine him, in such case he was to give the loser another, and to take the dead ox himself. (Exod. 21. 36.) (4.) If a man dug a pit and did not cover it, or let an old pit remain open, and another man's beast fell into it, the owner of such pit was obliged to pay for the beast, and had it for the payment. (Exod. 21. 33,34.) (5.) When a fire was kindled in the fields and did any damage, he who kindled it was to make the damage good. (Exod. 22. 6.)

Moralists observe respecting restitution: (1.) That where it can be made in kind, or the injury can be certainly valued, we are to restore the thing or the value. (2.) We are bound to restore the thing with the natural increase of it, that is, to satisfy for the loss sustained in the mean time, and the gain hindered. (3.) Where the thing cannot be restored, and the value of it is not certain, we are to give reasonable satisfaction, according to a middle estimation. (4.) We are at least to give by way of restitution what the law would give, for that is generally equal, and in most cases rather favourable than rigorous. (5.) A man is not only bound to restitution for the injury he did, but for all that directly follows from the injurious act; for the first injury being wilful, we are supposed to will all that which follows upon it.

RESURRECTION. The belief of a general resurrection of the dead, which will come to pass at the end of the world, and will be followed by an immortality either of happiness or of misery, is an article of religion common to Jews and Christians. It is very expressly taught both in the Old and New Testament, (Psalm 16. 10; Job 19. 25, &c.; Ezek. 37, 1, &c.; Isai. 26. 19; John 5. 28,29;) as also in the Apocryphal books, (Wisd. 3. 1, &c.; 4. 15; 2Macc. 7. 14,23,29, &c.;) and may be argued, (1,) from the resurrection of Christ, (1Cor. 15. 2;) (2,) from the doctrines of grace, election, and redemption, &c.; (3,) from direct Scripture testimonies, (Dan. 12. 2; Matt. 22. 23, &c.; Phil. 2. 20; 1Thess. 4. 14; Rev. 20. 13;) (4,) from the general judgment, which of course requires it.

At the time when Our Saviour appeared in Judæa, the resurrection of the dead was received as one of the principal articles of the Jewish religion by the whole body of the nation, the Sadducees excepted. (Matt. 22. 23; Luke 20. 28; Mark 12. 18; John 11. 23,24; Acts 23. 6,8.) Our Saviour arose himself from the dead, to give us, in his own person, a proof, a pledge, and a pattern of our future resurrection. St. Paul, in almost all his epistles, speaks of a general resurrection, refutes those who opposed or denied it, and proves and explains it by several circumstances. (Acts 24. 15; Rom. 6. 5; 1Cor. 15. 12-15; Phil. 3. 10,11; Heb. 6. 2; 11. 35; 1Thess. 4. 13-17.)

On the immortality of the soul, and a consequent future state of rewards and punishments, a point so important, but which to the wisest of the Gentiles seemed doubtful, the New Testament speaks in the most decisive language, and holds out to the hopes and fears of mankind rewards and punishments suited to their nature, and which it is worthy of God to dispense. In the Gospel we see the dead both small and great restored to life, and appearing before the tribunal of God, to receive a sentence "according to the deeds done in the body." The glories of heaven which are reserved "for them that love Him," and the everlasting miseries which will be the terrible portion of all the wilfully impenitent workers of iniquity, are disclosed in the Scriptures; which alone set forth the true reason of our being in this world, viz.: not for enjoyment, but for trial; not to gain temporal treasures or possessions, but that our souls may be disciplined and prepared for immortal honor and glory. While the Divine displeasure is declared against all ungodliness and unrighteousness of men, and the most awful warnings are denounced against sinners, the means by which they may obtain mercy are clearly displayed and offered to them. And as it is Jesus Christ who enables us to do the will of God and to preserve his favour in this life, (for without Him we can do nothing,) so it is through Him alone that we are made partakers of that eternal life and immortality, which He has illustrated in the Gospel. The Father sent the Son to be the Saviour of the world, (1John 4. 14,) to seek and to save that which was lost, (Luke 19. 10,) that we might live through Him, (1John 4. 9,) that the world through Him might be saved, (John 3. 17,) that believing, we might have life through his name, (John 20. 31,) that whosoever believeth in Him should not perish, but have everlasting life. (John 3. 16.) Through Him we are saved from wrath; He hath delivered us from the wrath to come. (1Thess. 1. 10; Rom. 5. 9.) Eternal life is the gift of God through Jesus Christ Our Lord. (Rom. 6. 23.) God hath given us eternal life, and this life is in his Son, (1John v. 11,) who is the Captain of our salvation, (Heb. 2. 10,) the author of eternal salvation to all them that obey Him, (Heb. 5. 9;) neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. (Acts 4. 12.)

Our Lord has assured us, that the hour is coming in which all that are in their graves shall hear his voice, and come forth; "they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Then we shall "all be changed, in a moment, in the twinkling of an eye, at the last trump, and the dead shall be raised incorruptible." It is probable that the bodies of the righteous and the wicked, though each shall in some respects be the same as before, will each be in other respects not the same, but undergo some change conformable to the character of the individual, and suited to his future state of existence; yet both, as the passage just quoted clearly teaches, are then rendered indestructible.

Respecting the good, it is said, "When Christ, who is our life, shall appear, we shall appear with Him in glory; we shall be like Him; our body shall be fashioned like his glorious body;" yet, notwithstanding this, "it doth not yet fully appear what we shall be." (Col. 3. 4; 1John 3. 2; Phil. 3. 21.) This has a very obvious reason: language cannot communicate to us any such ideas as would render those matters comprehensible. But language may suggest striking and pleasing analogies; and with such we are presented by the Apostle: "All flesh," says he, "is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds;" yet all these are fashioned out of the same kind of substance, mere inert matter, till God gives it life and activity. So will the body differ at the resurrection from what it was when committed to the grave. It is sown an animal body; a body which previously existed with all the organs, faculties, and propensities, requisite to procure, receive, and appropriate nutriment, as well as to perpetuate the species; but it shall be raised a spiritual body, refined from the dregs of matter, freed from the organs and senses requisite in its former state, and probably retaining the remaining senses in greater perfection, together with new and more exquisite faculties, fitted for the exalted state of existence and enjoyment to which it is arising.

In the present state, the organs and senses appointed to transmit the impressions of objects to the mind have a manifest relation to the respective objects; the eye and seeing, for example, to light; the ear and hearing, to sound. In the refined and glorious state of existence to which good men are tending, where the objects which solicit attention will be infinitely more numerous, interesting, and delightful, may not the new organs, faculties, and senses, be appropriately refined, acute, susceptible, or penetrating? Human industry and invention have placed us, in a manner, in new worlds; what, then, may not a spiritual body, with sharpened faculties, and the grandest possible objects of contemplation, effect in the celestial regions to which Christians are invited? There the senses will no longer degrade the affections, the imagination no longer corrupt the heart; the magnificent scenery thrown open to view will animate the attention, give a glow and vigour to the sentiments, that roused attention will never tire; those glowing sentiments will never cloy; but the man, now constituted of an indestructible body, as well as an immortal soul, may visit in eternal succession the streets of the celestial city, may "drink of the free river of the water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb," and dwell for ever in those abodes of harmony and peace, which, though "eye hath not seen, nor ear heard, nor has it entered into the imagination of man to conceive," we are assured "God hath prepared for them that love Him." (1Cor. 2. 9.)

There is one passage in the Book of Job, (19. 23-27,) which is generally, and justly, regarded as bearing decisive testimony to the truth of this great doctrine, but which it is to be lamented some eminent men have endeavoured to turn from its obvious meaning. The passage is the following:—"O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19. 23-27.)

"It has been the fashion with a class of interpreters and divines," remarks Dr. Pye Smith, "pleased, perhaps, to associate their own with the names of Grotius, Le Clerc, and Warburton, to explode from this passage any reference to a future life, or the expectation of the Messiah; and no slight contempt has been expressed for the credulity and mental servitude (very candidly taken for granted) of those who entertain the belief of such a reference. This has, however, been the opinion of the greater number of Scripture critics, ancient and modern, Popish and Protestant. The usual objections against this interpretation are, that no vestiges appear in the Book of Job of any acquaintance with the doctrine of a future life; that it would be very extraordinary, if there really existed in the mind of the composer of this book any knowledge of the Redeemer to come, that such a glorious hope should show itself nowhere but in this single passage; that we cannot reconcile such an avowal with the despondency which appears to have prevailed in the mind of Job; and that the terms employed do not necessarily import more than the persuasion of a deliverance, by Divine goodness, from the present calamity, and a restoration to health and happiness in the present life. To these reasonings we reply:

"1. Admitting that there is no intimation of the doctrine of immortality and a future judgment, or of the expectation of a Messiah, in any other part of this book, the consequence does not follow. It should be recollected that, in a poetical book, the matter is disposed considerably according to the taste and choice of the writer, and a more vivid impression might be made, by presenting a capital circumstance, with its brightness and force collected into one point, than would be produced if it were dispersed through the general composition. The whole texture of this passage, introduced with the most impassioned wish for attention and perpetual remembrance, and sustained in the sublimest style of utterance, is evidently thus contrived to interest and impress in the highest degree.

"Those of our objectors who ascribe the date of the poem to the period of the Captivity, cannot refuse to admit that the writer possessed whatever knowledge the Jewish nation had with respect to a Messiah and a future state. The writings of Moses and the former prophets, and the greater part of the works of the latter prophets, and the books grouped with the Psalms, were, at this time, the accredited Scriptures of the Jews; and few will be so hardy as to affirm, that no intimations occur in those writings of the doctrines which constituted the hope and consolation of Israel. On this (in my opinion, untenable) hypothesis, it would appear highly credible that some very distinct reference to those doctrines would enter materially into the structure of the work.

"2. The alleged inconsistency between these expressions of triumphant confidence, as we understand them, and the gloominess and despondency generally prevalent in the speeches of Job, presses equally on our opponents, who confine the passage to the expectation of restored prosperity in the present life. It lies even more against them; for Job, not only before, but in his very last speech, evidently despaired of a restoration to temporal felicity. His property might, indeed, by some wonderful, though almost incredible, reverse of God's providence, be retrieved, or, at least, equivalent comforts in that class of things might be obtained; but his children were destroyed; they could not live again: and his disorder, probably the dreadful Oriental leprosy, was incurable and fatal. Yet, between this hopeless condition as to earthly enjoyments, and a vigorous aspiration of the mind after spiritual and immortal blessings, there is no inconsistency. A man must have little judgment, little taste, and less moral sensibility, who does not perceive in these alternations of faith and diffidence, despair and hope, a picture exquisitely just and touching of the human mind, under the influence of the most agitating conflict between the religious principles resting on the belief of invisible existences, and, on the other hand, the dictates of sense, the pressure of misery, and the violence of temptations.

"3. But we are not disposed to grant either of the assumptions before mentioned. We have better evidence than the dicta of German anti-supernaturalists, or the opinions of English refiners upon theology, that the patriarchs from whom the tradition of Divine truth has descended to Job, 'confessed that they were strangers and pilgrims on the earth, and desired a better country, that is, a heavenly.' Nor is it credible that the promise of a Messiah was totally unknown to the true worshippers of Jehovah in Arabia, allied to the family of Abraham, and in the habit of reverentially cherishing the remains of primeval truth. And, besides the possession of the patriarchal religion, what is there to prevent any but a deist from conceiving that God might inspire His faithful and afflicted servant with the knowledge and the joyful confidence which he expresses? Is not such a supposition consonant with all the known scheme and principles of the Divine dispensations? Was not the occasion worthy of the interposition? Has it not always been the faith of the Jewish and Christian church, that the ultimate sentiments which it is the design of the Book of Job to support and illustrate, and which, in the sequel of the book, receive the stamp of Divine approbation, form a part of the body of revealed truth? There are also many passages in the book which may be rationally urged as recognitions of a future state.

"4. The bare assertion that the terms of the passage do not import so much as is usually attributed to them, may be fairly enough met by asserting the contrary. To the unlearned reader, as well as to the critical scholar, the means of judging for himself are industriously presented in the close version given above, and in the remarks and references subjoined. The words are as plain as in any instance the language of prophecy can be expected to be. It appears to me strictly rational, probable, and in harmony with the great plan of a progressive revelation, to regard this remarkable passage as dictated by the Spirit of prophecy, who, 'in many portions and in mamy modes, spake to the fathers.' Let me also entreat the reader's most impartial consideration, whether the sense here maintained is not required, even necessitated, by the words, taken in their fair meaning and connexion; and whether the affixing of a lower interpretation does not oblige those who take this course to put a manifest force upon the phrases, and upon the marks of pre-eminent importance with which the sacred author has signalized them.

"After employing the utmost force and beauty of language to stamp importance on the words which he was about to utter, and to ensure for them a never-dying attention, the patriarch protests his confidence that the living God, the eternal, independent, and unchanging One, would be his vindicator from injustice, and his Redeemer from all his sorrows; and would restore him from the state of death to a new life of supreme happiness in the favour and enjoyment of God.

"It is not necessary to suppose that Job understood the full import and extent of what he was 'moved by the Holy Ghost to speak.' His ignorance of the purport of the Divine testimony of a future Saviour from sin and its consequent evils, would place him on a level with the other saints, in his own and many succeeding ages, who 'died in faith, not receiving the promises' in their clearest development, 'but seeing them afar off.' Even when those promises had received many accessions of successive revelations, the Jewish prophets did not apprehend the exact design and meaning of their own predictions; for 'they inquired and searched diligently, what or what kind of time, the Spirit of Christ which was in them did signify.' Our inquiry is, therefore, not so much what the patriarch actually understood, as what the Author of inspiration intended, since it was 'not unto themselves, but unto us,' that the patriarchs and prophets 'ministered these things.' 'No prophecy of Scripture is of self-solution;' but is made gradually plainer by new communications from the same omniscient source, and by the light of events.

"Upon this principle it is proper for us to compare the language of this passage with the character and declarations of Him to whom 'all the prophets gave witness.' He in the fulness of time was manifested, as the Redeemer from sin and death, the First and the Last, and the living One, the resurrection and the life; who, in the appointed season, 'is coming with the clouds, and every eye shall see Him; whose voice the dead shall hear, and hearing shall live.'

"If, then, the evidence which we can attain in this case, be sufficient to satisfy an impartial judgment, that the passage before us was 'given by inspiration of God,' as a prophecy of the second coming of the only Redeemer and Judge of mankind; it is no less evidence in point to our present investigation, on the person of the Great Deliverer, than if it directly regarded his first advent; and it unequivocally designates Him by the highest titles and attributes of Deity. Upon the hypothesis of those who regard the Book of Job as a Divine parable, all doctrinal and practical conclusions from it are strengthened, rather than rendered weak or precarious."

"The modern Jews," says Hyams, "look for their Messiah to come on this wise: that on one of those days the trumpet will sound at Jerusalem, and the sound will be so great that the Jews living in different parts of the world will hear the sound thereof; and the very moment they will be transformed into angels, and by the power of God transferred to Jerusalem, where the Messiah will reign over them. They do not look for a spiritual reign, but a temporal one. But still they do not expect, after once they return to Jerusalem, there will be any more death; for Jerusalem they look upon as their paradise. And all the Jews, who have died and been buried since the creation of the world, will work their passage underground the same as moles, and rise on the same spot where the Temple stood in the days of old. Then will the world at large cry and say, 'O I have been undone! for now I find there is only one God, and He is the God of the Jews, and the Saviour who is now come is the real Messiah, who was foretold in the Scriptures.' Then as many of the world, who will lay hold of the skirt of a garment of a Jew, and say, 'I will go with you, for I can plainly see you are a holy and chosen people,' then those will be saved with the Jews.

"Their love is so great for Jerusalem, that for centuries past, down to this time, many opulent Jews, in different parts of the world, arrange matters, and go and settle in the Holy Land, to die and be buried there; for they are given to understand it will be a twofold advantage. First, it will save them a tedious journey underground when the Messiah comes; and, secondly, in their graves they will not feel the gnawing of the worms."

REUBEN, ראובן (Gen. 29. 32,) the eldest son of Jacob and Leah, gave his name to one of the twelve tribes of Israel. Moses, before his death, said of Reuben, "Let Reuben live and not die, yet let his number be but small." (Deut. 33. 6.) His tribe was never very numerous nor very considerable in Israel. They had their inheritance beyond Jordan, between the brooks Arnon south and Jazer north, having the mountains of Gilead east and Jordan west. The Reubenites were early carried into captivity. (See Israel, Kingdom of.) The present state of their country will be found described under Palestine.

REVELATION. This word may signify the act of making a thing public that was before unknown; it is in a stronger sense used for the discoveries made by God to his prophets, and by them to the world; and more particularly for the books of the Old and New Testament.

Having under Bible, Canon, Inspiration, Prophecy, examined the evidences of the truth of the fact that the Almighty has deigned to communicate his will to man, we may here confine ourselves to a brief recapitulation of the assertions there proved.

(1.) The revelation contained in our Bible is perfectly credible. It is an address to the reason, judgment, and affections of men. The Old Testament abounds with the finest specimens of history, sublimity, and interesting scenes of Providence. The facts of the New Testament are supported by undoubted evidence from enemies and friends. The attestations to the early existence of Christianity are numerous from Ignatius, Polycarp, Irenæus, Justin Martyr, and Tatian, who were Christians; and by Tacitus, Suetonius, Serenus, Pliny, &c., who were heathens.

(2.) The revelations contained in our Bible are Divinely inspired. The matter, the manner, the scope, the predictions, miracles, preservation, &c., &c., all prove this.

(3.) Revelation is intended for universal benefit. It is a common objection, that hitherto it has been confined to few, and therefore it cannot come from God, who must be conceived too benevolent to allow any to remain in ignorance of what is essential to their eternal welfare; but this mode of arguing will equally hold good against the permission of evil, the dreadful sins and miseries of mankind, and all other dispensations of God's providence, which pass our finite comprehension; it therefore can never be entertained by the Christian believer. Besides, this revelation, we have reason to believe, will, in the fulness of time, be made known to all mankind. Already its influence is widely spread. In the cold regions of the north, in the burning regions of the south, the Bible begins to be known; and from the predictions it contains, we believe the glorious sun of revelation shall shine and illuminate the whole globe.

REVELATION. See Apocalypse.

REVENUE. The revenues of the Hebrew kings, we learn from the sacred writings, were chiefly collected from the following sources:—

1. Voluntary offerings, or presents, which were made to them conformably to the Oriental custom. (1Sam. 10. 27; 16. 20.) Michaëlis is of opinion that they were confined to Saul only, as no trace of them is to be found after his time.

2. The produce of the royal flocks, (1Sam. 13. 23; 2Chron. 32. 28,29;) and as both king and subjects had a common right of pasture in the Arabian deserts, Michaëlis thinks that David kept numerous herds there, (1Chron. 27. 29,31,) which were partly under the care of Arabian herdsmen.

3. The produce of the royal demesnes, consisting of arable lands, vineyards, olive, and sycamore grounds, &c., which had originally been uninclosed and uncultivated, or were the property of state criminals confiscated to the sovereign; these demesnes were cultivated by bondsmen, and, perhaps, also by the people of conquered countries, (1Chron. 27. 26,31; 2Chron. 26. 10;) and it appears from 1Samuel 8. 14; 22. 7, and Ezekiel 46. 17, that the kings assigned part of their domains to their servants in lieu of salary.

4. Another source of the royal revenue was the tenth part of all the produce of the fields and vineyards, the collection and management of which seem to have been confided to the officers mentioned in 1Kings 4. 7, and 1Chronicles 27. 25. It is also probable from 1Kings 10. 14, that the Israelites likewise paid a tax in money. These imposts Solomon appears to have increased; and Rehoboam's refusal to lessen them is stated by the sacred historian as the cause of the revolt of the ten tribes against him. (1Kings 11. 14,18.) There is an allusion in Malachi 1. 8; Nehemiah 5. 18, to the custom of paying dues in kind to governors, which exists at this day in many Eastern countries.

5. Not only did the most precious part of the plunder of the conquered nations flow into the royal treasury, (2Sam. 8.) but the latter also had tributes imposed on them, which were termed מנחה *mincha*, or presents, and were paid partly in money, and partly in agricultural produce. (1Kings 4. 21; Psalm 72. 10, compared with 1Chronicles 27. 25,31.)

6. Lastly, Solomon had a source of revenue which perhaps was not much enjoyed by his successors; this was the custom paid to him by the foreign merchants who passed through his dominions, (1Kings 10. 15;) this tax afforded a considerable revenue to that monarch; who also carried on a very extensive and lucrative trade, (1Kings 10. 22,) particularly in Egyptian horses, and the byssus, or fine linen of Egypt. (1Kings 10. 28,29.)

REVERENCE, in general denotes love conjoined with the solicitude not to thwart or offend the object beloved; and considered with respect to God, is called filial fear; a duty we owe God. Reverence to God is accompanied with a restraint from everything contrary to the Divine perfections; in this differing greatly from those who refrain from evil from mere fear, called slavish fear, or dread of punishment, without any regard to God, peculiar to slaves; the reverence we pay God indicating an ingenuous mind. A reverence is due not only to God and his perfections, when we think or speak of them, (Heb. 12. 28,29,) but also to things that have a relation to Him, as his worship, his servants, &c. (Levit. 19. 30.)

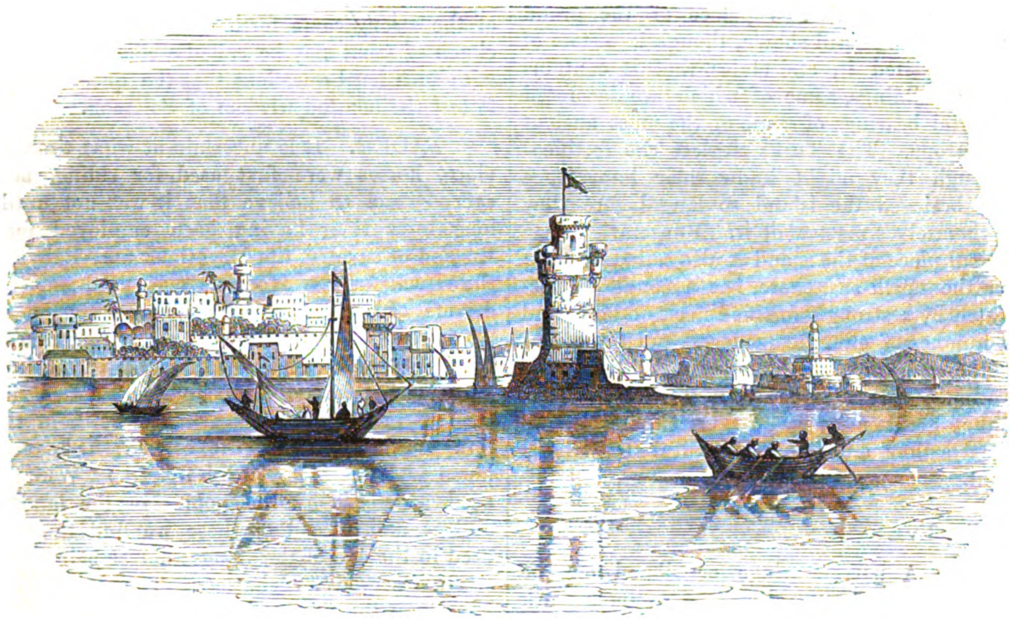
REWARD, is the good which the lawgiver conjoins with a virtuous action, as the motive for doing it; in the same manner as punishment is proposed as a motive to abstain from a vicious action: and both may be either natural, the necessary consequence of good or bad actions; or positive, which depends on the goodwill or pleasure of the lawgiver. (See Punishments.) The original words in the Scripture rendered "reward," signify: (1,) a gift or bribe, (Deut. 27. 25;) (2,) the fruit or result of labour, (Eccles. 9. 5;) (3,) human applause, (Matt. 6. 2-5;) (4,) comfort and joy. (Psalm 19. 11.)

REZIN, רצין (2Kings 15. 37,) the last native king of Syria, an able prince, who formed an alliance with Pekah, king of Israel, against Ahaz, king of Judah, whose dominions they invaded. After obtaining considerable advantages, Rezin sent a great number of prisoners to Damascus, and then proceeded to lay siege to Jerusalem, but in this he failed. This check, which had been foretold by Isaiah, (7. 1-8,) frustrated the project formed by the allied princes for overthrowing the dynasty of David. Rezin was more successful in Idumea, where he made himself master of the port of Eloth on the Red Sea; an important conquest, which gave him the command of the neighbouring country and sea. (2Kings 16. 6.) His successes, however, were of short duration: for, in the following year, agreeable to the predictions of Isaiah, (8. 4,6; 9. 11,) Damascus was taken by Tiglath-pileser, king of Assyria, who carried its inhabitants into bondage, and put to death Rezin, with whom the kingdom of Syria terminated. See Syria.

RHEGIUM, *Ῥηγιον*, a maritime city near the south-western extremity of Italy, opposite to Messina in Sicily. Here St. Paul stayed one day, on his first voyage to Rome. (Acts 28. 13.)

Rhegium, now called Reggio, was founded by a colony of Greeks in a very early age, and was long an independent state. At length it was united to Rome, and it was one of the last places held in Italy by the Eastern emperors. In the eighth century it was captured by the Saracens from Sicily, and held by them until the eleventh, when it was conquered by the Normans, and it has ever since formed a part of the kingdom of Naples. In the sixteenth century it was three times captured and burnt by the Turks, and in 1783 it was totally destroyed by an earthquake. It has been since rebuilt, and is now the neatest and most commercial town in the south of Italy, having a population of 20,000 inhabitants.

RHODA, *Ῥόδη*, the name of a handmaid mentioned in Acts 12. 13. "And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate," &c.



Rhodes.

RHODES, *Ροδος*, (Acts 21. 1,) an island of the Levant, the ancient name of which was Asteria, Ophiusa, or Etheria, about eight miles south of the province of Caria, in the Lesser Asia, and seventy-eight east of Crete. It is one hundred and twenty miles in circumference, and is deemed next in importance to Cyprus and Lesbos. It derived its name from the quantities of roses that grew in it. It possessed so clear an atmosphere that it was said that there was scarcely a day in the year in which the sun did not shine in it. On this account it was supposed that it was peculiarly favoured by Phœbus, or the sun, who, in consequence, was worshipped by its inhabitants as the patron god of the island, and had a colossal statue erected at the mouth of the harbour. It produced excellent wines, and gave birth to several eminent artists in statuary and painting. So important was it in a maritime and political point of view, that it could originate a code of commercial regulations that was adopted by all the surrounding nations; and Demetrius Poliorcetes, one of the successors of Alexander the Great, deemed the reduction of it under his own dominion essential to the permanence of his power among the Grecian states. Rhodes has been famed for nothing more than for the colossal statue, to which reference has already been made. It was a brazen image of Phœbus, or Apollo, fixed across the mouth of the harbour, so that shipping passed under its legs. Its height was one hundred and five feet, and the whole in proportion; thus the thumb could scarcely be surrounded by the arms of the largest man. Within the legs and body was a winding staircase, which led to the head, from which, with the aid of glasses, could be seen the shores of Syria. It was the work of Chares, of the city of Lindus, and a pupil of Lysippus. It occupied the artist twelve years; and for its size and singular situation, became one of the seven wonders of the world. It cost three hundred talents, and contained seven hundred and twenty thousand pounds weight of brass. It was commenced three hundred years before Christ; and, after standing about sixty years, was thrown down by an earthquake. The Rhodians received large contributions from all the cities of Greece to restore it; but they appropriated them to their own uses, under the pretence that the oracle of Apollo was unwilling that the statue should be restored. After lying in this state for eight hundred and ninety-four years, Muavius, the sixth caliph of the Saracens, sold it to a Jew, who loaded nine hundred camels with the brass contained in it.

The Rhodians were at first governed by kings, but afterwards formed themselves into a republic. They passed through numerous vicissitudes and reverses; at one time being subject to, and distressed by the Greeks, and, at another, receiving homage from surrounding nations; till they at length fell a prey to the Romans, when their isle became part of the province of the Islands. In A.D. 654, it was taken by the Saracens, from whom it was afterwards wrested by the Greeks. These retained possession of it till 1283, when it fell under the power of the Seljukian Turks. In 1308, the knights of St. John of Jerusalem wrested it from their hands, and kept possession of it till 1522, when Solyman, the Ottoman Turk, obliged them to quit the island Most of the Rhodians deserting the place at the same time, the Turks granted distinguished privileges to such Greeks as they could induce to re-inhabit it. It is still under the power of the Turks. The Greeks, its original inhabitants, together with all Christians, are now restricted to the miserable suburbs; Jews and Turks alone dwell in the city. The palace of the grand master of the knights is still shown, though in a state of ruin. Niebuhr visited it, and states that it contains many old noble buildings, some of which are decorated with the armorial bearings of some of the most ancient families in Europe. The Turks neglect the fortificacations, although they might know their importance from having besieged the island so long before they could make themselves masters of it. Ransom.

The principal place of the island is also called Rhodes: it stands on the north-east shore, has a couple of harbours separated by a strongly fortified neck of land, and contains a number of churches, palaces, and forts constructed by the knights. The population of the whole island is variously estimated at from twenty to forty thousand: the great majority are Greeks, who are esteemed good sailors, and the most skilful shipwrights of the Levant.

RIB. See Eve.

RIBAND. A narrow fringe or riband on the borders of the principal garment was a common mark or dignity amongst ancient nations, and a mystic signification was frequently assigned to its shape, breadth, and colour. Moses directed the children of Israel to use fringes and ribands of blue on the borders of their garments, "that they may look upon them, and remember all the commandments of the Lord and do them." (Numb. 15. 38.) To this circumstance Christ alludes when he assigns as one mark of the hypocrisy of the Pharisees, that "they enlarged the borders of their garments." T.

RICH, RICHES. The wealth of a pastoral people, such as the Hebrews in the patriarchal age, consisted chiefly in flocks and herds. Hence we find it assigned as a cause of the separation of Esau and Jacob, that "their riches were more than they might dwell together; and the land wherein they were strangers could not bear them because of their cattle." (Gen. 36. 8.) It was not until the reign of Solomon that the Jews possessed any abundance of the precious metals, and as the nation never became commercial, its rich men must in all ages have the great land-holders. Throughout the East the holders of land have ever been remarkable from exacting very disproportionate shares of the profit from the actual cultivators of the soil, and this is the reason why we find "the rich" so often and so severely denounced in Scripture. Riches are frequently used in a metaphorical sense for intellectual endowments, and for the gifts and graces of God's Holy Spirit, which constitute the treasure to be "laid up in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." T.

RIDDLE. The riddles or enigmas of the Eastern nations are usually remote and far-fetched metaphors, which require some exertion of ingenuity to discover their meaning and application. In all ages the Orientals have exhibited a strong partiality for these mental puzzles, and gladiatorial displays of the wit displayed in the solutions of enigmas, are common both in Arabia and Persia. Samson's challenge to the Philistines, (Judges 14. 12,) shows the great importance attributed to success in these trials of skill; his wager, "thirty sheets and thirty change of garment," was one of very great magnitude in those days, when dresses were so valuable as to descend from father to son. On the other hand, we find that the Philistines threatened to destroy the family of Samson's wife, unless she exerted all her influence to discover the secret. The riddle put forth by Samson, "Out of the eater came forth meat, and out of the strong came forth sweetness," is a very fair specimen of what may be called a challenge riddle; it was with such hard questions that the queen of Sheba came to test the boasted wisdom of Solomon. T.

RIDER. It is uncertain at what time, or in what place, horses were first used for riding, but there is every reason to believe that it was not until a period long after their having been employed for draught. Instead of cavalry, the Egyptians and Babylonians, and the Greeks of the Homeric age, used war-chariots, the drivers of which are in the earlier books of the Old Testament called "riders," as in Miriam's song of triumph for the overthrow of the Egyptian host. (Exod. 15.) The Book of Job, however, clearly intimates a "rider," in our acceptation of the word, in the description of the chase of the ostrich: "She scorneth the horse and his rider." (Job 39. 18.) White asses were used as steeds by the nobles in the land under the Judges, and instead of these we find that mules were used in the age of the Kings; horses being almost exclusively reserved for chariots. The Persians appear to have been the first Oriental nation that discovered the superiority of a flexible body of cavalry over a cumbrous and unwieldy corps of chariots; many of their early victories may fairly be ascribed to their skill in horsemanship; on the other hand, the Jewish armies were always deficient in cavalry, and their alliances with foreign states were generally designed to obtain a supply of auxiliary horse. It is not one of the least proofs of Solomon's political wisdom that he exerted himself to supply this national deficiency. C.

RIGHTEOUSNESS. Considered as a Divine attribute, righteousness may be described as that perfection of God's nature, whereby, being most holy and just in himself, all his relations towards his creatures are established in perfect equity and rectitude. It is described in Scripture as a moral character, which may be immediately deduced from the Creator's essential attribute of a ruler over the work of his hands: "Shall not the Judge of all the earth do right?" (Gen. 18. 25.) The righteousness of God is manifested not only in his clemency, mercy, and goodness, (Deut. 6. 25,) but also in his infliction of chastisements upon the guilty: "Righteous art thou, O Lord, and just are thy judgments." (Psalm 119. 137.) But it is more particularly manifested in the truth and faithfulness with which he makes good his promises; and hence David's exclamation: "In thee, O Lord, do I put my trust; let me never be ashamed; deliver me in thy righteousness." (Psalm 31. 1.)

The righteousness of Christ is correlative to that of the Father, and consists in the active and passive obedience by which he perfectly fulfilled the law and propitiated the justice of God. His mission was "to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." (Dan. 9. 24.) Hence, when the atoning sacrifice for sin was about to be completed by his death on the cross, he exclaimed, "It is finished."

Righteousness is imputed to man only through the merits and mediation of Our Lord Jesus Christ, apprehended and applied by faith. "We are accounted righteous before God, only for the merit of Our Lord and Saviour Jesus Christ, by faith and not for our own works or deservings." (IXth Article of Religion). Hence the Christian law of righteousness by faith is opposed to that law of righteousness by the works of the law, through which the Jews sought to be justified; and hence, also, Christ is called, "The Lord our righteousness." (Jerem. 23. 6.) C.

I. RIMMON, רמון a city appropriated to Judah, (Josh. 15. 32,) but afterwards with others transferred to Simeon. (Josh. 19. 7; 1Chron. 4. 32.) In Joshua it is called a city, עיר *gnair;* but in 1Chronicles, a village, חצר *chatzer.* Whence it would appear to have declined in importance from the time of Joshua to the time of the writing of the Chronicles; a period of about nine hundred years. At the end of the same verse, in 1Chronicles 4. 32, the word "city" is used; as if in remembrance of its having formerly ranked as such.

II. Rimmon, a city belonging to Zebulun, (1Chron. 6. 77,) which Dr. Robinson thinks is still to be traced in the village of Rummaneh, not far from Nazareth. *Biblical Researches in Palestine*, vol. iii., sect. xiv.

III. Rimmon, a rock in the wilderness, south of Jerusalem, (Zech. 14. 10,) whither the Benjamites fled for safety after the great defeat of their tribe by that of Judah. (Judges 20. 45.) Dr. Robinson is certain of its being identical with a conical chalky hill, in the neighbourhood of Jeba, (formerly Gibeah,) on the top of which stands the village of Rimmon, where the ridge rises steeply on the north side of the valley. *Biblical Researches*, vol. ii., sect. ix.

IV. Rimmon, a native of Beeroth, a town of Benjamin. It is not improbable that the Rock of Rimmon was named after him, as he seems to have been a man of some note, being repeatedly mentioned in 2Samuel 4. 2. He was the father of Baanah and Rechab, captains of David, who treacherously slew Ishbosheth, son of Saul.

V. Rimmon, a god of the Syrians, whose principal temple was at Damascus. (2Kings 5. 18.) No certain account of this deity can be found: but some have conjectured by the word Rimmon signifying a pomegranate, which was dedicated to Venus, that this was the Syrian Venus; but that goddess, it is well known, was called Astarte, or Ashtaroth. Others derive the word from the root רום *rúm*, "to be high," and conceive Rimmon to have been the Supreme God of the Syrians, answering to Jupiter the Thunderer of the Romans. Parkhurst mentions, from Achilles Tatius, that in a temple at Pelusium, in Egypt, was a statue of Zeus (Jupiter), holding a pomegranate in his hand. It is not stated in Scripture that Rimmon was worshipped by the Israelites at any time. But many have conjectured, and amongst them Milton, that Rimmon was the God of Damascus, whom Ahaz, the idolatrous king of Israel, worshipped. (2Kings 16.) Also, see *Paradise Lost*, book i.

> Him followed Rimmon, whose delightful seat
> Was fair Damascus, on the fertile banks
> Of Abana and Pharphar, lucid streams.
> He also against the house of God was bold:
> A leper once he lost, and gained a king;
> Ahaz, his sottish conqueror, whom he drew
> God's altar to disparage, and displace,
> For one of Syrian mode, whereon to burn
> His odious offerings, and adore the gods
> Whom he had vanquished.

RING, טבעת *tabaath*, an ornament for the hand; not merely used for decoration, but as a badge of authority; and for a signet, חתם *chatam.* Pharaoh when constituting Joseph governor of Egypt, (Gen. 41. 42,) invests him with his ring, (most probably his signet,) evidently as a mark of authority; and to enable him to confirm his decrees by sealing them. So Ahasuerus (Esth. 3. 10) gave to Haman, when sanctioning his designs against the Jews, the ring with which he had sealed the decrees, (ver. 12,) and afterwards transferred it to Mordecai when the decrees were reversed. (Esth. 8. 2.) The father also who received the penitent prodigal, put a ring on his finger, apparently not only as a decoration, but as a mark of restoration to authority in the household. (Luke 15. 22.)

The use of the ring is so ancient that Pliny says it was not known who first wore it. But most probably it was the Hebrews; as we find the signet ring, חתם *chatam*, mentioned so early as Genesis 38, when Judah gave his to Tamar as a pledge, which was more than seventeen hundred years B.C. That this חתם *chatam*, was a ring for the finger, we are assured by comparing with Jeremiah 22. 24, "As I live, saith the Lord, if Coniah, the son of Jechoniah, were the signet on my right hand, yet would I pluck thee thence." The Septuagint and Vulgate also render the "signet" of Genesis 38. 22, as *amulus* and *δακτυλιον*. From the above verse in Jeremiah ch. 22, we learn, that the Jews wore their rings on their right hand.

Rings were anciently of iron, silver, or gold; sometimes the ring, or hoop, was of iron, and the signet part gold. That rings were early set with gems we see in Canticles 5. 14: "His hands are as gold rings set with beryl."

It is not easy to say when the ring was first used in marriage. We do not read of it in Scripture: but the Jews have been long in the habit of using it; and it is more probable that they received it from their forefathers, than that such a bigoted people copied it from the Christians. The words used by the Jewish bridegroom when putting the ring on his wife's finger are, "With this ring thou art wedded to me, according to the law of Moses and of Israel." Buxtorf, *Syn. Jud.* c. 30.

The ring was said to have been introduced as a substitute for the pieces of gold, or silver, paid by the bridegroom in purchase of his bride, according to an ancient custom called co-emption, alluded to in Genesis 24. 12, and other places, In the Prayer Book of King Edward VI. it is directed, after the delivery of the ring, to present pieces of gold and silver as tokens of espousal. In the marriages of the Maronites in Syria, a piece of gold money is put on the head of the bride.

The wedding-ring was made of gold, the least corruptible of metals, to indicate purity and durability: by its round form it is symbolical of eternity; and it was placed on the fourth finger of the left hand from an idea, (since proved erroneous,) that a vein ran from the heart to that finger. Rush rings were at one time used in Europe, in marriages between parties who had transgressed the rules of virtue. The episcopal ring delivered to bishops as a type of spiritual espousals, is of an antiquity prior to the seventh century; being mentioned in the decrees of the Council of Toledo, A.D. 633.

Rings of brass were ordered to be made to receive the staves for carrying the altar of burnt offering, (Exod. 27. 4,) and of gold for carrying the ark, (Exod. 25. 12,) and the altar of incense, (Exod. 30. 4.) Rings of silver suspended the hangings in Ahasuerus' palace. (Esth. 1. 16.) The rings which Ezekiel saw in his vision, (Ezek. 1. 18,) must have been the rims, or circumferences of the visioned wheels: the word used is not טבעת *tabaath*, as in other places, but גביהן *gabion* (from גבה *gabah*, "to be high,") the high superstice of anything. M.

RITES, RITUAL OF THE LAW, חקת התורה *Chuckath Hathorah.* In the age of the patriarchs the worship of God was very unrestrained, and no ceremonies seem to have been enjoined. A tenth of the produce of labour was consecrated to Jehovah, vows were made, prayers offered, and altars erected for sacrifice. From the occurrence of the word שבוע *shabuah*, for "week," it seems probable that the Sabbath, or seventh day, was in some way distinguished from other days, but generally the devotion of the patriarchs was spontaneous; a ritual became necessary when there was a danger of falling into idolatry. During their bondage in Egypt, the Hebrews became addicted to the worship of the gods of that country, and notwithstanding their miraculous deliverance, they frequently lapsed into idolatry. Jehovah offered himself as their king; and hence the worship which Moses introduced, united in itself the obedience due to a monarch, and the reverence which belongs to the Creator. Religion and government being thus united, formed a theocracy, and the rites established by Moses must be regarded as the regulations for the government of God's kingdom. Of these the most important were the rite of circumcision (*q. v.*) which was at once initiatory unto God's church, and submissive to his dominion; the observance of the Sabbath, (*q. v.*) the Jubilee, (*q. v.*) the Feasts of the Passover, Tabernacles, and Pentecost, (*q. v.*) and the minute regulations respecting Sacrifices and Purifications, (*q. v.*) Particular forms of words to be used in prayer are not found among the institutions of Moses, probably because they might have been corrupted into charms and incantations such as were used by the surrounding idolatrous nations. Several of the Mosaic rites were typical, (see TYPES,) for "the law was a schoolmaster to the Jews to bring them unto Christ."

To the rites established by Moses, the Pharisees, in later times, added a multitude of unwritten ordinances, or ceremonies, founded on tradition. These were afterwards collected and published in the Talmud. (*q. v.*) Many allusions to these additional rites occur in the New Testament; we may instance "the washing of hands before meals," the omission of which the Pharisees declared to be a crime of the greatest magnitude and worthy of death. Two specific and different rites of ablution are mentioned, (Mark 7. 3,4,) but are not distinguished in our translation. The first passage, "unless they wash their hands," (*ἐὰν μὴ πυγμῇ νίψωνται,*) alludes to the rite נטל *natal*, used by a person who had not quitted the house; water was poured on the hands, the fingers being closed, and the arms were then elevated, so that the water trickled down to the elbows; the hands were then lowered and held down, and water poured over the arms, until it streamed over the fingers. The second phrase, "unless they wash," (*ἐάν μὴ βαπτίζονται,*) refers to the rite טבל *tabál*, used by those who had departed from their house; such persons were expected to take a bath, or at least to go through the preceding ablution with the fingers distended.

In the Jewish and Mohammedan rituals there is a permission to use sand when water cannot be procured. Cedrenus mentions an instance of sand having been used for a Christian baptism.

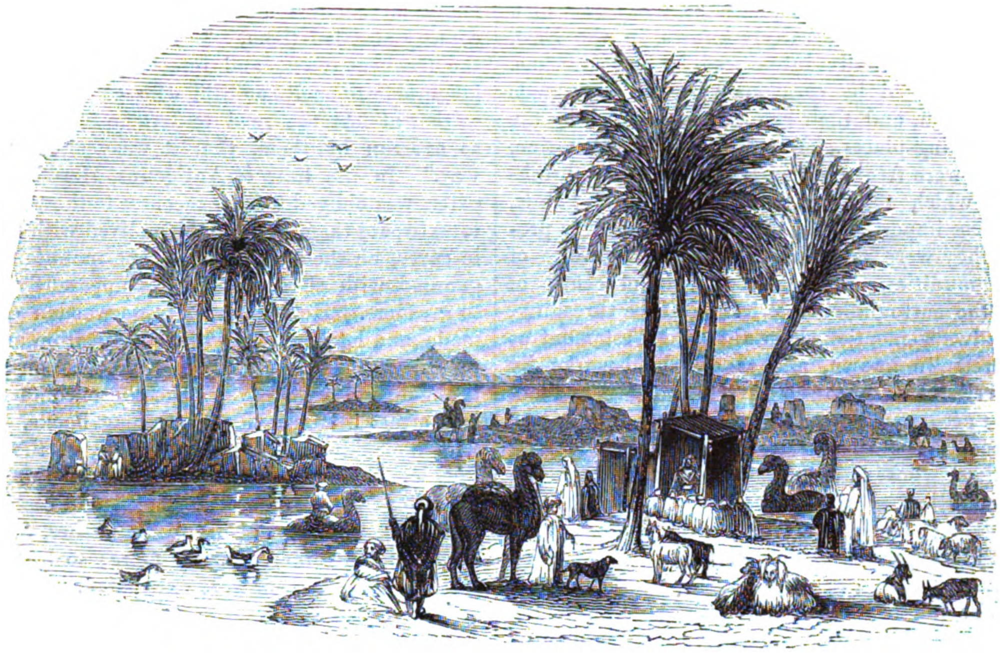
The Ritual of the synagogue commenced with a doxology, after which a section was read from the Mosaic Law. A second doxology was then sung, and a portion of the prophets read. When the portions of Scripture were read in Hebrew, an interpreter rendered them into the vernacular tongue, after which the reader or some other person addressed a few words of exhortation to the people. The forms of prayer used by the modern Jews do not appear to have been in existence in the time of Christ, with the exception of that called קרי שמע *keri shema*, taken from Deuteronomy 6. 4-9, which, however, partakes more of the nature of a creed, than of a prayer.

The Apostles, in founding the first Christian churches, retained the ritual of the synagogue, superadding the Eucharist, or Lord's Supper, as a new institution, as Christ had commanded.

Those who held an official station in the Church were the regular instructors, but laymen were sometimes permitted to exhort the congregation, or to sing hymns, as in the synagogues. Women were forbidden to speak, unless when impelled by some supernatural influence, and then they were directed not to lay aside their veils. The reader and the speaker stood; the congregation stood, except during prayer, when all rose. An interpreter explained to the people whatever was stated in a foreign tongue. Stated religious meetings were held on the first day of the week, which was called "the Lord's day." The Greek Christians uncovered the head during divine service, but the Orientals adhered to the ancient custom of having the head covered. Indeed, it is the practice among the Eastern Christians of the present day not to uncover their heads in their religious meetings, except when they receive the Eucharist.

The right of every Church to establish its own ceremonies, provided that they are not inconsistent with Scripture, and that they contribute to edification, arises from the fact of a Church being an organized society, as is fully set forth in the preface to the Book of Common Prayer.

RIVER. In the economy of nature, a river is the means of supplying to the seas and oceans the water which is raised from them by evaporation. The vapours raised by the heat of the sun form clouds, which being attracted by the peaks of hills and mountains, are condensed and absorbed into the earth, through which they percolate, until several little channels uniting together form a spring or well-head. As the stream flows from the spring, its volume of waters is increased by deposits of rain-water in channels or cavities, and by the junction of other streams, until it attains a considerable size, when it is called a river. Although the sea is salt, the water raised from it by the heat of the sun is fresh, and is, therefore, by the process of evaporation, fitted to support animal and vegetable life, neither of which could be sustained without a constant and regular supply of fresh water. Hence all the early settlements of mankind were formed in the vicinity of rivers; it is particu-



Inundation of the Nile.

larly mentioned that Eden was watered by four rivers; the early prosperity of Egypt was owing to the Nile, as that of Babylon was to the Euphrates, and in the description of the heavenly Jerusalem it is stated, "There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." (Psalm 46. 4.)

As rivers owe their origin to the condensation of the clouds, and their increase of volume to the rains, both circumstances may be expected to have a considerable influence on their economy. Where the condensation is nearly regular and continuous, and where there is no very great variation in the fall of rain at different seasons, the flow of rivers will be nearly equable; but where the direction of the wind which blows the clouds from the coast to the feeding hills, and where likewise the fall of rain depends on periodical seasons, the volume of water will be at one time so low as to leave the bed of the river nearly empty, and, at another time, the supply will be so exuberant as to overflow the banks. Palestine may be regarded as a country under the former circumstances, and Egypt under the latter. From its numerous hills and mountains, many of which are almost perpetually enveloped in clouds, a constant supply of water was obtained in numerous streams and rivulets; "It is," says Moses, "a land of hills and valleys, and drinketh water of the rain of heaven." (Deut. 11. 10.) Egypt, on the other hand, possesses but one river, fed from mountain streams in the interior of Africa, which vary their amount of supply according to the monsoons, or periodical winds, and the periodical falls of rain. (See NILE.) The circumstances which determined the rise and fall of the Nile were unknown to the ancient Egyptians, who had never penetrated to the sources of the river; indeed they can scarcely be said to be accurately ascertained even in our own day. At all times, however, the Egyptians have been sensible of their absolute dependence upon their river, and the mysterious swellings of its waters; this feeling, combined with the natural tendency of man to superstition, induced the ancient Egyptians to deify the Nile, and assign it priests, festivals, and sacrifices; an abundant irrigation was ascribed to the benignant influence of the national god; a deficient supply was ascribed to the interference of some malignant dæmon. Even now, under the strict prohibition of idolatry by the Mohammedan religion, extraordinary reverence is shown to the "Most Holy River," as it is usually called; and solemn forms of prayer and thanksgiving are appointed for the days on which its waters begin to rise.

While the overflowing of a river in most lands is the signal of calamity, and diffuses universal consternation, the rising of the water of the Nile is the promise of fertility, and is, therefore, hailed by benedictions and thanksgivings. The inundation was typified by the figure of Cneph, the father of the gods, pouring forth water from a vase, by which the fertilizing influence of the river and its presumed celestial source were represented. This shows to us how terrific the first plague inflicted on the Egyptians by Moses at the Divine command must have been; especially if we recollect that Pharaoh's visit to the river was probably to observe the rising of the waters; a custom which has been invariably observed by the rulers of Egypt whatever was their origin.

Rivers are chiefly mentioned in Scripture in reference to irrigation and the agricultural advantages they confer; because there is no river in Palestine of sufficient size to be important as a channel of commercial communication. Notice, however, is sometimes taken of the traffic on the Nile and the Euphrates, but more frequently those rivers are viewed as means of defence against marauders and invaders. Thus the prophet Nahum, when denouncing Divine vengeance against Nineveh, compares the favourable position of that city with the Egyptian Thebes: "Art thou greater than populous No, (Thebes,) that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?" (Nahum 3. 8.) And Isaiah, describing the future greatness of Jerusalem, declares that the protection of Jehovah will supply the place of the defence which rivers afforded to other cities: "Look upon Zion, the city of our solemnities; thine eye shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." (Isaiah 33. 20,21.) See NILE, EUPHRATES, JORDAN, &c. T.

ROAD. Artificial roads, such as those to which we are accustomed, were scarcely known in the East, until they were partially introduced by the Romans. The tracks trampled by caravans were the only roads previously known, and their course was marked by the stations or halting-places. We find, that in Palestine, such stations were frequently in the vicinity of "threshing-floors," which thus became geographical points, scarcely of less importance than cities: indeed, it is probable that they were prepared at the joint expense of several communities, and formed a kind of centre of union for the surrounding districts. Hence threshing-floors are always mentioned in the Old Testament as places universally known, and as the land-marks by which travellers were to be directed on their road. Thus in the account of the burial of Jacob, we find the halting-place of the funeral procession identified by a threshing-floor, whose name was changed in consequence of the solemnities by which the patriarch's loss was deplored: "And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians; wherefore the name of it was called Abel-mizraim, which is beyond Jordan." (Gen. 50. 10,11.) T.

ROAST. The usual form of dressing meat in the East is by roasting it; boiling is a process which marks some antecedent progress in civilization, and many nations are ignorant of it at the present day. The culinary preparations of the patriarchs were the most simple that could well be imagined; the animal was killed at the moment that the flesh was required, and the joints, after some part had been selected for sacrifice, were then roasted or broiled over the glowing embers of a wood-fire. Homer's description of the sacrifice and banquet at the restoration of Chryseis, may be taken as a very fair specimen of ancient cookery.

> And now the Greeks their hecatomb prepare;
> Between their horns the salted barley threw,
> And with their heads to heaven the victims slew:
> The limbs they sever from the enclosing hide,
> The thighs, selected to the gods, divide;
> On these, in double cawls involved with art,
> The choicest morsels lay for every part;
> The priest himself before his altar stands,
> And burns the offering with his holy hands;
> Pours the black wine, and sees the flames aspire;
> The youth with instruments surround the fire:
> The thighs thus sacrificed and entrails dressed,
> The assistants part, transfix and roast the rest:
> Then spread the tables, the repast prepare,
> Each takes his seat and each receives his share.

Food thus prepared, was of course, sodden and tasteless; hence we may account for Isaac's anxiety to obtain some of "the savoury meat" prepared by his son Esau. C.

ROBBER. In the Mosaic Law robbery and theft were not punishable by death, except in the case of stealing a man to sell as a slave, (Exod. 21. 16;) but a house-breaker detected in the fact at night, might be slain on the spot with impunity. (Exod. 22. 2.) The penalty for dishonest appropriation was restitution, generally double, (Exod. 22. 4,7,) or otherwise, according to particular circumstances, four-fold, or five-fold. (Exod. 22. 1.) If the thief could make no restitution, he was himself to be sold. (Exod. 22. 3.) It appears from various parts of Scripture, that Palestine and the adjoining regions were much infested with persons who lived by violence, and took refuge in the many large caves and mountain fastnesses which the country afforded them. The unsettled state of affairs, the frequent wars, and intestine divisions, were very favourable to such banditti, who continued to increase, so that at last the road to Jericho from Jerusalem was so overrun by them, that it was called "the bloody way." In the time of Antigonus, Herod, son of Antipater, was obliged to have recourse to the Roman soldiers to extirpate them. The robbers lived with their families in caves, on the steep faces of the mountain precipices, guarded with sharp rocks, and apparently inaccessible to invaders. Herod caused large wooden chests to be made, and let down by an iron chain from an engine on the top of the mountains, till they came on a level with the mouth of each cave. The chests contained soldiers well armed, and provided with long hooks. They slew with their darts and spears as many of the robbers as they could reach at the entrance of the caves, and pulled out others with their hooks, and cast them down headlong; and they set fire to the bushes, &c. about the caves, and smothered many more; so by these means the mountain robbers were extirpated. Josephus, *Antiquities*, lib. 24. c. 15.

There were in and about Palestine, from early times, persons who lived a wild and violent life, but were not indiscriminate robbers; rather a kind of independent marauding chiefs, carrying on a predatory warfare only against those tribes or people with whom they were at open hostility. Of such were Ishmael and his descendants, and Esau and his bands about Mount Seir, of whom it was foretold, that he should live by the sword. (Gen. 27. 40.)

The bands that gathered to David at the cave of Adullam, (1 Sam. 22. 2,) though in great degree to be considered outlaws, were not robbers; as we see by their not only abstaining from plundering the flocks and shepherds of Nabal, but even protecting them from the banditti of the country. (1 Sam. 25. 15, 16.) M.

ROBE. See Dress.

ROCK. Palestine is a mountainous and rocky country, abounding in caves and fastnesses where the inhabitants sought shelter from sudden invasions of enemies, and where bands of robbers frequently formed their dens. Thus when the Benjamites were overcome they secured themselves in the rock Rimmon, and David hid himself from Saul in the caves of Adullam, Engedi, and Maon. These ravines furnish a great number of defensible positions, which have been the scene of many deadly struggles, from the days of the Canaanites down to the present hour. The prevailing rock is a dark grey limestone, which, though it has a most saddening aspect of barrenness and desolation, is very susceptible of cultivation, being easily worked into terraces, which give support to the soil, and facilitate the fertilizing process of irrigation. Travellers who now visit the land, are disposed, at the first view, to doubt the ancient accounts of its fertility; they can scarcely bring themselves to believe that these barren wastes were the promised land "flowing with milk and honey;" but a more attentive examination of the country affords abundant evidence that its present sterility is owing to the nature of its government, which, affording no security either for life or property, prevents the husbandman from tilling the soil when he is uncertain whether he shall reap its fruits. Indeed, it may be generally said that a country of limestone-rock, will be found one of the best in rewarding the labour of cultivation, and one of the worst in spontaneous produce.

There appears every probability that many of the rock fortresses of the Hyksos, represented on the Egyptian monuments, belonged to the southern parts of Palestine; Jerusalem itself being among the number. The difficult nature of the country will also account for the length and tediousness of the wars which have been waged in Palestine, and for the difficulties which both the Seleucidæ and the Romans had to encounter in conquering the country.

Artificial caves have been wrought in the rocks near Jerusalem, forming a series of rock-sepulchres, which are thus described by Mr. Wilde:

"These splendid remains differ from most other rock-caved sepulchres in not being cut in the side of a hill, but beneath a level spot of ground approached by a narrow path which leads to a square inclosure hewn out of the limestone stratum, of about fifteen or twenty feet deep. A wall of the natural rock separates this from an inner square open court which opens into it by a round arch. This inner court was covered by rubbish and brambles; on the southern side it has a very handsome square portico with a beautifully carved architrave; one of the most perfect specimens of Hebrew sculpture that I believe at present exists. The frieze is adorned with a regulus trygliphs, vine leaves and other floral embellishments; and in the centre is an immense bunch of grapes, of a size that might lead us to believe that the architect had far surpassed nature, did we not read of similar ones being brought to Joshua by the spies when he sent to inquire into the fertility of the land. A pilaster at either end still remains, and in all probability there were two columns in the centre like those in the porticos at Telmessus, which, on the whole it must have very much resembled. These columns have long since been broken off and the entire carving very much defaced; a small portion of the left-hand column still remains at the top. The face of the rock within the portico is smooth and presents no appearance of openings, but a small low doorway placed on the left-hand side leads into a large square antechamber, hewn with extraordinary skill out of the solid rock similar to the hypogea at Sachara. There are no niches or places for sarcophagi within this apartment, but a series of small chambers branch off on each of its three sides. These are for the most part oblong cryptæ, with ledges on either side for holding the bodies or coffins. The floor of each has a small channel cut in its centre; probably to collect and drain off the moisture that is constantly dropping from the soft limestone rock out of which they are excavated.

"The most extraordinary and ingeniously contrived part of these chambers are the doors, each of which is formed of a single stone seven inches thick, sculptured so as to resemble four panels; the stiles, muntins, and other parts are cut with great art, and exactly resemble a door made by a carpenter of the present day, the whole being completely smooth and polished, and most accurate in their proportions. The doors turned on pivots, of the same stone of which the rest of them were composed, which were inserted into sockets above and below; but I regret to say that they are all now torn down and broken across. Many persons, supposing that these were carved out of the rock that filled up the door-way, have been puzzled to know how the hinges were constructed; but this has been already clearly described by Dr. Pococke, who has given a plate, and a most ingenious explanation of the manner in which this curious work was completed. There are no troughs in any of the chambers of this subterranean mausoleum, but simply ledges on the sides, like those in the regal sepulchres in Asia Minor, which have been described in the former part of this volume. A low door and a flight of steps led down to another suite of chambers, of similar form and construction, below those just described. In these we found some of the most rare and elegant sarcophagi, in respect to form, ornamental work, and adornment, that I have ever beheld in any country. Each of them consisted of two half cylinders of white marble, excavated within, and which, when placed together, resembled the shaft of a beautiful pillar. The bottom part is of comparatively plain workmanship; but the lid, or upper piece, is literally covered with the most elaborately carved foliage in *basso relievo*, traced in vines, roses, and lily-work.

"The groove or cavity for the body, which was principally hollowed out of the bottom part, was about two feet broad and a foot deep; a sufficiently large space to contain the body of an ordinary sized person. The ends of the sarcophagus were also carved, and in its form and appearance it resembled very much the large carriage trunks of former days.

"The niches for these sarcophagi were somewhat different from those in the upper chambers, and formed the segment of a dome similar to those that I have described as existing at Tyre. Above the coffin is a small niche apparently made for the purpose of holding a lamp, though not unlike those places in the heathen temples for containing votive offerings."

In a metaphorical sense God is called "a rock," both as the strength and refuge of his people. The term is also applied to Christ, as the foundation upon which his Church is built. The rock from which the Israelites were supplied with water in the Desert is declared by St. Paul to have been a figure and type of Christ. "They drank of that spiritual rock that followed them, and that rock was Christ." (1 Cor. 10. 4.) Rock is also used for a quarry, and in a figurative sense for the patriarch of a nation, as the quarry or source from whence the men of that nation were derived; thus the prophet says, "Look unto the rock from whence ye were hewn," (Isaiah 51. 1;) that is, Look unto Abraham from whom ye are descended.

ROD. There are different words, each having a different signification, literal and figurative, used in the Hebrew Scriptures, which in our version are all equally translated "rod."

Rod, מקל *makkal*, the branch of a tree, (Gen. 30. 37; Jerem. 1. 11,) such as the rods of poplar and hazel (more properly the wild almond) which Jacob partially peeled, and set in the water where Laban's cattle drank; and by looking at which they brought forth speckled and ring-streaked young. Commentators are not agreed as to the effect thus produced; whether it was natural or miraculous; whether the sight of the rods had naturally such an effect on the animals' perceptions, as to influence the markings of their offspring, in the manner that children often receive marks before birth, from some object that has impressed itself on the mother's mind: or whether it was a special operation of God in Jacob's favour, which, in fact, seems clearly intimated in Gen. 31. 10,12, where Jacob declares himself to have been guided on this subject by God in a dream. The Latin fathers considered the case as natural, the Greek as miraculous, which is also the prevailing opinion of modern commentators, who consider it very doubtful, whether the same cause (the use of variegated rods) would now certainly produce the same effects.

Rod of Almond Tree. (Jerem. 1. 11.) The vision of a rod of almond tree was peculiarly applicable when God revealed his purpose of *speedily* punishing Israel. For the word "almond" in Hebrew is שקד *shakad*, from the root שקר to be on the watch, to awake early, to hasten.

Rod, מוטה *motah*, a wand or walking staff; as Moses' rod, (Exod. ch. 4,) Aaron's, (Exod. 7. 9,) Jonathan's, (1 Sam. 14. 17.) Moses' rod was the visible means chosen by the Almighty for the instrument of his wonders at the Red Sea, and in the wilderness. After it had been consecrated by the first miraculous change in Midian, (Exod. 4. 4,) it is sometimes called the rod of God. (Exod. 4. 20; 17. 9.)

As the wonders wrought by the instrumentality of Moses and Aaron's rods attracted the attention of neighbouring nations, it is not extraordinary if, in course of time, these personages were interwoven with mythology. And it has been plausibly conjectured, that Aaron's rod, which in its serpent state devoured the serpent-rods of the Egyptian magicians, was the prototype of the caduceus, or wonder-working rod of Mercury, which was figured as entwined with two serpents. Aaron's rod was caused to blossom miraculously, and bring forth almonds, (Numb. 17. 8,) to show God's election for the priesthood. Parkhurst thinks that the rods of the chiefs among the Israelites were of the almond tree, to denote vigilance; that being an early tree, flowering before all others.

The almond-rod seen by Jeremiah (1. 11,) (*vide supra*,) is rendered by the Vulgate "*virgam vigilantem*," the vigilant rod.

Rod, וטה *motah*, figuratively means strength, assistance, as in Psalm 110. 2.

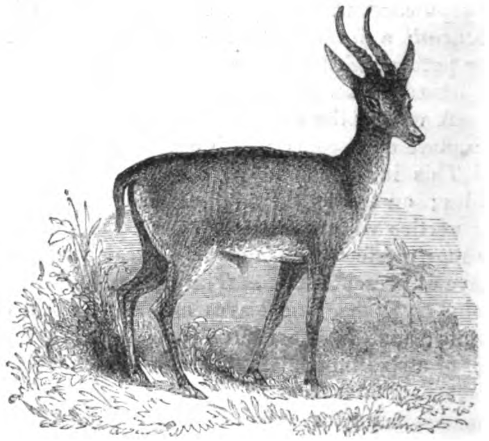
Rod, שבט *shebet*, a rod or staff for correction, (Exod. 21. 20; 2Sam. 7. 14;) hence, figuratively, punishment, affliction, as in Job 9. 34. A mark of authority, often rendered "sceptre" in our version, as Esther 8. 4; hence, figuratively, the merciful power of God (Psalm 23. 4,) and his glorious power. (Ezek. 21. 10.) A shepherd's staff or crook, symbol of authority over the flock.

Passing under the rod to select the tithe of the flock, (Levit. 27. 32,) is explained by the Rabbins that the lambs were shut into a fold with a narrow door, that permitted but one to pass at a time; the dams were left without, and the lambs, forcing their way out to them, were counted by the shepherd as they passed; and when the tenth came, the shepherd held down his crook, smeared with ochre, close to the lamb, which, touching as it passed under, had its fleece marked. Ezek. 20. 37, alludes to this practice; and symbolizes God as thus marking off his people after the Babylonish captivity; and distinguishing the righteous from the ungodly.

Rod, חטר *choter*, more properly a branch or shoot; "In the mouth of the foolish is a rod of pride." (Prov. 14. 3.) Figuratively, for something flourishing in words, like a branch blossoming, or shooting out.

Rhabdomancy, or divining by rods, became a common superstition or idolatrous custom among the Jews, arising, doubtlessly, from the ideas of supernatural agency attached to the rods of Moses and Aaron. It is alluded to in Hosea 4. 12: "My people ask counsel at their stocks, and their staff declareth unto them." It was performed, first, by inscribing certain characters on small rods, and then drawing them, like lots, out of a vessel; secondly, by measuring the rod in spans, and saying, alternately, words expressing a negative and an affirmative, and then determining, according to the last span, whether negative or affirmative, to do the intended action or not; thirdly, by erecting two sticks, repeating a charm, and then determining by certain rules, according as the sticks fell backwards or forwards, to the right or to the left. M.

ROE, ROE-BUCK, צבי *tzebi*, *Δορκας* (*Antilope Dorcas.*) The wild gazelle, which is still common in Africa and Western Asia, is the roe or roe-buck of our translators. It is one of the most beautiful animals of the deer kind, and is particularly remarkable for its large beaming eye, its wreathed horns, and its singularly light and graceful step or bound. It is generally from twenty-two to twenty-seven inches in height, covered on the back with hair of a delicate fawn colour, which passes into a brown band on the sides, suddenly interrupted by the white of the belly. These graceful creatures are easily domesticated, and are favourite pets with Asiatic ladies. In their wild state they are exceedingly swift of foot, especially in the hills, where the rapidity with which they bound from rock to rock, and from precipice to precipice, frequently baffles the skill of the most enterprising hunters. When heated in the chase, however, they will expose themselves to the greatest danger in order to obtain the refreshment of water, and hence the hunters generally watch for them in the vicinity of some spring or mountain stream. The Oriental poets abound in comparisons deduced from the graceful form, lovely eyes, and agile step of the gazelle; the Song of Solomon has several complimentary eulogies derived from these particulars; indeed, there is no animal that has contributed more to the language of poetry and compliment in the East.

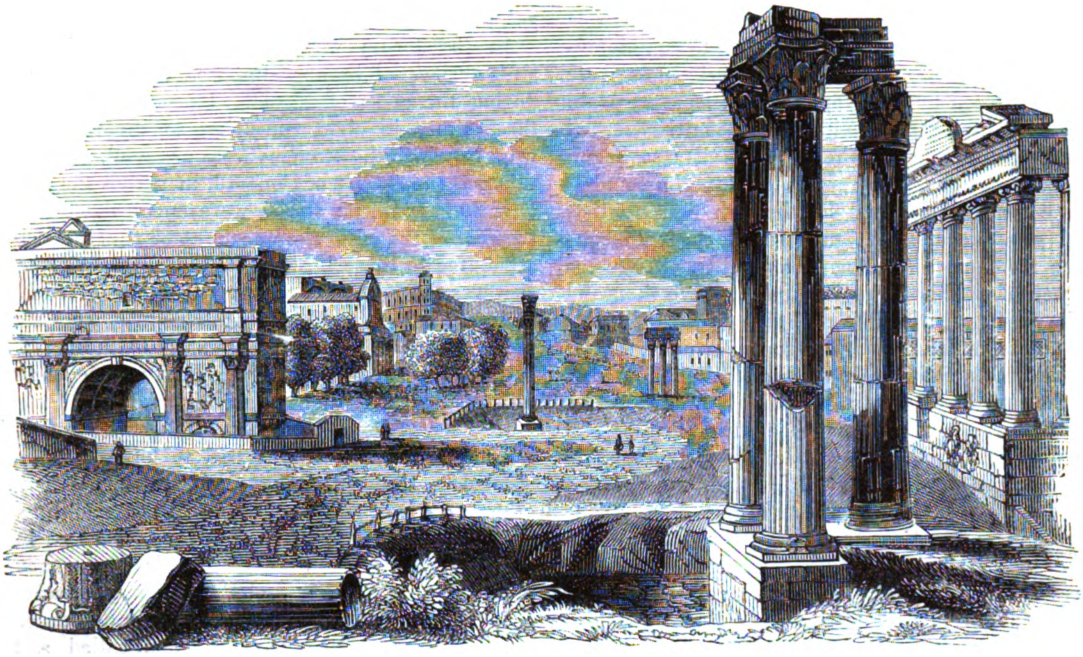


The Roebuck.

ROLL. See Book.

ROME, ROMAN. This great metropolis of the ancient world is situated on the river Tiber, in the west of Italy, in lat. 41° 58′ N., and long. 12° 25′ E. The period of its foundation is uncertain; but the general opinion is that it was founded by its first king, Romulus, on the 12th of the Kalends of May, a little before the beginning of the eighth Olympiad.

Rome was originally built in a square form, whence it is called Roma Quadrata, on the Palatine hill. When the city was founded, and when it was at any subsequent period enlarged, the first care was to mark out the Pomœrium, a consecrated space round the walls of the city on which it was unlawful to erect any edifice. This custom manifestly arose from the necessity of preventing besiegers from finding shelter near the fortifications; and in this, as in a thousand other instances, the early legislators gave utility the sanction of superstition. A set form was prescribed for marking the Pomœrium; a bullock and heifer were yoked to a bronze or copper ploughshare, and a furrow was drawn marking the course of the future wall. The plough was so guided that all the sods fell to the inside, and if any went in an opposite direction, care was taken that they should be turned into the proper way. As the plough



Rcman Forum

was sacred, it would have been profanation if anything impure passed over the ground which it had once touched; but as things clean and unclean must necessarily pass into a city, when the plough came to a place where the builders designed to place a gate, it was taken up, and carried to the spot where the wall was resumed. Hence the Latins named a gate *porta*, from the verb *portare*, to carry. The comitium, or place of public assembly, was next consecrated: the most remarkable part of this ceremony was the preparation of a vault, named *mundus*, in which were deposited the first-fruits of all things used to support life, and a portion of each colonist's native earth. To this structure many superstitious notions were attached; it was supposed to be the entrance to the invisible world; and it was opened three days in the year, with many solemn forms, to admit the spirits of the deceased.

It is probable that the first extension of the Pomœrium was occasioned by inclosing the Quirinal hill for the Sabines, when, under Tatius, they united themselves to the people of Romulus. The next addition was the Cœlian hill, on which the followers of Cœles Vibenna, whoever that Etruscan adventurer may have been, erected their habitation. Tullus Hostilius inclosed the Viminal hill after the destruction of Alba, to which Ancus Martius added the Aventine, which was regarded as the peculiar habitation of the plebeians. In the reign of the first Tarquin, Rome was increased by the Esquiline and Capitoline; these completed the number of the seven hills for which the city was celebrated. At a much later period the Pincian and Vatican mounts were added; and these, with the Janiculum on the north bank of the Tiber, made the number ten.

Ancus Martius was the first who fortified the city with outworks, especially by raising a castle and garrison on the Janiculum, which was connected with Rome by a wooden bridge (*pons sublicius*). But the elder Tarquin was the first who beautified his capital with splendid buildings, not only ornamental, but useful. To him the great sewer by which the city was drained, whose vast proportions still claim admiration, is generally attributed.

Though Rome began to be more regularly built when it was restored after the departure of the Gauls, and many splendid edifices, both public and private, were erected, when wealth was so vastly increased as it must have been after the conquest of Carthage and Western Asia,—it could scarcely be called a splendid city before the reign of Augustus, who boasted that "he found it brick, and left it marble." When Corinth was subdued by Mummius, so little were the Romans acquainted with the fine arts, that many precious pieces of statuary were destroyed for the sake of their materials; but from that time taste was improved by a more constant intercourse with the Greeks, especially when Athens became the university of the empire. But the long civil wars between the aristocratic and democratic factions prevented the developement of these improvements, until the battle of Actium gave Rome tranquillity and a master. In the days of its greatest prosperity the circumference of Rome, inclosed by walls, was about twenty miles; but there were also very extensive suburbs. The city had thirty gates, some authors say more, of which the most remarkable were the Tergeminal, the Carmental, the Triumphal, and the Naval; to which we may add the Capena, near the great aqueduct.

The most remarkable buildings were the amphitheatres, the Capitol with its temples, the senate-house, and the forum.

The first amphitheatre was the Circus Maximus, erected by Tarquinius Priscus; but so enlarged by subsequent additions, that it was capable of containing two hundred thousand spectators. In the arena were exhibited the cruel fights of the gladiators, in which the Romans took a pleasure equally infamous and extravagant, together with races, exhibitions of strange animals, and combats of wild beasts. A still larger edifice was erected for the same purpose in the reign of Vespasian, whose massive ruins are called the Colosseum. Theatres, public baths, and buildings for the exhibition of naumachiæ, or naval combats, were erected by the emperors, who seemed anxious to compensate the people for the loss of their liberty by the magnificence of their public shows and entertainments.

The Capitol was commenced on the Saturnian hill. which received the name Capitoline from a human head being found by the labourers digging the foundation, in the reign of Tarquinius Priscus. It was erected on the northern summit of the hill; the rocky eminence to the south was called the Tarpeian cliff, to commemorate the treason of Tarpeia; and public criminals were frequently executed by being precipitated from its peak. The temple of Jupiter Capitolinus was usually regarded as the national sanctuary of the Romans: it was begun by Tarquinius Priscus, and Tarquinius Superbus, and it was almost yearly improved by the rich presents that successful generals and foreign princes, eager to conciliate the Romans, offered as votive gifts. Augustus alone presented gold and jewels exceeding five thousand pounds in value. During the civil wars between Marius and Sylla, this temple was burnt to the ground; but it was rebuilt with greater splendour; and Cicero informs us, that the statue of Jupiter Capitolinus was erected on its pedestal at the very time that the conspiracy of Catiline was discovered. It was destroyed twice again during the reigns of Vespasian and Domitian, but was restored each time with additional splendour. The Sibylline books, and other oracles, supposed to contain important predictions respecting the fate of the city, were preserved in the sanctuary, under the charge of fifteen persons of the highest rank, called the Quindecimviri. Here, also, were preserved the chronological archives of the city. A nail was annually driven into the temple by the chief magistrate; and this curious custom is supposed to have been the first rude mode of marking the lapse of time.

There were several other temples on this hill, the most remarkable of which was that of Jupiter Feretrius, erected by Romulus, where the *spolia opima* were deposited. The *spolia opima* were the trophies presented by a Roman general who had slain the leader of the enemy with his own hand; they were only thrice offered, by Romulus, Cossus, and Marcellus. From the *feretrum*, or bier, on which these spoils were borne to the temple, the deity was called Feretrius.

The Capitol was the citadel of Rome, except in the reign of Numa, when the Quirinal was chosen as the chief place of strength. This circumstance tends greatly to confirm Niebuhr's theory, that an ancient Sabine town, named Quirium, stood on that hill, which modern writers confounded with Cures: perhaps the double-faced Janus, whose temple was closed during peace, was the symbol of the united cities, and the opening of the temple gates was to enable the inhabitants of the one in time of war to assist the other.

In the valley between the Palatine and Capitoline hills was the forum, or place of public assembly and great market. It was surrounded with temples, halls for the administration of justice, called *basilicæ*, and public offices; it was also adorned with statues erected in honour of eminent warriors and statesmen, and with various trophies from conquered nations. Among these memorials of conquest were several *rostra*, or prows of ships taken at Antium, which were used to ornament the pulpits from which the magistrates and public orators harangued the general assemblies of the people: from this custom the phrase "to mount the rostrum" originated. In the middle of the forum was a drained marsh, called the Curtian Lake, to which a singular legend was attached. Traditions recorded that an immense chasm had suddenly opened in this place, which the augurs declared could not be closed until the most precious things in Rome were thrown into it. Curtius, a Roman knight, armed and mounted, leaped into the yawning pit, declaring that nothing was more valuable than courage and patriotism; after which it is added that the fissure closed. A much more probable account is, that the place derived its name from a Sabine general named Curtius, smothered there while the place was as yet a swamp.

In the forum was the celebrated temple of Janus, built entirely of bronze, supposed to have been erected during the reign of Numa. Its gates were only closed three times in eight centuries, so incessant were the wars in which the Romans were engaged. Not far from this was the temple of Concord, in which the senate frequently assembled: storks were encouraged to build in the roof of the edifice, on account of the social instincts attributed to those birds. In the same quarter of the city was the temple of Vesta, where a perpetual fire was maintained by the Vestal virgins: in it were said to be preserved the Palladium, or sacred image of Pallas Minerva, on which the fate of Troy depended, and other relics consecrated by superstition.

The senate-house was above the pulpits belonging to the public orators; it was said to have been originally erected by Tullus Hostilius: but the senate had several other places of meeting, frequently assembling in the temples. Near it was the comitium, or court in which the patrician *curiæ* were convened; it was not roofed until the end of the second Punic war, soon after which the *comitia curiata* fell gradually into disuse. This space, before it was covered, was called a temple; because *templum* properly signifies not merely an edifice, but an inclosure consecrated by the augurs. The principal theatres and public baths were erected in this vicinity.

The election of magistrates, reviews of troops, and the census or registration of the citizens, were held in the Campus Martius, which was also the favourite exercise-ground of the young nobles. It was originally a large common, which had formed part of the estate of the younger Tarquin, and, being confiscated after the banishment of that monarch, was dedicated to the god of war, because the Romans believed Mars to be the father of their founder. It long remained unimproved; but in the reign of Augustus it began to be surrounded by several splendid edifices; ornamental trees and shrubs were planted in different parts, and porticoes erected, under which the citizens might continue their exercises in rainy weather. Most of these improvements were due to Marcus Agrippa, the best general and wisest statesman in the court of Augustus. He erected, near the Campus Martius, the celebrated Pantheon, or temple of all the gods; the most perfect and splendid monument of ancient Rome that has survived the ravages of time*. At present it is used as a Christian church, and is universally admired for its circular form, and the beautiful dome that forms its roof. Near the Pantheon were the gardens and public baths, which Agrippa at his death bequeathed to the Roman people.

Perhaps no public edifices at Rome were more remarkable than the aqueducts for supplying the city with water. Pure streams were sought at a great distance, and conveyed in these artificial channels, supported by arches, many of which were more than a hundred feet high, over steep mountains, deep valleys, and, what was still more difficult, dangerous morasses, which less enterprising architects would have deemed insuperable. The first aqueduct was erected during the censorship of Appius Cæcus, about four hundred years after the foundation of the city; but under the emperors not fewer than twenty of these stupendous and useful structures were raised, which brought such an abundant supply of water to the metropolis, that rivers seemed to flow through the streets and sewers. Even at the present day, when only three of the aqueducts remain, after the lapse of centuries, the neglect of rulers, and the ravages of barbarians, no city in Europe has a better supply of wholesome water than Rome.

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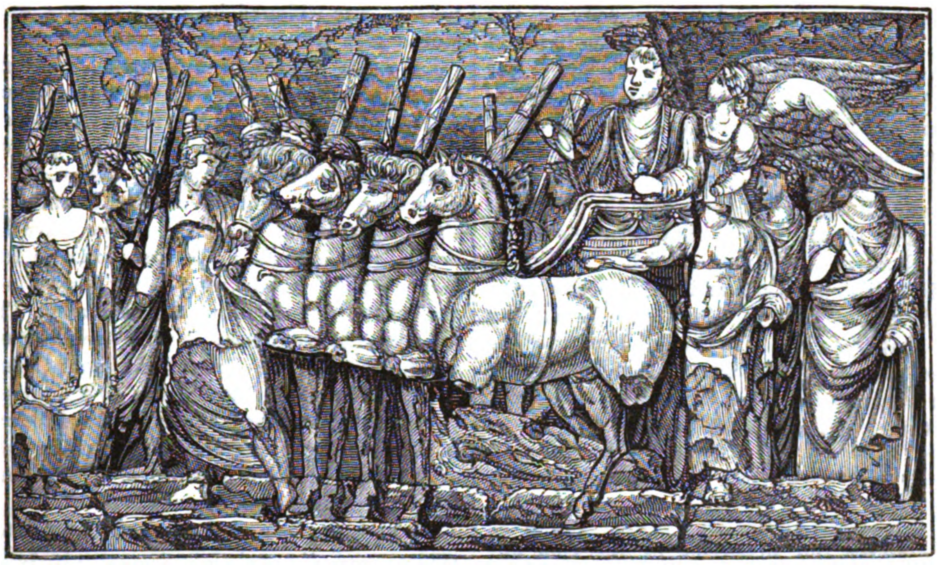
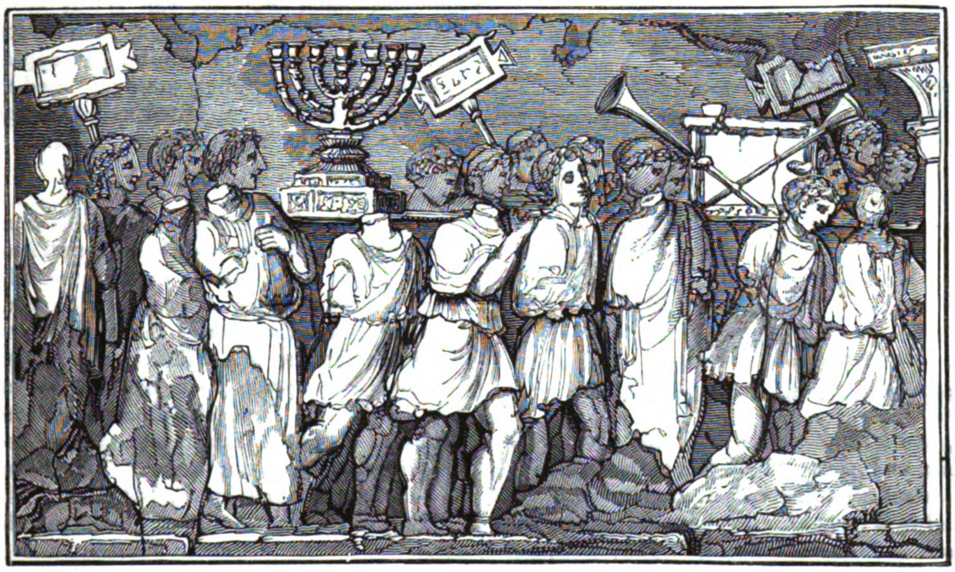
* The Colosseum in the Regent's Park is built on the model of the Pantheon.

It would be tedious to enumerate all the public buildings that decorated "the Eternal City;" we may therefore conclude by observing, that Rome, when in the zenith of its glory, contained four hundred and twenty temples, five regular theatres, two amphitheatres, and seven circuses of vast extent: there were sixteen public baths, built of marble, and furnished with every convenience that could be desired. From the aqueducts a prodigious number of fountains were supplied, many of which were remarkable for their architectural beauty. The palaces, public halls, columns, porticoes, and obelisks, were without number; and to these must be added the triumphal arches erected by the later emperors.

Among the triumphal arches with which Rome was decorated, that of Titus, ercted to commemorate the conquest and destruction of Jerusalem, was far the most remarkable, and its remains at the present day afford many valuable illustrations of the Jewish and Roman costumes and manners in the apostolic age. The conqueror is seen advancing in the magnificent chariot used on these occasions, surrounded by the companions of his victory, shouting the customary *Io Triumphe*, and behind them comes the crowd of unfortunate captives, forced to endure the taunts and insults of an excited multitude. The various articles of furniture used in the Temple are displayed and borne in the procession as trophies; and these spoils must have greatly aggravated the grief of the wretched Jews, who saw the objects of their highest veneration perverted to purposes of idolatry. The only antiquities connected with the apostolic age of Christianity in Rome are the places which tradition points out as the graves of the martyrs, or the scenes of their sufferings; and the identity of these sites is very disputable.



Triumphal Procession. From the Arch of Titus.



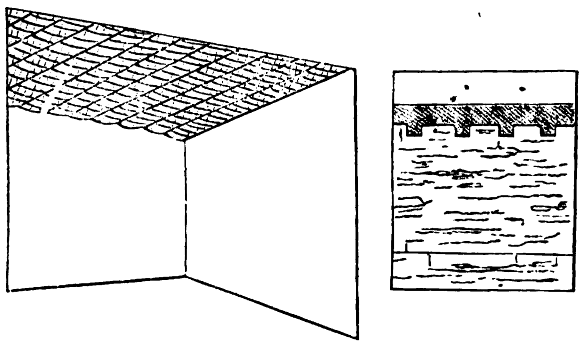
Spoils of the Temple. From the Arch of Titus.

The public roads in various parts of the empire, but more especially in Italy, though less ostentatious than the aqueducts, were not inferior to them in utility and costliness. Of these the most remarkable was the Appian road, from Rome to Brundusium, through the Pomptine marshes, which were kept well drained during the flourishing ages of the empire, but by subsequent neglect became a pestilential swamp. This road extended three hundred and fifty miles, and was paved through its entire length with enormous square blocks of hard stone. Nineteen centuries have elapsed since it was formed, and yet many parts of it still appear nearly as perfect as when it was first made.

Rome was inferior to Athens in architectural beauty, but it far surpassed it in works of public utility. Every succeeding emperor deemed it necessary to add something to the edifices that had been raised for the comfort and convenience of the citizens: even after the seat of government had been transferred to Constantinople, we find the son of Constantine evincing his gratitude for the reception he met with in the ancient capital, by sending thither two magnificent obelisks from Alexandria in Egypt.

The privileges of a Roman citizen were exemption from capital and corporal punishment without a regular trial, and the privilege of appeal to the body of the people in the age of the Republic, and to the imperial tribunal under the emperors. Large sums were frequently given by the natives of the provinces to purchase the envied name of Roman, on account of the security it afforded against the exactions and cruelties of the provincial governors and other officers; but on some occasions the Senate and Roman people bestowed the privileges of citizenship upon all the inhabitants of some state or city which had done them eminent service. Tarsus in Cilicia was thus distinguished, and the Apostle Paul acquired all the rights and privileges of a Roman by being born in that free city. He availed himself of his franchise when menaced with examination by torture, and also when he appealed from the tribunals of Felix and Festus to the emperor's court in Rome. T.

ROOF. The roofs of eastern houses are flat, to afford the inhabitants the advantage of the cool air, without the necessity of leaving their habitations. The Jews were commanded to protect their roofs with battlements, or a parapet wall, to prevent accidents by falling over; sometimes they were surrounded by a kind of railing. The Jews frequently slept on the roofs, either under a tent, or in small closets built for the purpose of wicker-work, and plastered at the bottom. It is to such a closet or cell that Proverbs 21. 9. alludes: "It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house." They often performed their devotions on the roof: "And Peter went up on the roof to pray." (Acts 10. 9.) They made booths, or arbours of boughs, on the roof, to celebrate the feast of Tabernacles. (Nehem. 8. 16.) And in their lapses into idolatry, they often performed their sinful rites on the roof, and especially worshipped the stars there, as the most fitting place whence to behold them. (Zeph. 1. 5.)



Egyptian roof. From Champollion.

They were accustomed, in times of danger, to go to the roof to look out for the approach of enemies, (see Isai. ch. 21. 6, foretelling the invasion of Judea by the Persians.) The access to the roof was by stairs outside in the court, or sometimes, in poor houses, by a ladder; and there is a rabbinical injunction forbidding the Jews to keep a broken ladder for the purpose, lest any one be killed, or maimed, by its giving way. It was by these outside stairs that Our Lord recommended his followers to escape in the coming troubles, and not lose time by coming into the house through the door on the roof which led to the upper chamber. (Matt. 24. 17.)

It was through this door on the roof that Lightfoot thinks the paralytic man was let down to Jesus (Lightfoot, *on St. Mark* 2. 4); that he was carried up the outer stairs to the roof, and the door being found too narrow, was widened by the removing of some of the stones and tiles. Other commentators, however, conceiving this to have been difficult of performance, without injuring the persons in the upper chamber, by the fall of rubbish, explain, that Christ and his hearers were in the court of the house; that being the place where assemblies were usually held, and which was covered, according to a common custom, with an awning; that the paralytic not being able to be carried through the crowd, was brought up to the roof, and let down along the wall, and the awning being drawn aside, the bed was thus lowered into the assembly. There seems, however, some difficulty in this: even supposing that the word σεγη in the Greek Testament (Mark 2. 4) will answer for awning: and εξορυξαντες (digging through, or piercing, breaking through) for drawing aside, still how could they penetrate the crowd in the court to get at the stairs that led to the roof, if they could not penetrate to approach Our Lord?

Though the tops of the houses were flat, for the convenience of the inhabitants, we are told by Jewish writers that the roof of the Temple was arched or vaulted, because no one should repair thither for the same purposes as to the roofs of the houses.

The roof of Dagon's temple (Judges 16. 27,) is said to have been crowded with 3000 persons to behold Samson's feats; but this can hardly mean the top of the temple, because the persons thereon could not have seen what was passing within. It appears rather to have been a loft or gallery running round the top of the building inside, and supported by pillars with two main posts, in the middle of the temple. M.

ROOM. The convenience of dividing habitations into separate apartments early suggested itself. We read of various kinds of rooms in Scripture: bed chamber, inner chamber, upper chamber, bride chamber, guest chamber, guard chamber of the king's house. In early times the females and children of the family slept in one room, on separate beds; and the males in another. The bedchamber in which Jehoshabeath concealed Joash (2Chron. 22. 11) is thought not to have been the usual sleeping apartment, for it would have been but natural to have sought him there; but a room, in which the bedding was laid by, rolled up, when not in immediate use.

The inner chamber into which Benhadad fled, (1Kings 20. 30) is expressed in the Hebrew as a "chamber within a chamber," and seems to have been a secret closet within another room.

The bride chamber was the most decorated room in the house.

The upper room was used for devotional purposes; probably from being more out of the way of domestic interruptions. In times of idolatry, also, superstitious rites were performed there: in 1Kings 23. 12, Joash breaks down the idolatrous altars in the upper rooms. In Ezekiel 8. 10, we see that when the Jews lapsed into idolatry, they painted the objects of their worship on the walls of chambers: as the paintings of Egyptian mythology are still found pourtrayed on the walls of tomb chambers, &c., &c.

Where the word "upper chamber" is used in the English translation, two different words appear in the Greek, *ανωγαιον*, *anogeon*, and *υπερωον hypero-on*, distinguishing, in fact, rooms in different stories. The first is *quasi ανωγαιον*, from *ανω της γης*, a room on the first story, above the ground floor. Such was the room in which Our Lord ate the Passover with his disciples. (Mark 14. 15; Luke 22. 12.) The latter, *υπερωον, hypero-on*, is the highest room of all. Here the body of Dorcas was laid out, (Acts 9. 37,) and from this Eutychus fell; and we learn it was three stories high. (Acts 20. 9.)

The word translated "highest room," in Luke 14. 8, is *πρωτοκλισια*, *protoclisia*, the first couch, meaning the couch on which the Jews reclined at meals: (like the Greeks and Romans:) so that the injunction in the text, is not to sit (or recline) on the principal, or most honourable seat, lest a person of superior rank arrive, and the intruder be obliged to take a lower "place," *τοπον*, not "room," as it is translated. The guest chamber, appropriated to the guests and lodgers, was the *ανωγεον*, *anogeon*, or the story above the ground-floor. (Mark 14. 15.) We read of store-rooms, (Nehem. 13. 5,) wherein were laid up the meat-offerings, frankincense, various tithes, and the sacred vessels.

There were many rooms built in the Temple: twelve to the north, twelve to the south, six to the west. They were in rows of three stories; each story increased a cubit in breadth: the access to the two upper stories was by a winding stairs through the first stories.

The Jews were not without some ideas of magnificence in their rooms, which were ceiled with cedar boards, sometimes painted with vermilion. (Jerem. 21. 14.) The wealthy had the frames of their beds and couches adorned with ivory and carving, (Amos 6. 14.) and decked with coverlets of tapestry perfumed. (Prov. 7. 16,17.) Their walls were adorned with hangings. They had cups and vessels of gold and silver; and even silver baskets for fruit. Verse 11 of Prov. 25, "Apples of gold in pictures of silver" is explained to mean oranges or citrons in a silver basket, (משך *mesek* is a basket, not a picture). The articles of furniture do not seem to have been numerous. The chamber furnished for Elisha by the pious Shunamite, (2Kings 4. 10,) was of course as well appointed as usual; and it contained only a bed, a table, a stool, and a candlestick.

The poor Jews used the same mats and skins on which they sat by day as bedding by night, and their upper garments for covering: hence the command in Deut. 24. 12,13, to return pledges at sunset, that the pledger "may sleep in his own garment."

The modern Jews are forbidden by their rabbis to adorn their rooms with pictures and statues. But this precept is often transgressed by the Italian Jews, who, however, take care that the statuary does not represent the whole body, and that the pictures are not hung up high, as if for adoration.

The modern Jews are commanded by their doctors to place inside the doors of rooms that are not applied to any servile uses a *mesusa*, which is a bit of parchment, on which is written, from Deut. 6., the verses from 4 to 9 inclusive, and from Deut. 11., from verse 13 to 20 inclusive. It is rolled up and put into a hollow cane. It is considered a charm against evil spirits, particularly as one of the holy names of God is written on the outside of the parchment. M.

ROOT. That part of a plant which extends downwards and fastens itself in the earth. The rocky ground of Palestine is in some places covered with a very thin soil, so that the plants growing in these spots cannot strike deep roots, and are therefore easily uptorn by the winds or withered by the scorching sun; a circumstance to which a beautiful allusion is made in the parable of "the sower." (Matt. 13. 21.) The root of a family is the progenitor from whom the race derives its name; thus it is said, "Out of the serpent's root shall come forth a cockatrice," (Isai. 14. 29,) meaning Hezekiah, who was descended from David, and was like him a scourge to the oppressors of Israel. The word is used in this sense in a very remarkable prophecy: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." (Isai. 11. 10.) The Messiah, elsewhere called "the branch," is here described as "the root," for, though David's son in his human character, yet in his Divine capacity he is David's "root," as being his Lord and God. A similar passage occurs in the book of the Revelation: "The lion of the tribe of Judah, the root of David, hath prevailed." (Rev. 5. 5.) C.

ROSE. The rose is but little mentioned in Scripture; only twice in the Canonical Books of the Old Testament, and four times in the Apocrypha.

The principal roses of Syria and Palestine are the rose of Damascus and that known in Europe as the *Rosa provincialis*, or province rose. The former is of a delicate colour, and is said to have been introduced into Europe at the time of the Crusades by a Count de Brie. The striped rose, known in England by the names of the "union rose," and the "York and Lancaster rose," is a casual variety from it. The province rose is of a fine crimson, very fragrant, and has two or three flowers at the top of each branch.

The Hebrew word חבצלת *chabatzeleth*, translated in our version, "rose," has been by some rendered "lily;" by others, "narcissus;" but the Chaldee paraphrase has it "rose." The best commentators on the verse, "I am the rose of Sharon," (Canticles 2. 1,) conceive that the bride does not mean to extol her loveliness by comparing herself to a beautiful rose of the garden, but she speaks humbly of her charms, modestly likening herself to a wild rose, a rose of the fields: understanding Sharon here, not as a proper name, but as meaning the fields, or champaigne in general; and particularly as they say that the district of Sharon was *not* remarkable for the beauty of its roses. The Vulgate and Septuagint taking this view translate it, "I am a flower of the fields:" *flos campi, ανθος του πεδιου.*

The Septuagint and Vulgate render חבצלת *chabatzeleth*, rose, in Isaiah 35. 1, as "lily." But whatever flower it be, it is put in this place figuratively for a state of great prosperity after a previous affliction or desolation, which is typified by the desert. "The desert shall rejoice, and blossom as the rose."

In latter times when the Jews (particularly the young and the lax,) began to imitate the manners of the Gentiles, they wore in their festivities garlands of roses, like the Greeks. The verses 7 and 8 in Wisdom, ch. 2, "Let us fill ourselves with costly wine and ointments; and let no flower of the spring pass by us. Let us crown ourselves with rose-buds before they be withered," strongly resemble some of the Greek festive poems, particularly some of Anacreon's Odes.

RUBY, פנינים *peninim*, (plural.)

The oriental ruby ranks next to the diamond in hardness. It is a species of red sapphire, often so pure and bright as to require no polishing. It is sometimes varied with blue: sometimes parti-coloured. The true oriental ruby is now found only in the kingdom of Pegu and the island of Ceylon. The ruby was supposed by the ancients to be capable of resisting fire, of curing poisons, keeeping off pestilence, and alleviating grief.

It is now impossible to know with certainty what is meant by peninim, though translated in our version "rubies." The Vulgate avoids translating it by the name of any precious stone; where it occurs in Prov. ch. 3. 20,31; Job 28; and in Lam. 4. 7, it is rendered "Thy Nazarites were as ruddy as *ancient ivory*," (instead of rubies.) Unless by ancient ivory is meant coral, it is hard to guess at the signification. The Septuagint equally avoid the translating it as a gem in Proverbs and in Job; but in Lam. 4. 7. render it sapphire.

Bochart (and many commentators follow him) says it should be rendered *pearl*, and considers the etymology, pinna, in Greek and Latin (the pearl oyster) as immediately derived from peninim. The expression, "Thy Nazarites were as ruddy as *pearls*," in Lam. 4. 7, is no conclusion against it; for the best pearls have a beautiful pink tinge, like the blush of the human face.

The word נפך *nopech*, which is the Hebrew name for the fourth stone in the high-priest's breast-plate, the gem that was incribed with the name of Judah, has been by some rendered ruby. The Septuagint translates it as the emerald, but the Vulgate as the carbuncle. M.

RUFUS. The name signified "red," and probably alludes to the colour of the hair of the person who bore the appellation. Two persons of the name are mentioned in Scripture. (Mark 15. 21, and Rom. 16. 13.) Some, however, are of opinion that the same person is meant in both places. C.

RUHAMAH, רחמה "Having obtained mercy," a figurative name, (Hosea 2. 1,) in contradistinction from Lo-Ruhamah, לא־רחמה "Unpitied," or "Not obtaining mercy," in Hosea 1. 6. When God directed Hosea to prophecy against the wickedness of Israel and Judah, he commanded him to take to wife a harlot, the symbol of idolatry, the spiritual harlotry of the Jews; and of her were born a daughter, named after God's direction, Lo-Ruhamah, "Not obtaining mercy," and a son named Lo-Ammi, "Not my people." (Hosea 1. 6,9.) Israel is represented by Lo-Ruhamah, Judah by Lo-Ammi. Perhaps Israel is typified by the female, because that kingdom was the weaker of the two, and the more completely overthrown; and Judah by the male, because from Judah the Messiah was to descend according to the flesh.

In chapter 2, verse 1, Hosea says, "Say unto your brethren Ammi (my people,) and to your sisters Ruhamah (having obtained mercy;)" thus promising God's reconciliation to the people on their repenting, and seeking Him; saying that He will have mercy, and they shall be his people: thus indicating the restoration of the Jewish nation after much affliction. As the promises of grace to the obstinate Jews are transferred meanwhile to the believing Christians, St. Peter applied them to the Gentile proselytes, to whom he addresses his first epistle, telling them that in time past they "were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy." (1Pet. 2. 10.)

St. Paul also distinctly applies the prophecy not to the Jews only, but to the Gentiles: "That he might make known the riches of his glory on the vessels of mercy . . . even on us, whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osee, I will call them my people which were not my people, and her beloved which was not beloved." (Romans 9. 23-25.) The wording in Hosea 1. 2. indicates the admission of the Gentiles into the participation of the promises made to the Jews. In the first instance, in the threats against Israel and Judah, it is a son Lo-Ammi, and a daughter Lo-Ruhamah. When the promises are given, the plural number is used; then it is *brethren* and *sisters:* not Jew only, but Jew and Gentile.

RUIN. The words used in the Hebrew which we have translated "ruin," are very expressive. The ruin of a city by dilapidation, separating all its stones, (Isai. 25. 2,) "Thou hast made of a fenced city a *ruin*," (or separation, פלה *palah.*) Ruin of strongholds, by breaking them up, (Psalm 89. 40,) "Thou hast brought his strongholds to *ruin*," (*i. e.*, to a breaking, כתת *chatat.*) This word also means terror, and expresses the alarm attendant on the taking of a fortified place. The ruin of a land by impoverishment and devastation, (Isai. 23. 13,) "Behold the land of the Chaldeans . . . he brought it to ruin," (impoverishment, תרשיש *thereshish.*)

Ruin, figuratively, a fall, or stumbling, from some cause of, or temptation to, sin; (2Chron. 28. 23,) "They (the gods of Damascus,) were the ruin (מכשלה *machshalleh*, a *stumbling block*) of him (Ahaz) and of all Israel." Ruin, (fig.,) destruction, (Prov. 24. 22,) "Their calamity shall rise suddenly; who knoweth the ruin (פיד *pid*, destruction) of them both?" Ruin (fig.,) a cause for repentance, (Prov. 26,) "A flattering mouth worketh ruin," מדחה *midcha*, contrition or repentance (brings cause to repent,) from דחה *dachah*, to be contrite. M.

RULER. Of the officers of the Synagogue mentioned in the New Testament there were three classes:

I. *Rash Haceneseth*, ראש הכנסת or president, sometimes translated *episcopus*, bishop; and rendered in Greek αρχισυναγωγος. He sat at the head of the consistory, and all the elders at each side of him in a semicircle, with their disciples below them. It was his office to order all matters relative to the synagogue, and its services, and to give licence to preach: also to judge in cases of breach of the ecclesiastical law. Jairus is thought by Lightfoot to have been one of these presidents. See Lightfoot *on Matt.* 9.

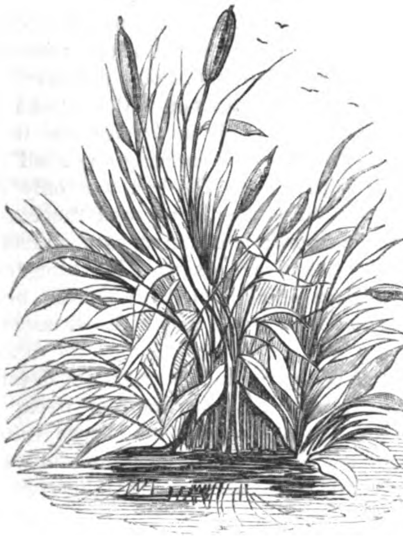
II. The *Sheliaeh Zippor*, שליח צבור or angel of the Church, who offered up the prayers for the congregation.

III. The *Chazan*, חזן the reader, sometimes translated minister, who read the appointed portions of Scripture.

To these may be added the *Shamash*, שש or servant of the synagogue, who kept the keys, and performed all the menial duties of it. The word *nissa*, נשא in the Hebrew Scriptures, translated "ruler," in Exod. 22. 28; Numb. 13. 2; Levit. 4. 22, is always understood by the Jews to mean exclusively the head or president of the Sanhedrim.

The ruler of the feast (John 2. 9,) was the person whose prerogative it was to bless the repast, saying, "Blessed art thou, O Lord our God, the King of the world, who producest bread out of the earth." And then, having blessed the cup of wine, saying, "Blessed art thou, O Lord our God, the King of the world, who hast created the fruit of the vine," to taste the cup, and then pass it round among the guests. M.

RUSH. The valleys of Palestine are sometimes marshes, and are then overgrown with rushes which afford shelter to various kinds of toads, snakes, &c.; hence rushes are noted as a mark of neglect and desolation by the prophets. In Egypt, on the contrary, the water plants, particularly the papyrus and the lotus, are very valuable, and were sometimes sedulously cultivated; these, however, could not properly be called "rushes," though they have been so rendered by our translators. It would have been better to have used the general name of "water plants." Isaiah (19. 15) alludes to the profitable purposes to which the water plants on the Nile were applied, and intimates in his denunciation that they were not less valuable to the Egyptians than the trees and shrubs of the land. On the other hand, the rushes and other fluvial and lacustrine productions of Palestine are perfectly worthless. W.



The Bulrush.

RUST. The word "rust" does not occur in our version in the Old Testament, and only twice in the New; in Matthew 6. 19, 20, and James 5. 3; but the word translated "scum" חלאה *chelah*, in Ezekiel 24. 6,11,12, means the rust or corrosion of the pot of brass (or rather copper), which typified Jerusalem. Copper is more liable to corrosion than the other metals, each of which has its own dissolvent; but copper is acted upon by all those dissolvents; and the corrosion of the copper pot symbolizes the aptitude of Jerusalem to corruptions, which being shown by Ezekiel to be removed only by the agency of fire, was a type of the awful punishments and fiery purgation awaiting Jerusalem.

Where our version uses the word "rust" in Matthew 6. 19,20, the original Greek is βρωσις, *erosion*, wearing away, such as by attack of insects, not *corrosion*, wearing away by rust; and it is thought to mean destruction by insects, rather than by metallic rusting; for to the former the treasures of the Orientals were more exposed than to the latter; because their riches consisted principally in magnificent garments, some families having even a thousand changes of raiment. We read often in Scripture of presents of raiment; and to this day a splendid robe is the usual mark of favour given by great men of the East. Their treasures, when of metal, were vessels of gold and silver, which are not liable to corruption by rust.

When the destruction or injury of anything valuable is mentioned in Scripture, it is usually likened to a moth fretting a garment, as in Job 13. 28; Psalm 39. 11; Isai. 56. 9; 51. 8.

In James 5. 3, when rust is mentioned in connexion with silver and gold, the Greek is ιος, not βρωσις, as in Matthew 6. It alludes to the corrosion of money by lying by; for various writers agree that the gold and silver coins of antiquity were much more liable to corrosion than those of the present, being much more extensively adulterated with alloys. M.

RUTH. The Book of Ruth is one of the five Megilloth, or volumes, which the Jews regard as adscititious to the sacred writings, but still forming part of the canon: the other four are Canticles, Ecclesiastes, Lamentations, and Esther. It may be regarded as an appendix to the book of Judges, and the general opinion among the Jewish commentators is that the interesting narrative which it relates belongs to the time when Ibzan, who succeeded Jephthah, was ruler of Israel.

Ruth was a Moabitish woman who accompanied her mother-in-law, the widowed Naomi, to Palestine, when that matron, after having lost her husband and her two sons, returned to Judæa. The young woman supported Naomi by the labour of her hands. While gleaning in the fields of the wealthy Boaz her modest demeanour attracted the attention of the benevolent proprietor. He inquired into her circumstances, and finding that she had a claim upon him as a relative of her deceased husband, made her his wife. The fruit of their union was Obed, the father of Jesse and grandfather of David, from whom the Messiah was lineally descended. It is probably on this account that the genealogy of Boaz is so specially recorded.

The authorship of the book of Ruth is uncertain, but it is most usually attributed to the prophet Samuel.

RYE, כסמת *kusemeth.* The word occurs in Exodus 9. 32; but as rye is not and never has been cultivated in Egypt, it is probable that some species of maize or spelt is indicated. The Septuagint render the word ὀλυρα, which is a generic name for all kinds of potherbs. W.

SABAOTH, צבאות *tzabaoth*, the plural of צבא *tzaba*, which signifies "a host," or "army." The singular is generally used in a military sense, but it is sometimes applied to the company of angels which surround the throne of Jehovah, who are called צבא השמים *tzaba hashamaim*, "the host of heaven." The same phrase is also applied to the stars, for the most part as objects of idolatrous worship; indeed the expression appears to have every thing in heaven, both angels and heavenly body. Isaiah uses the phrase צבא המרום *tzaba ha marom*, "the Host on High," in opposition to the kings of the earth. God is called יהוה אלהי צבאות *Jehovah Elohi Tzabaoth*, "Jehovah God of Hosts," which most commentators regard as synonymous with "God of Heaven," though others assert that it should be taken in a military sense, as signifying "the God of armies," or "of wars." It is to be also observed that this epithet of God does not appear in the Book of Genesis or Judges.

In the Book of Numbers (4.3) צבא *tzaba* is used to signify the service that Jehovah's ministers perform for him in the tabernacle; because they are there, as it were, soldiers or guards, attending at the court of their prince.

SABBATH, שבת *Rest.* The mention of a Sabbath is co-eval with creation. We are told that on the seventh day God *sabbatized*, or rested from his works. (Gen. 2. 2.) From the arguments of able commentators, it is to be inferred that even then a Sabbath of rest, and of religious observance, on one day in seven, was ordained for man, in memory of the great work of creation; and was observed by the early Patriarchs as a day for pious purposes; but not with the same ceremonies and the same strictness as after the Exodus out of Egypt. The texts in Genesis 8. 8,12, marking the seven days between the periods of Noah's sending out the dove, clearly indicate a space from Sabbath to Sabbath. When the particular and strict observance of the Sabbath is promulgated, in Exodus 16. 23, it is not mentioned as a new thing, but rather alluded to as a custom already known, but which needed to be reinstituted, (Exod. 20. 10,) and to receive additional laws. (Exod. 31. 14.) It is the opinion of some Jewish writers, and indeed seems highly probable, that the Israelites could not keep the Sabbath in Egypt, by reason of their severe slavery. Therefore, after their deliverance, the rest of the Sabbath was formally re-established; not only in memory of the creation, but also of their repose after the Egyptian bondage. (Deut. 5. 14,15.) And additional sacrifices were appropriated to it, such as two more lambs and additional drink-offerings, (Numb. 28. 10,) which additions are called by the Jews, Musaphim. Special laws were added for the peculiar sanctification of the Sabbath, by abstaining from all manner of work. (Exod. 20. 10.) The services of the Tabernacle only were excepted, (Numb. 28. 25-27,) because they were neither worldly nor servile, but wholly religious; as also the rite of circumcision. (John 7. 22.) The penalty for the breach of the Sabbath laws was death. (Exod. 31. 14.) The cause of this severity was, that the Sabbath was to be *a sign* (Exod. 31. 13) to the Jews, the chosen people of God, that they acknowledged him as their Creator and their Deliverer out of Egypt. So the contempt of the Sabbath was an actual rebellion against their Creator and Deliverer, denying Him in the *one* character and rejecting Him in the other; and was a first and great step to idolatry, the frequently besetting sin of the ancient Jews. Indeed, idolatry and sabbath-breaking are frequently mentioned in connexion with each other, such as in Ezekiel 20. 16: They "polluted my Sabbaths, for their heart went after their idols."

In course of time the Jewish teachers made almost innumerable additions to the Sabbath laws, so that they became one of those heavy burdens described by Our Saviour, (Matt. 23. 4,) instead of being, as originally and benevolently intended, a beneficial rest and refreshment to the soul and body of man.

The Rabbins classed the prohibitions of work on the Sabbath under thirty-nine heads, but included, under each head, a number of particulars by a figure; such as, under the head of *building*, the suffering milk to curdle; under that of threshing, walking upon grass, whereby it is bruised; under carrying burdens, wearing much, or heavy clothing, &c.

An entire Talmud Treatise, the Shabbath, is filled with frivolous and vexatious difficulties on the subject of Sabbath observances. And the Rabbins, in their Commentaries, have invented a number of strange, and sometimes ingenious quibbles to evade the letter of the law, *e. g.*, the use of fire was prohibited; but any thing heated the day before, might be *re-heated* on the Sabbath. *One* might not do prohibited work; but *two* might. Thus it was forbidden to write any word on the Sabbath; but one man might write the first letter, another person the second letter; the first man the next letter again, and so on, alternately, till the word was finished. There were cases in which the peculiarly strict observance of the Sabbath produced great injury to the Jews, especially in their last wars with the Gentiles, who could attack them with impunity on the Sabbath, and unresistingly cut them to pieces, until at last they were persuaded by Jonathan and Mattathias to repel attacks at least, though they would not commence any. But the Gentile armies, by selecting the Jewish Sabbath for making their fortifications and entrenchments, secured themselves from any opposition, and completed their works unmolested.

To break the heavy yoke imposed by the Jewish doctors, and to give room for the performance of works of necessity, duty, and mercy, Our Lord applied the influence of his benevolent example. He healed diseases of long standing on the Sabbath, such as the blind man, (John 6. 14,) and the man with the withered hand, (Matt. 12. 10,) because the Rabbins harshly forbade any treatment of chronic diseases on that day; and he desired the healed paralytic to *take up his bed* and walk, (John 5. 9,) because they forbade carrying any kind of burden on that day; even though the bed was only a kind of mat, also used for sitting upon, and the covering, the man's outer garment; a common case among the less opulent Jews. And He excused his hungry disciples plucking the ears of corn on the Sabbath, because the Rabbins included that act under the head of reaping. (Matt. 12. 1.)

The change of the Sabbath, as a day of devotion, from the seventh to the first day of the week, after the Christian era, was a necessary and appropriate change, in honour of the Resurrection of Him who was Lord of the Sabbath, and who asserted his right over it. (Mark 2. 38.)

The old Sabbath commemorated the creation; the new, a spiritual creation made sure in the Resurrection. The Jewish Sabbath was in commemoration of the Exodus out of Egypt; the Christian Sabbath, of a more excellent deliverance. As the Jewish Sabbath of Saturday was a distinguishing sign of the Jew from the Gentile, so the Christian Sabbath of the Lord's Day is a distinctive sign between the Christian and the Jew. The change of the Sabbath from Saturday to the Lord's Day, or Sunday, was made in virtue of the authority given by Christ to his Apostolic Church. Besides, it was prophesied, (Jerem. 31. 31,32,) that God would make a new covenant with Israel and Judah, *not* according to the covenant He made with them in the Exodus out of Egypt; and in Jeremiah 23. 7, that they should then no longer refer to that Exodus as their particular sign. So that when the New or Christian Covenant was made, a new sign of the Covenant was appointed. St. Barnabas, in his General Epistle, declares the original Sabbath to have been the foretype of a more glorious one. But though the Lord's Day was immediately after the Resurrection consecrated as a day of devotion, of preaching and breaking bread, *i. e.*, of celebrating the Sacrament, (Acts 20. 7,) and for charitable collections, (1 Cor. 16. 1,2;) still a respect for the Jewish Sabbath was preserved even during the first three centuries; and this seems to have been unavoidable, particularly in the East, on account of the habits and feelings of the Jewish converts. But the early Fathers endeavoured to give it a Christian direction, declaring that they kept it not as a Jewish Sabbath, but as a Christian observance; and therefore instituted it a fast, (the Jews kept it as a high feast,) in memory of Our Lord having lain in the grave on that day. The memorial of such institution still remains in the Calendar of the Church of England, Saturday being one of the fast days in the Ember weeks. (See Wheatley *on the Common Prayer*, chap. 5.) The early Fathers also exhorted the Christians to keep the Lord's Day in a different spirit from that in which the Jews kept their Sabbath, piously and soberly, and not with voluptuous feasting.

With regard to the change of the Sabbath from the seventh to the first day, intelligent Jews who have embraced Christianity are of opinion that it is in reality only a restoration to the original Sabbath of the Patriarchs, which was at first kept on the same day as our Sunday. One of their arguments is taken from the admission of their Rabbins, that the world was created on the first day of the month Tisri (September,) deduced from Genesis 1.12, that the herbs were gone to seed, and the trees bearing fruit, having its seed in itself, which they understand as ripe; and this day they say, could not fall on Sunday: they calculate it to have been Monday, the seventh day from which is Sunday. They further argue, that the memory of the particular day, and the observance of it, became obliterated in Egypt, which caused the re-institution in Exodus: and that the modern Jews cannot now affirm with certainty, that such re-instituted day was Saturday, on account of the confusion of time that must have occurred to them from the miraculous prolongation of the day in Joshua 10. 12, and from the going backwards of the hours in Hezekiah's time. (2Kings 20. 10; Isai. 38. 8.)

The Sabbath is kept by the modern Jews as a great festival with every demonstration of joy; taking the idea from Isaiah 18. 13,14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath *a delight*, the holy of the Lord, honourable .... then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth," .... &c.

The Sabbath is held from evening to evening, (Levit. 23. 32,) but they begin it half-an-hour before sunset on Friday, and prolong it till half-an-hour after sunset on Saturday, for the benefit of the souls of the damned, who, they believe, are allowed on that day, suspension of their sufferings. On Friday afternoon, they prepare all the food, &c., that may be wanted, and lay out their best clothes to wear in honour of "Queen Sabbath." Some opulent Jews keep magnificent dresses to be worn on the Sabbath alone. As soon as the Sabbath commences, the mistress of the house lights the Sabbath lamp, which is filled with pure olive oil, and has from four to seven wicks; and lays on the table the Sabbath bread, shaped like a twisted plait, made of the finest wheaten flour, and sprinkled with poppy seeds.

They go to the synagogue; and after their devotions wish each other "a good Sabbath." At supper, the master of the house repeats the commemoration of the Sabbath out of Genesis 2, "Thus the heavens were finished," &c.; thanks God for the Sabbath, blesses the wine, and passes it round. They rise later than usual on the Sabbath morning; and at the synagogue they use some additional devotions; with a commemoration of the dead. They think it right to eat at least three meals on the Sabbath, because the word "to-day" relating to the Sabbath, is repeated three times in Exodus 16. 25. And so convinced are they that one way of honouring the Sabbath is by great feasting, that they sometimes fast the preceding day to enable them to eat the more at the Sabbath meals. (Buxtorf's *Syn. Jud.* c. 15.) And there is a Jewish maxim, that he is greatly to be commended who honours the Sabbath exceedingly in his body, in his dress, and in eating and drinking. Such are the principal features of the carnal views of the Sabbath from which the early Fathers wished to wean the Jewish converts. A full account of the Sabbatical ceremonies observed at present by the Jews, may be found in Buxtorf's *Synagoga Judaica*, and in Picard's *Religious Ceremonies*.

The Sabbath kept by the Patriarchs attracted the attention of the Gentile nations, or the custom was carried abroad by the different tribes when the earth was divided, in the days of Peleg. And thus the idea of a seventh day, in some sort sacred, was to be generally traced among them. It has been confidently affirmed by various authors, that there was no nation that did not in some way observe it. Philo-Judæus says, it was not a festival to one country alone, but to all. Hesiod called the seventh day, "the illustrious light of the sun*," and Homer terms the seventh day "holy†." But this was the day on which the Heathens worshipped the sun; and it does not appear that they permitted it to interfere with their usual and necessary occupations; or with their amusements and public games. It was for this reason that the peculiar sanctity of the Mosaic Sabbath was appointed as a distinctive sign.

The observance of Sunday as the Sabbath, was first passed into a law (according to Eusebius) by Constantine the Great, A.D. 321, and made general throughout the Roman Empire. In England, as early as Athelstan's time, a statute prohibited all kinds of merchandizing on that day: and a law of Henry the Sixth forbids any fair or market to be held on any Sunday, except the four Sundays in harvest.

The Preparation for the Sabbath, is a name given by the Jews to Friday, because on that day they are required to prepare the food and everything else that may be wanted on the Sabbath.

The Second Sabbath after the First (Luke 6. 1,) is explained by some Commentators, thus: that the Jews had two grand Sabbaths in the year, viz., the first Sabbath of their civil year, which began in the month Tisri; and the first Sabbath of their ecclesiastical year, commencing in the month Nisan (March); and that the Sabbath in the text before quoted meant the second of those two grand Sabbaths.

But the opinion most commonly followed is, that the "Second Sabbath after the First," was the first Sabbath after the first day of unleavened bread, that day on which the wave-sheaf was to be offered up; and from which the fifty days to the Pentecost, or Feast of Weeks, was to be reckoned. (Levit. 23. 15,16; Exod. 34. 22; Deut. 16. 10,16.) The Jews reckoned the Sabbaths from the Passover to Pentecost, thus: i. The second after the first; *i. e.*, the first Sabbath after the second day of unleavened bread. ii. The second after the second, *i. e.* the second Sabbath after the second day of unleavened bread. iii. The third after the second, &c., and so on to the seventh, which immediately preceded Pentecost. (See Lightfoot, *Horæ Hebraicæ*, on *Matt.* 12, and *Luc.* 6.) The word Sabbath is used in the Greek Testament by the Evangelists to signify a week; as in Luke 18. 12, "I fast twice in the week, *græcè*, *του σαββατου*, twice in the Sabbath." And "*one of the Sabbath*," *μια σάββατων*, *i. e.*, first day of the week, is used by all the Evangelists for the day of the Resurrrection. They followed the Syrian Calendar, which called a week Sabbata, and named the days thus:

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* Εβδοματη δ' αυθις λαμπρον φαος ηελιοιο.—*Hesiod.*

† Εβδοματη δ' ηπειτα κατηλυθεν ιερον ημαρ.—*Homer.*

One of the Sabbath	Sunday
Two of the Sabbath	Monday
Three of the Sabbath	Tuesday
Four of the Sabbath	Wednesday
Five of the Sabbath	Thursday
Six of the Sabbath	Friday
Sabbath	Saturday

SABBATH DAY'S JOURNEY, a distance computed by the Rabbins at 2000 cubits, or about two-thirds of an English mile. Journeying on the Sabbath was strictly forbidden to the Jews: and the prohibition in Exodus 16. 29, "Let no man go out of his place on the seventh day," they understood as an injunction not to remove from the town, or other such place of their habitation; *except* for the distance of 2000 cubits; which space was allowed by the Rabbins because of the 2000 cubits measured out on each side from the cities of the Levites, (Numb. 35. 5,) and also the 2000 cubits left clear between the Ark and the people. (Josh. 3. 4.)

The Mount of Olives is said in Acts 1. 12, to have been a Sabbath-day's journey from Jerusalem, which shows its distance from the city, before its destruction under Titus, to have been less than an English mile.

COVERT OF THE SABBATH. (2 Kings 16. 18.) It is understood to mean a canopy under which Ahaz used to stand, at the entrance of the porch of the Temple, when he attended the service; but which he removed when he became an idolator, to show his contempt, and his intention of not resorting thither any more. So we see in 2 Chronicles 28. 24, that "he shut up the doors of the house of God" that none might enter to worship.

Sabbath is figuratively used for the eternal rest and happiness of the just in Heaven. (Heb. 2. 9.) "There remaineth a rest for the people of God." In the Greek the word translated "rest," is *σαββατισμος*, or sabbatizing; a rest from labour; and a dedication to the praising of God. W.

SABÆANS. There were four races comprehended under the general name of Sabæans, though all of different descent. Three of their founders are mentioned in Genesis 10: 1st. Seba, son of Cush, whose name is begun with a *samech*, סבא (The names of the remaining three commence with *schin* ש) 2nd. Sheba, שבא son of Raamah, and grandson of Cush. 3d. Sheba, son of Joktan, fourth in descent from Cush. The fourth founder of a Sabæan race is Sheba, son of Jokshan, a son of Abraham, by his second wife Keturah. (Gen. 25. 3.) This Sheba settled in that part of Arabia now known as Arabia Deserta, near Idumea, or Uz, the country of Job; and it was his descendants who carried off that patriarch's cattle. (Job 1. 15.) These were a predatory people, but the other three races of Sabæans were a mercantile people. It is most probably to these marauding Sabæans that ver. 9 of Job, ch. 6, alludes: "The troops of Teman looked; the companies of Sheba waited for them." The companies of Sheba are named in conjunction with the *troops* of Teman; which latter was a district of Idumea named after a son of Ishmael, (Gen. 25. 15,) whose descendants were generally of predatory habits.

Of the other races of Sabeans, those who descended from Seba, סבא son of Cush, seem to have settled on the south-east coast of the Arabian Gulf, about the part now called Yemen. They are distinguished in the Hebrew Bible from the other Sabæans by their name being spelt with *samech* like that of their founder. They are referred to in Isaiah 45. 14: "The labour of Egypt, and merchandise of Ethiopia, and the Sabeans, (סבאים) men of stature, shall come over thee;" and Ezekiel 23. 42, "And with the men of the common sort were brought Sabeans (סבאים) from the wilderness;" and in Psalm 72. 10, "The kings of Sheba (שבא) and Seba (סבא) shall offer gifts;" where the descendants of Seba are particularly distinguished by the spelling from those of Sheba. These Sabeans are said by old writers to have been men of a majestic appearance; which is corroborated by Isaiah 64. 14, above quoted. Seba, their founder, is also said to have been father of a people called Jemamites, so called from a Queen Jemama. (See Patrick, *Com. on Gen.* 10.) Or possibly, the name might be derived from Jemin, ימין the south; and hence Yemen; and these Jemamites, or Jeminites, were a people of Yemen. Sabe was the capital of these Sabæans.

2nd. Sheba, son of Raamah, and brother of Dedan, (Gen. 10. 7,) and grandson of Cush. He settled near the Persian Gulf, neighbouring to his father and brother, who gave names to the cities of Raamah, or Rhegma, and Dedan or Dadan. These Sabeans, as well as the third and fourth races, are distinguished from the foregoing by being spelled with *schin* ש To them refers Ezekiel 27. 22: "The merchants of Sheba and Raamah, they were thy merchants;" and Ezekiel 38. 13: "Sheba and Dedan, and the merchants of Tarshish."

3rd. Sheba, son of Joktan, who was fourth in descent from Shem. (Gen. 10. 28.) He settled in the south part of Arabia Felix; having the Indian Ocean to the south; the Sabeans, of the first race, immediately descended from Cush, to the west; the high lands of Arabia to the north; and Dedan to the east. This part included Hazarmaveth, afterwards Hadramaut, and the country of the Homeritæ, or Himyarites, descended from Himyar or Homeir, a descendant of Sheba. The name of Homeritæ has been sometimes used to express the Sabæans generally; or rather those races of them that settled in Arabia Felix. This region was rich in odoriferous shrubs, frankincense, spices, &c.: even gold is mentioned among its products in ancient times, though none is found there at present. It yields, however, the onyx, agate, and a species of ruby. To this race of Sabæans (from Sheba, descendant of Shem,) refers Joel 3. 8: "I will sell your sons and your daughters into the hand of the children of Judah; and they shall sell them to the Sabæans, to a people afar off." These Sabæans being at the very south of Arabia were farther than the others from Canaan. To them also refers Isaiah 60. 6: "All they from Sheba shall come, they shall bring gold and incense;" and Jeremiah 6. 20: "To what purpose cometh there to me incense from Sheba?" and Psalm 72. 15: "To him shall be given of the gold of Sheba."

The capital of this country was Mareb. Above it, between the hills, was constructed an immense dyke, which confined in a narrow valley all the precipitous mountain torrents which otherwise would have devastated the plains; but which were then formed into a large reservoir, from whence various channels conducted water for purposes of agriculture, &c. This mound, however, in course of time, was suffered to decay; and at length it burst; and the terrible destruction caused by the inundation occasioned the dispersion of the Sabæans, the survivors emigrating northwards in different bands, (about 300 years B.C.,) whence has arisen much confusion amongst writers of different times, concerning the position of the Sabæans, and concerning the application of the name.

The Queen of Sheba, who visited Solomon, (1 Kings 10.) was an Arab of this race of Sabæans. She appears to have possessed extensive territories; countries lying on both sides of the Arabian Gulf, viz. Sheba, the south part of Arabia Felix; and on the opposite coast, African Ethiopia, including the country now known as Abyssinia, with Azab, (Ussab or Saba.) Arabian writers call her Balkis, and assert her to have reigned over Sheba, or Sabæa above named; which is corroborated by the kind of gifts she presented to Solomon—spices, gold, and precious stones; all productions of Southern Arabia. Some historians say it was customary for the Sabæans to be governed by queens; and the Queen of Sheba was evidently a queen regnant, not a queen consort. Josephus says she was Queen of Egypt and Ethiopia. The latter is a name of wide signification. It applies both to that part of Asia peopled by the descendants of Cush, (from whence a colony early emigrated to African Ethiopia,) and also to Ethiopia in Africa: but it is evidently the latter which Josephus means by his mention of Egypt. The Abyssinians claim her as their sovereign; and affirm, that at Jerusalem she was converted to Judaism; and had by Solomon a son, Menilek, on whom she settled her crown, making at the same time a law that it should never again descend to a female. This law must have been limited to the part of her dominions now known as Abyssinia; for in Acts 8 we read of a Queen Candace (evidently queen regnant) of Ethiopia, whether that be Asiatic or African Ethiopia. Whitby thinks it is the latter; and quotes Pliny, who says of Meroë, that Candace has been for many years the name of their queens. Her treasurer had been to Jerusalem to worship, (Acts 8. 27,) whence it appears he was of the Jewish faith, which had been introduced by Queen Balkis into her African dominions.

With the Sabæans have been sometimes confounded the Sabians, a very ancient sect, said to be named after Sabi, son of Enoch, reputed to have been the founder of their religion, in its original and purest form. Their creed comprehended the worship of one God, the Governor and Creator of all things, who was to be addressed through a mediator, which office was to be performed by pure and invisible spirits; an admiration of the heavenly bodies, and an undue idea of their influence over earthly objects, soon produced an idolatrous worship of the heavenly luminaries, in which they conceived that the mediative intelligences resided. At first the Sabians worshipped towards the planets, as the residences of the mediating spirits between God and man; hence soon arose star worship. Then they made images to represent the stars, in which, after consecration, they imagined the intelligences came to reside; they named the images after the planets, and hence arose idolatry and its corruptions.

They taught that the sun and moon were superior deities, and the stars inferior ones; that the souls of the wicked were punished for nine thousand years, and then pardoned. They highly valued agriculture, and cattle, and that it was unlawful to kill the latter. The principal seats of Sabianism were Harran, and "Ur of the Chaldees."

Maimonides says that Abraham was originally a Sabian, till he was converted and left Chaldea. Maimonides also says that it was very prevalent in the time of Moses. It is to Sabianism that Job alludes, (31. 26,27,) "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand;" *i. e.*, in token of salutation. Also in different parts of the second Book of Kings, and in Zephaniah 1. 5; Jeremiah 19. 13, the idolatrous worship of the host of heaven is mentioned.

The Sabians of later times, when praying, turn towards the north pole; pray at sunrise, noon, and sunset; abstain from many kinds of vegetables; believe in the ultimate pardon of the wicked, after nine thousand years of suffering; keep three yearly fasts, one in February of seven days, one in March of thirty days, and one in December of nine days; offer many burnt offerings, or holocausts; adore the stars; teach that mediators live in the seven planets, whom they call lords and gods, but the true God they call Lord of lords; each planet, they teach, has his distinct region, office, and objects of guardianship; they believe that an intercourse is kept up between the planetary intelligences and the earth, and that their influence is conveyed by talismanic mystic seals, made with spells, and according to astrological rules. They go on pilgrimage to Harran, in Mesopotamia, respect the temple at Mecca, and venerate the pyramids in Egypt, which they believe to be the sepulchres of Seth, Enoch and Sabi; and they offer there a cock and black calf, and burn incense. See Sale's *Koran*.

The name of Sabians is often given by the Mahometans and Eastern Christians to a sect in and about Bagdat and Bassorah, whose proper appellation is Mendaites, or Disciples of John: sometimes improperly called Christians of St. John, as they have in reality no pretensions to Christianity. The name of their founder is John, but it is not quite clear that he is John the Baptist, as has been supposed by their using a kind of baptism. Their sacred books are a ritual; the Book of John, and the Book of Adam; the latter has been published, and is extremely mystical and obscure. It sets out with the Gnostic tenet of two eternal, self-existent, independent principles. It teaches that Jesus is one of the seven planets, viz., Mercury; that he was baptized in Jordan by John; but corrupted the doctrines of John, wherefore the good genius, Anush, delivered him up to be crucified. These Sabians pray at the seventh hour, and at sunset; assemble at the place of worship on the first day of the week, on which day they baptize their children: they use extreme unction, decry celibacy, forbid the worship of images, permit all kinds of meat, but abstain from meat dressed by infidels; sign their children with a particular sign, and contemn all reverence for the planets.

The Rev. Jos. Wolf mentions in his *Journal* having met with some of these Sabians, or rather Mendaites, about Bassorah; but they evidently wished to impose on him, and give a favourable impression of their doctrines. They affected a great reverence for Christ, as the Messiah, and the Word of God; they professed to require the mediation of Christ *and John*, and to believe that Christians would be saved, and to expect the second advent; and taught that sin was washed away by re-baptizing. Their remaining tenets, such as sealing their children, abstaining from meats cooked by Mahometans, &c., are the same as have been before quoted. M.

SACK, שק *sak*, and the plural שקים *sakim*, "sackcloth," is a pure Hebrew word, and has passed into many languages. One of the old commentators assigns a strange reason for its general prevalence; he says that when the confusion of Babel took place, each of the builders of Babel shouted for his sack, in order to run away with his tools, and the word being frequently repeated, dwelt in the memory when the rest of the primitive language was forgotten.

Sackcloth was worn by the Hebrews, and indeed by most nations of the East, as a token of mourning. The custom still exists in China, but is not accompanied by the throwing of ashes on the head as was usual among the Jews. Sackcloth was also worn by ascetics and penitents, and also by the prophets in token either of humility or of their sorrow for the sins of the people.

Hence Zechariah (13. 4,) declares that the false prophets should no longer prophesy in sackcloth to deceive the people.

We find (1 Kings 20. 31,) that persons anxious to deprecate the wrath of a king or a conqueror presented themselves before him clothed in sackcloth for the purpose of deprecating his anger. Oriental conquerors of modern times have frequently exacted similar marks of humiliation, and the refusal of the citizens to submit to such degradation is stated to have been the chief cause of Timur Lenk's sanctioning the massacre of Damascus.

SACRIFICE, an expiatory and vicarious offering, made to God upon an altar. There are strong arguments adduced by several eminent authors, and more especially by Dr. Magee, who has collected the best, to prove that the institution of sacrifice was by Divine authority, and was coeval with the circumstance which caused the need of this expiatory service, viz.; the fall of man, and introduction of sin into the world. The following is a brief summary of the principal arguments. That the grand object of faith propounded to our first parents, on their transgression, was the promise of a Deliverer to overthrow their enemy, and to rescue their posterity from the evils consequent on the Fall. That to perpetuate this fundamental doctrine amongst Adam's descendants, some striking memorial of the Fall and the Deliverer would be appointed; especially, if we admit that the scheme of redemption was determined from the beginning; and that Christ was "the Lamb of God slain from the foundation of the world." (Rev. 13. 8.) That nothing could be more appropriate for such memorial than animal sacrifice; exhibiting the death which was the wages of sin, and typifying the death to be suffered by the Redeemer and Expiator: "And the adoption of this rite, with sincere and pious feeling, would at the same time imply an humble sense of the unworthiness of the offerer; a confession that death which was inflicted on the victim was the desert of those sins which had arisen from man's transgression; and a full reliance upon the promises of deliverance, joined to an acquiescence in the means appointed for its accomplishment." Magee, *On Atonement and Sacrifice*, vol. i., p. 51.

That animal food was not granted to Adam, but only a vegetable diet, (Gen. 1. 29,) and therefore the beasts in whose skins we find him clothed, (Gen. 3. 21,) were sacrificed; not having been slain for food or clothing expressly, as the wool and hair would have answered equally well; or even vegetable materials.

That Adam could not by his unassisted reason invent the rite; for he would not have perceived any congruity between killing an innocent creature and obtaining pardon of sin; on the contrary, he might rather have expected God's displeasure for an act of gratuitous cruelty. The sacrifices of Cain and Abel are not mentioned as if the rite were then first instituted; but spoken of in general terms as a thing customary. Abel's sacrifice was appropriately a lamb, and offered in faith, (Heb. 11. 4,) wherefore it was accepted. Cain's was offered in a spirit of scepticism; it was not an animal or bloody offering ("without shedding of blood is no remission," Heb. 9. 22,) as if he doubted the efficacy, or appropriateness; but was merely of fruits, and was rejected. Abel's was accepted by fire coming down supernaturally from heaven and consuming it, as is the general opinion of commentators; a mode of acceptance that was granted to other sacrifices in later times; see Solomon's sacrifice at the dedication of the Temple, (2Chron. 7. 17); Moses's burnt offering, (Levit. 9. 24); David's at the threshing-floor of Ornan, (1Chron. 21. 26); Elijah's when he contended with the priests of Baal, (1Kings 18. 38); also, the supernatural fire that consumed Gideon's sacrifice at the rock. (Judges 6. 21.) That such supernatural mode of acceptance was by no means unusual in ancient times, we learn by a Hebrew etymology; the verb which we translate "to accept" relative to a burnt sacrifice is in Hebrew, "to turn to ashes," דשן *dashan*. So in Psalm 20. 3, "The Lord accept thy burnt sacrifice," is literally, "The Lord turn thy burnt sacrifice into ashes." Abel's sacrifice would not have been accepted if not of God's institution; for the whole tenor is distinctly opposed to "will-worship."

At Noah's going into the Ark, we read of animals clean and unclean, (Gen. 7. 2;) as they were not for food, (animals not having been granted till after the Flood, Gen. 9. 3,) they must have been thus distinguished as fit, or unfit, for sacrifice.

All nations have performed sacrificial rites, which they could not have borrowed from the Mosaic law, because they used them before the days of Moses; nor could they have deduced them from their own reason, because of the incongruity between the act, and the effect intended by it; besides, by the destruction of their flocks and herds it was against their general interest; nor could they have thus gratified any general instinct. The universal prevalence, therefore, of sacrifices in the Heathen world is to be accounted for by deriving it from the example of the antediluvian patriarchs; and tracing it from them to the immediate descendants of Noah, who all lived together as one nation, having one religion and one language, till the days of Peleg, when the earth was divided. (Gen. 10. 25.) Then they spread themselves abroad into various countries, carrying with them the laws, customs, and religion to which they had been habituated. (Magee, vol. ii., part 1.) Of course in process of time, and because of separation from patriarchal teaching, the stream of tradition became turbid, and the application of the sacrificial rite corrupted. Still, the retaining of the rite shows an universal acknowledgement of human demerit and insufficiency, and the need of some external means of propitiation before the acknowledged Deity.

The great and principal view of sacrifice under the Mosaic law, was expiatory, and of vicarious import. That it was expiatory, for the forgiveness of sins, may be seen from the tenor of the whole Book of Leviticus. And before the Mosaic dispensation Job offered up expiatory sacrifices for his children, (Job 1. 4,5;) and his friends were divinely commanded to offer up expiatory animal sacrifices for their rash and uncharitable judgments. (Job 42. 7,8.) That sacrifice was vicarious is plainly shown in Leviticus 1. 4: "He shall lay his hand on the burnt-offering, and it shall be accepted for him, to make atonement for him." In fact, this verse shows sacrifice to have been both expiatory, and of vicarious import. Also in 2Chronicles 19. 23, the sacrifice offered by Hezekiah for all Israel was both expiatory and vicarious; indicated by the laying of hands on the victim; which ceremony expressed, "Let the evils that in justice should have fallen upon my head light upon the head of this victim." (Magee, vol. i., p. 368.) The Mosaic sacrifices were but types and figures to show the Lord's death till He should come. "The sacrifice of Christ was a true and effectual sacrifice, whilst those of the Law were but faint representations, and inadequate copies intended for its introduction." Magee, vol. i., p. 7.

It is expressly said, that the Law had but "a shadow of good things to come, and not the very image of the things," (Heb. 10. 1,) and that Christ came "an high-priest of good things to come," and "neither by the blood of goats and calves, but by his own blood he entered at once into the holy place, having obtained eternal redemption for us." (Heb. 9. 11,12.) That Christ's death was a sacrifice expiatory, and of vicarious import, is shown, (John 1. 29,) "The Lamb of God, which taketh away the sin of the world;" (Eph. 5. 2,) "Christ hath given himself for us, an offering, and a sacrifice to God;" (1John 4. 10,) "God sent his Son to be a propitiation for our sins;" (Rom. 8,) "He that spared not his own Son, but delivered him up for us all;" (Rom. 5. 11,) "Jesus Christ, by whom we have now received the atonement;" "all which, and several other passages speak of the death of Christ in the same sacrificial terms that had been applied to the sin-offerings of old." (Magee, i. 222.)

Here it may be remarked, that in all these passages of the Old Testament, where anything disparaging of sacrifices seems to be expressed, as in Psalm 13, "Will I eat the flesh of bulls, or drink the blood of goats?" &c., we have a rule given us by Mede to understand them in three senses: 1st., as when men preferred them before the greater things of the Law: 2nd., overvalued them as an antecedent duty, or imagined their efficacy to be in the naked rite, as if thereby God were in any sort benefited. It is against these insufficient, erroneous, and low views, that any text, seemingly disparaging of sacrifice, is directed.

During the patriarchal times, before Moses, it appears that any private person might sacrifice for himself, or others, (like Job for his children,) when and where it might be most convenient to himself. But under the Mosaic dispensation the laws of sacrifice became strict and defined. The office of sacrificer was limited to the high-priest, of the house of Aaron; and the place was prescribed to be the door of the Tabernacle till the Temple was built; and then the sacrifice could be only legal at the Temple. And the kind of sacrifice, and the manner of sacrificing, were definitely laid down by law. It is true, that after Moses, we read of some kings and prophets, not of the house of Aaron, who yet offered sacrifices, such as Solomon, David, and Elijah, and also Samuel; but it has been explained that then they were acting as prophets, under the influence of a special inspiration and direction, which, in extraordinary cases, permitted a dispensation with ordinary rules. And we read in the Books of Samuel of sacrifices offered in other places besides where the ark and tabernacle were; but that was while the sanctuary was desolate, when the tabernacle was without its ark, and the ark removed from God's (figurative) dwelling, the tabernacle.

The Jews under the Law had three kinds of bloody sacrifices. I. The holocaust, or burnt-offering. II. The offering for sins, or piacular sacrifice. III. The peace-offering, or thank-offering. In all sacrifices it was requisite that the victim should be clean. Of quadrupeds, only oxen, sheep, and goats were allowed; but all clean birds; the dove and pigeon, however, were the most frequently used. The victim was to be perfectly free from any blemish whatever, which was a beautiful type of the perfect sinlessness of Christ, the "Lamb without blemish, and without spot." (1Pet. 1. 19.) The victim was led to the altar by the person offering, who laid his hand heavily on it, and said some particular prayers. If several persons were united in the offering of the one victim, each laid his hand upon it in succession. The priest then received the victim from the offerer, or offerers, prayed for the divine acceptance; and poured wine on the head of the victim, which act was called the libation. The wine appears to have been symbolic of the anger of God, (see Psalm 60. 3,) "Thou hast showed thy people hard things: thou hast made them to drink of the wine of astonishment;" (Jer. 25. 15,) "Take the wine-cup of this fury at my hand;" and the libation typified the anger of God poured out on the vicarious offering, in place of the sinner who offered it in expiation. The animal was immediately slain by cutting the throat; the blood was caught in a vessel, and sprinkled round the altar; and this was the grand expiatory type, the blood being considered the life of the animal; (Gen. 9. 4,) "The flesh with the life thereof, which is the blood thereof; (Lev. 17. 11,) "The life of the flesh is in the blood, it is the blood that maketh an atonement for the soul." Round the altar was a trench to receive the rest of the blood, which was thence conveyed to the brook Kedron, through subterranean channels. The slain victim was flayed, disembowelled, split open, and quartered. The cutting of the victim in pieces was a type of covenant; for sacrifices were also of a federal nature. When a sacrifice was offered for ratification of an agreement between two parties, the victim was divided, and a space left between the parts, and the contracting parties passed between them. So when God made a covenant with Abraham; the latter offered a sacrifice, and divided the animals in pieces; and a smoking flame and burning lamp, as a representation of God's presence, passed between the pieces; (Gen. 15. 9,10,17,18, see also Jerem. 38. 18,) "The men that have transgressed my covenant, which have not performed the words of the covenant which they made before me, when they cut the calf in twain, and passed between the parts thereof." After the sacrifice was cut up, it was "salted for the fire," and laid on the altar to be consumed. No sacrifice was permitted to be offered without salt, by God's express command. (Levit. 2. 13.) The salt was not brought by the offerer, but was provided at the public expense; there being, as the Jewish doctors tell us, in the court of the Temple, a chamber for storing it, called the Chamber of Salt; one of the three rooms on the north side of the court. Salt was a type of friendship in the East, and, by its incorruptibility, it was also a type of purity; and thus in the sacrifices it symbolized friendship, or reconciliation with God, and purification from sin. Frankincense was used in the sacrifices because they were to be as a sweet savour unto God, a type of his complacency; so in Ephesians 5. 2, "Christ hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour." The sacrifice was burnt either whole, or in part, as the case might be, *i. e.*, whether it were a holocaust or other kind of offering. In particular cases it was consumed by fire from heaven, (*vide supra*,) but in general was burnt by the fire on the altar. This fire, the Jews tell us, was in fact celestial fire, being a continuation, by the perpetual addition of fuel, of the heavenly fire which fell to consume the first sacrifice offered by Aaron. (Levit. 9. 24.) This fire was to be always kept up by the priests; "And the fire shall be for ever burning on the altar," (Levit. 6. 13;) and for this reason a quantity of wood was always kept at the Temple, and at a certain appointed time the people were obliged to bring a large supply of that fuel to the Temple-stores, which was a kind of festival, called the Feast of the Wood-carrying. (Josephus, *Jewish Wars*, lib. ii., cap. 31.) In Leviticus 1. 7, it is said, "The sons of Aaron the priest shall put fire upon the altar;" but the Hebrew is, "give fire," *i. e.*, stir the smouldering fuel, and dispose it to burn more quickly. In the Babylonish captivity, however, this continuation of the celestial fire was lost, and thus, according to a common tradition of the Jews, the want of the sacred fire, was one of the things, the absence of which rendered the second Temple inferior to the first. To return to the sacrifices: in public sacrifices, for the congregation, or people in general, only animals were allowed; it was but in private offerings that birds were admissible. The victims were to be slain by day light, and the blood sprinkled before sunset.

The holocaust, or burnt offering, was the most solemn of all. It was called in Hebrew עלה *aalah*, (or *olah*,) from a verb signifying to ascend, because it ascended in smoke to heaven. This offering was wholly devoted to God, and was entirely consumed, all but the skin, which was given to the priest. The Rabbins say the holocaust was in expiation of evil thoughts, and the breach of affirmative precepts. The animal offered could only be a male, and must be offered at the north side of the altar. (Lev. 1. 11.) If the offerer could not afford a bullock, he might offer a sheep, goat, lamb, or kid, according to his ability. The burnt offering, being wholly consumed, was a type of Christ's full and complete sacrifice of himself. If the offerer was too poor to present an animal, a dove or pigeon was accepted, but the bird was not divided like the beasts, being too small: the crop was removed, and the feathers stripped off, like the beast's skin. The bird-sacrifice, the Jews say, was the most difficult of all others for the priest to perform duly, on account of its small size.

Meat offerings of fine flour, and drink offerings of wine, always accompanied the animal burnt offerings, but not the bird-sacrifices. The next in rank to the holocaust, or burnt offering, was the sin offering חטאה *chataah*. [It consisted of animals, or birds, according to the ability of the offerer. The victims were offered in the same manner, but with this difference, that the sin offering was not wholly consumed, but a part reserved for the priest. When the sacrifice was a bird, the blood only was offered to God, and the flesh was the priests' portion. If the offerer were too poor to afford even birds, he might present a cake of fine wheaten flour, with oil, but the bread must be unleavened. Leaven was strictly forbidden, being a type of spiritual pride, hypocrisy and wickedness (1Cor. 5. 8; Matt. 16. 8,) also because leavened bread was used by the Heathens in their sacrifices: and for this same reason honey was prohibited. (Lev. 2. 11.) The cakes were divided, and a part allotted to the priest. The bread offering was a striking type of Christ the living bread. From the very poor an offering of flour (fine wheaten flour) was accepted in commutation for the bread. Oil and frankincense were offered with it. Of the oil and flour, only a small part were consumed, but *all* the frankincense. In common sin offerings, the fat only of the victim was burned upon the altar; and part of the blood put on the horns of the altar, and part poured out at the foot of it: and the flesh eaten by the priests in the court of the Tabernacle, during their period of attendance. On solemn occasions, such as the sin offering for the whole people, or for the high-priest himself, no part of the offering was to be eaten. Part of the blood was brought into the sanctuary, put on the horns of the altar of incense, and part sprinkled seven times towards the veil of the sanctuary; the fat and kidneys burned on the altar; and the rest of the animal, not dissected, carried without the camp (or city) to the place where the ashes from the altar were thrown, and there entirely burned upon the ground. These burnings of the sin offerings without the camp, or city, are thought to be typical of Christ having suffered outside of the gates of Jerusalem, a sin offering for the world, including the Gentiles who were without the pale of the Jewish Church. See Hebrews 13. 11,12: "The bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp; wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

The sin offerings were for sins of commission, wilful sins: but there was a branch of them, called the trespass offering, אשם *asham*, which was for sins of omission, and sins of ignorance. This differed but little from the sin offering. The sin offering might be offered for a whole congregation; the trespass offering was only for individuals. If a man could not offer an animal, he might present two doves, one for a burnt offering to be consumed whole; the other for the sin, or trespass offering: the blood to be shed at the altar, and the flesh given to the priest. If fine flour was offered, it was to be without oil to render it savoury, or frankincense to make it sweet and grateful. In sin offerings the blood was put on the horns of the altar; in trespass offerings, only sprinkled at the foot. The trespass offering was used in purifications from legal pollutions; in rash vows; and in cases where a man was doubtful whether he had offended against the *ceremonial* law or not.

The third kind of bloody sacrifice was the peace-offering, or thank-offering. It was called שלם *shelem*, and was offered as a token of thanks to God for benefits bestowed, or to entreat a favour from Him, or merely from a feeling of private devotion. They were completely voluntary offerings, and might be offered whenever the individual pleased, except on some particular occasions, such as at Pentecost, (Levit. 23,) at the accomplishment of a Nazarite's vow, (Numb. 6,) and at the consecration of the priest. (Exod. 29.) The sacrifice was divided into three parts, one to be consumed, one to be given to the offerer, who might eat it as a feast with his family and friends, provided it was not kept till the third day; for then it was considered abominable, and was to be burnt. The sacrifice might be either bullocks, sheep, or goats, male or female, so that they were clean, and without blemish. But birds were not allowed, because they could not be divided into three without making the portions contemptibly small. The offerer brought the victim to the door of the tabernacle, as it was slain with the usual ceremonies. When cut up, the priest put into the offerer's hands the parts to offer them before the presence of God, by lifting them up, and waving them to and fro. The suet and kidneys were burned on the altar; and if the victim were a goat or sheep, the tail (which in the East is very fat) was burned also; the breast and right shoulder, called the wave-breast and heave-shoulder, were the portion of the priest, and the rest was returned to the offerer. Cakes of fine flour and oil were offered with the peace-offering, both leavened and unleavened; the latter were to be offering on the altar, but not the leavened, which were only a gift or fee to the priest. Burnt-offerings and sin-offerings implied some guilt contracted by the offerer; but peace-offerings indicated the offerer to be at peace with God. The peace-offering was also a type fulfilled in Christ: "He is our Peace who hath made both One, and hath broken down the middle wall of partition between us. Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace." (Eph. 2. 14,15.)

The bloody sacrifices may be classed under two heads, the public and private. Of the first were the daily sacrifice, or continual burnt-offering, a lamb morning and evening, (Exod. 29. 42;) the Sabbath-day's offering, four lambs, (Numb. 28;) the sin-offering at every new moon, or beginning of the month, (Numb. 28. 2;) at the feast of unleavened bread and first fruits, (Numb. 28. 19-27;) the feast of trumpets, great day of expiation, and feast of tabernacles. (Numb. 29.) Private sacrifices were stated, as the paschal lamb, or occasional, on the occurrence of any sin or legal pollution.

The Passover was a complete sacrifice, for the blood was poured out and sprinkled, in which ceremony consisted the essence of sacrifice; and the fat and inward parts were consumed on the altar, after the regular establishment of the Law of Moses; though at its first institution in Egypt, the Israelites having no altars, that rite was necessarily omitted. This type received its fulfilment in Christ: "Christ our Passover is sacrificed for us, therefore let us keep the feast." (1Cor. 5. 7.)

These bloody sacrifices are all that can with strict propriety be classed as sacrifices; the unbloody, not being victims, were not properly sacrifices, but offerings and oblations. I. Public; such as the *wave-sheaf* of the first fruits of harvest, (Levit. 23. 10;) the *shew-bread* presented on the Lord's table every Sabbath, (Levit. 25;) *incense*, offered morning and evening on the golden altar, on which no bloody sacrifice was ever presented. (Exod. 30. 7,8.) See Psalm 160. 1: "Let my prayer be set forth before thee as incense."—II. Private; such as the offering of barley-meal, in case of jealousy, (Numb. 5. 11;) this, and the wave-sheaf, were the only offerings in which barley was used. The priest's offering of a cake, at his consecration, (Levit. 6. 20;) the offering of the *first fruits;* of fruits, (Deut. 26. 2,) of animals, (Numb. 18,) of sheep's wool for the Levites, of wine, of oil, (Levit. 18. 4.) of these first fruits, it may be observed, that the first-born of men, who could not of course be offered up, were to be redeemed with money; but the firstlings of unclean beasts, with a lamb, which being sacrificed, is to be included among the bloody sacrifices. Of the wool, no quantity was specified by law; a man might bring what he chose; a small and penurious offering was called an oblation with an evil eye; a large and liberal, an oblation with a good eye. To this it has been thought Our Saviour alludes, (Matt. 20. 15,) "Is thine eye evil, because I am good?" There were also the offerings of the tenths, of corn, wine, oil, calves, goats and lambs. It remains to be observed, that wave-offerings were waved to and fro, to signify the extent of God's providence everywhere; and heave-offerings were lifted up, to signify that they were dedicated to heaven.

If a man, living far from Jerusalem, incurred the necessity of making a sin-offering, the Jewish doctors say it was permitted him to defer it till the next grand festival, when all were obliged to appear at the Temple. If a person under obligation to offer any of the sacrifices obstinately and contumaciously refused, the penalty denounced was "cutting off" from the people.

After the coming of Christ, who was the object and fulfilment of the sacrifices, the types naturally ceased. And though the Jews in unbelief would willingly have continued them, they were overruled, and forced by events to relinquish them. During the siege of Jerusalem, the daily sacrifice ceased for want of lambs; and after the destruction of the Temple the sacrificial rites of necessity ceased, for want of a legal place to perform them at. Even the Passover is thus reduced to a mere shadow, the representation of a sacrifice, but deficient in all its striking and material points. The lamb is no longer sacrificially slain and roasted whole, and thus served up, but is represented by a small bit of lamb, or kid, or generally only the shoulder-bone in a dish.

The only vestige of bloody sacrifice retained by the Jews of later times, was the killing of a cock on the day of expiation. The bird was chosen white; red was avoided, because it was thought to be the colour of sin. (Isai. 1. 18,) "Though your sins be as scarlet, they shall be as white as snow." The master of the house standing in the midst of his family, held the cock, and repeated Psalm 10. 10,13,14,17 to 22d verse; and Job 33. 23,24. Then he struck his head with the cock thrice, "This cock shall stand in my place, and be expiation for me; death be to him; but to me and all Israel a prosperous life. Amen." Then laying his hands on the cock, he killed it, first twisting tightly the skin of its neck, to show the transgressor ought to be strangled; then cut its throat to express violent death by knife or sword; then flung it on the pavement to denote stoning, and finally roasted it, to signify burning; all which the cock was supposed to bear vicariously. Then the entrails were thrown upon the top of the house, (they being supposed to be the seat of sin,) that they might be carried far off. The reason a cock was chosen was from a kind of pun. A man in Hebrew is *geber*, גבר from גבר *gabar*, to be strong; like the Latin *vir*, a man, from *vis*, strength (see Parkhurst,) and *geber* is also a cock in the dialect of the Babylonian Talmud. (Buxtorf. c. xxv.)

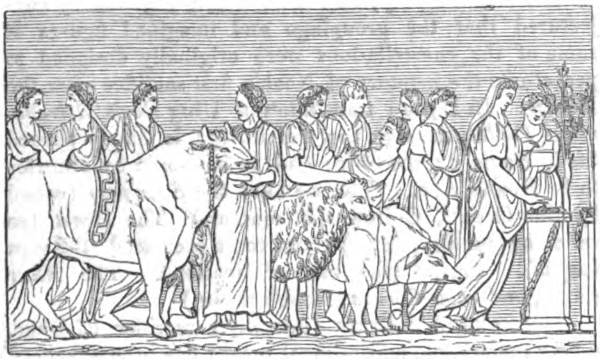
But even this custom has fallen greatly into disuse; and has ceased altogether among the Jews in Italy, and most parts of the East. To return to sacrifices in the Old Testament. The Chaldæans were confessedly the fathers of astronomy; and it has been ingeniously conjectured that the groupings and imagined figures of some of the constellations were originally designed to perpetuate the memory of Noah's first sacrifice after the Deluge. In Hyde's translation of Ulug Beg's *Astronomical Tables*, the sign now called Argo, is simply termed Stella Navis, or the Ship; and is supposed by Maurice to be Noah's Ark. Then we have the *Sacrificer* (called by the Greeks, Chiron the centaur.) The *Beast* (so called by the Egyptians,) about to be sacrificed (the sign Lupus). *Crater* (the cup of libation). The *Altar* (Ara), and even *Corvus* (Noah's raven.)

Concerning Abraham's (intended) sacrifice of Isaac, a very remarkable and original theory has been advanced by one of the contributors to the *Encyclopædia Metropolitana*, viz., that Isaac was not the type of Christ, but of the faithful, *i.e.*, the spiritual sons of Abraham; that the type of Christ was the ram; which was substituted for Isaac, or that the restoration of Isaac, when by the preparation for his sacrifice, his life was acknowledged forfeited, and the substitution of a victim provided by God, typified the restoration of the spiritual sons of Abraham, through the substitution of the vicarious sacrifice of Christ.

There was one grand point of difference between the Jews and the heathens; the sacrificial rites of the former were never stained with human blood, than which nothing could be conceived more abhorrent to all the attributes of Jehovah (Jephthah's daughter is no exception, for it cannot be proved she was sacrificed; on the contrary, the weightiest evidence tends to show she was solemnly dedicated to the service of God.) But the testimony of innumerable writers proves that no heathen nation has been free from human sacrifices; such having occurred, even amongst civilized people, at some period of their history, especially on some great occasion, to expiate a great sin, or avert some dreadful calamity. Even to this day, among the Hindoos, whose tenets forbid blood-shedding, human self-immolations, or sacrificial suicides, are common.

Another point of difference is found in the animal sacrifices, which, amongst the heathens, were frequently of such as were particularly forbidden in the Mosaic law, unclean animals, and beasts of prey. Such as dogs offered to Hecate, swine to Mars (in the *Suove Taurilia*,) and wolves to Apollo. Heathens in their sacrifices poured oil over the beast, which the Jews did not; they (the former) burned only a portion of the frankincense presented; the Jews burned all. The Greeks offered honey to the sun; in Jewish sacrifices it was forbidden;

and the Sabian idolaters ate the blood of their sacrifices, which Maimonides thinks was one of the reasons why it was so particularly prohibited to the Jews. Their bread-offerings also were leavened. Some points of similarity are to be found between the Jewish and heathen sacrifices. The heathens brought their victims to the temples, chose them without blemish, poured out libations of wine, cut the animal's throat, flayed and dissected it, caught the blood in a vessel, and poured it on and round the altar; and they used salt by mixing some with meal, and sprinkling it on the head of the animal, on which they also laid their hands. In the early times, the sacrifice was burnt whole; the skin being given to the priest; but later, part only was consumed, and the rest given to the sacrificers (if it was an eatable animal), to feast upon. The thighs and fat were the share of the gods. The victims among the Greeks and Romans were crowned with garlands, and adorned with fillets and ribands; and the horns of large animals were gilded. None of these decorations are enjoined in the Jewish sacrifices. M.



Roman Sacrifice of an Ox, Sheep, and Boar.

SACRILEGE. The crime of profaning things sacred, or dedicated to God, by treating them with contempt; using them for common and servile purposes, or making them a cloak to sin. The word sacrilege occurs only once in our version of the canonical Scriptures, viz., in Rom. 2. 22: "Thou that abhorrest idols, dost thou commit sacrilege?" It is used here in reproach to the Jewish teachers and priests, who, though most bigoted to their outward ceremonies and human traditions, were at the same time, in all matters of morality and internal holiness, become, in the later times of the Jewish polity, most abominably corrupt; and also unscrupulous with regard to the profanation of things held sacred by their own Law. They sacrilegiously profaned their own sacred offices as "guides of the blind, and lights to them which were in darkness," (Rom. 2. 19,) in licencing by dispensations, or sanctioning by quibbles, those very crimes which they were particularly bounden to hold up to abhorrenee. Thus, while they should preach against adultery, (Rom. 2. 22,) they sanctioned it by permitting to themselves, and to laymen, wives under a form of marriage, for a short period, even for one day, then to be got rid of by a form of divorce; to the sinfulness of which Our Saviour alludes, Matt. 19. 3,6,9. (See Lightfoot, *Hor. Heb. on Matt.*) While they should preach against dishonesty, they sanctioned its being practised to a scandalous extent, in the very Temple, by the money-changers, (Matt. 21,) who sat there to change foreign coin for those who came up to worship at Jerusalem, and to receive the customary tribute of the annual half shekel to the Sanctuary, or Holy Treasury; and that great fraud and extortion was committed by these men is confessed even by the Rabbinical writers. (Lightfoot *on Matt.*) The money-changers were called in the Greek κολλυβισται, *kollubisti*, from the Hebrew word קולבון *kolbon*, meaning the lucre or gain obtained in this manner. They had tables before them for counting the pieces; and chests near them to receive the money for the Sanctuary; and it will be observed that Christ in his anger at seeing the desecration of the Temple, overthrew the *tables* only on which the frauds were committed, but not the *chests* in which had been placed the money for the service of the Sanctuary. Thus he distinguished between things sacred and profane. (Matt. 21. 12.)

Another profanation of the Temple permitted by the priests, was the converting of its courts into a complete cattle market for the sale of sacrificial animals; and also permitting it to be made a common thoroughfare, which is even forbidden in the rabbinical treatise, *Bava Jevamoth.* (Lightfoot *on St. Mark.*) Thus Our Lord prohibited the carrying through it of any vessel, that it might not be a passage to persons going on their worldly business, and because in the court were booths erected in which vessels were sold, even for profane uses. Malachi, who lived about 420 years B.C., reproaches the priests with profaning the altar by sacrilegious offerings of polluted bread and blemished animals, (Mal. 1. 7.8,) with a general corruption of the priesthood, (Mal. 2. 8,) "Ye have caused many to stumble at the Law: ye have corrupted the covenant of Levi," and with abominable and immoral doctrine, (Mal. 2. 17,) "Ye say every one that doeth evil is good in the sight of the Lord, and he delighteth in them: or, Where the God of judgment?" From Malachi's time to the destruction of Jerusalem, spiritual wickedness in the high places continued increasing. Josephus accuses the priesthood of thefts, murders, and various wickednesses, which were, in fact, so many sacrileges, being often committed in the very Temple. He also mentions that in A.D. 57, the high-priests were become so cruel and seditious as to send their servants to carry away by violence the tithes allotted to the maintenance of the poorer priests, many of whom, particularly the old and infirm, died in consequence of starvation. And this harmonizes with Malachi 3. 8, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings?"

The whole, therefore, of the 2d chapter of the Epistle to the Romans, wherein alone the word sacrilege occurs, is directed against those profane Jewish teachers who, immersed in sin, and wholly overlooking spiritual sanctification, prided themselves on mere formula, and professions, and imaginary superior knowledge.

Though the word sacrilege is not used elsewhere in our version of the canonical Scriptures, yet we find the crime itself often alluded to; *e. g.*, "profaning the sanctuary," (Levit. 21. 12;) "profaning hallowed things," (Levit. 19. 8;) "profaning the covenant," (Mal. 2. 10.)

The first sacrilegious act we read of is, that of Esau selling his birthright, (Gen. 25. 33,) for which he is called "profane" by St. Paul. (Heb. 12. 16.) The birthright possessed some privileges which at this day we are unable to state with certainty. It is mostly concluded to have been a type of celestial inheritance; and also to have conferred a right to the family priesthood (during the patriarchal dispensation), such as offering the sacrifices, &c. And this idea seems countenanced by Exodus 24. 5, "And he (Moses) sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen to the Lord;" the word here translated "young men," being "first born," in the Chaldee: and this harmonizes with Numbers 3. 41, where the Levites are taken into the service of God, "instead of all the *first born* among the children of Israel;" and the consecration of the first born sons, (Exod. 22. 29; Whitby, *on Heb.* 12.) But whatever were the birthright, the alienation of it is considered both in the Old and New Testaments as sacrilegious.

There are many things in Scripture which come under the denomination of sacrilege, such as using improper sacrifices, (Deut. 17. 1,) taking common or strange fire for burning the incence before the Lord instead of the holy fire, (Lev. 10. 1,) using the holy oil for any purpose, save anointing the high-priest and the tabernacle furniture, (Exod. 30. 32,33,) coming to the tabernacle in a state of legal impurity, (Num. 19. 13,) keeping part of the peace offering too long before eating it, (Lev. 7. 18,) allowing a blemished priest to serve at the altar or enter within the vail, (Lev. 21. 21,23,) invading the priests' office to burn incense, (2Chron. 16. 18,) unprivileged persons eating of holy things, (Lev. 22. 10,12,) unconsecrated persons touching the ark, (2Sam. 6. 6,7,) or looking into it, (1Sam. 6. 19,) the high-priest entering at unpermitted times within the most holy place, (Lev. 13. 2.)

The penalty of sacrilege was generally death, which in some instances God instantly inflicted himself by special visitation upon the offenders: as, for instance, on Nadab and Abihu, who put strange fire into their censers, and were instantly killed by a fire from the Lord, which struck them like lightning; but they were not consumed, for we read that their bodies were buried without the camp in their linen coats. (Lev. 10.) It seems so extraordinary that two sons of Aaron, who had both been so highly privileged as to have been admitted into the presence of God on Mount Sinai, (Exod. 24. 9,10,) should have fallen into the sin of wilful and presumptuous sacrilege, that the only means of accounting for it is generally considered to be that they were both intoxicated with wine, from the preceding feast of the peace offerings; and this conjecture is strengthened by the prohibition to the priests to drink any wine during the time of their tabernacle-service, which is immediately annexed to the history of the punishment of Nadab and Abihu, indicating that excess in wine had been the cause of their crime, and guarding against it in future; and in verse 10, the reason of the prohibition is stated; "that ye may put difference between holy and unholy," which difference Nadab and Abihu had not observed, as though from having had their minds confused. When the men of Bethshemesh looked into the ark to satisfy their curiosity, the sacrilege was punished by a number of them being struck dead. (1Sam. 6. 19.)

The number of the men smitten is a matter that has exercised the ingenuity of commentators. In our translation it is stated at fifty thousand, three score, and ten men; which is considered impossible for so small a place as Bethshemesh, a petty town of Judah, if not rather a village. Even supposing the whole region or district were smitten, still the number seems too great to be probable. Commentators therefore have observed, that the words in the Hebrew are written in a confused and unusual manner, as if by some mistake of the copyist. The words lie in the Hebrew thus, "three score and ten men, fifty thousand men." Bochart judges that the particle מ (out of), is wanting before "thousand;" and that the true meaning is, that God smote "seventy men, fifty out of a thousand;" that he smote a twentieth-part of the offenders, in the proportion of fifty out of a thousand; thus, fourteen hundred having transgressed, seventy men were punished. Bochart has produced parallel passages in Scripture where the particle מ is wanting in the same manner; and his interpretation has been generally applauded. (Bishop Patrick, *on* 1 *Samuel.*) Josephus (b. vi. c. 2) says, that *seventy* men of Bethshemesh were smitten; and for so small a place this might be called "a great slaughter." Uzzah was smitten (2Sam. 6. 67) for taking hold of the ark, when the oxen who drew it shook the cart in which it was, and probably stumbled with it. He was a Levite, and knew the sanctity of the ark, and the reverence in which God required it to be held; and had before his eyes the example of the men of Bethshemesh, and also of the punishments that had befallen the Philistines who detained it. (1Sam. 5.) Though it was the duty of the Levites to carry the ark by the staves appointed for that use, (Exod. 25. 14,) they were not to touch the ark, which in its journeys was carefully enveloped by the priests in its proper coverings.

Though Uzziah, when he invaded the priest's office in burning incense, (2Chron. 26,) was smitten with leprosy, instead of being struck dead, the punishment was as great, a leper being, in the Jewish polity, civilly dead to all intents; and the privations consequent on it must to a king have rendered his reverse of state peculiarly severe. And the penalty pursued him after death, for he was not buried in the sepulchres of the kings, being a leper. Some have conjectured that it was on this occasion of Uzziah's sacrilege that the earthquake occurred, which is mentioned in Zechariah 14. 5: "Ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah." Josephus says the earthquake took place at the moment of Uzziah's impiety; that a rent was made in the Temple, and before the city at a place called Enroge, half the mountain at the west side, and rolled four furlongs, and stopped at the east; and the roads and the king's gardens were choked up by it. (Josephus, *Antiq.*, b. ix., c. 10.)

The jealousy of the Almighty respecting things dedicated to Him, and his punishment of the profanation of them, is alluded to by St. Paul, (1Cor. 3. 17,) "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

In the earlier and purer ages of the Jewish polity, the nation generally respected hallowed things; but in later ages the example of profanation was set them by the very priesthood. At the Christian era, though the sacred things and places were commonly profaned by the Jews themselves, yet the cry of sacrilege was readily resorted to by them against any one whom they wished to crush. Thus, the grand accusation against Our Lord was, that he spoke disrespectfully of the Temple. (Matt. 26. 61.) And an uproar was excited against St. Paul, in Jerusalem, on the charge that he brought Greeks into the Temple, and polluted the holy place, (Acts 21. 28,29,) though daily profanations were committed by the affected zealots with impunity. At length, in the closing scenes of Jerusalem, such was the multitude and the magnitude of the sacrileges, that Josephus says, if the Romans had not taken the city of Jerusalem, he would have expected it to have been swallowed up, like Sodom, or have had some other dreadful judgment.

In the New Testament we read but little of any thing pertaining to sacrilege, except St. Paul's rebuke of the Corinthians for their profane conduct at the celebration of the Lord's Supper. (1Cor. 11. 29.) In that early period of the Christian Church, it had not been able as yet regularly to establish sacred places and things; but as soon as circumstances permitted, we shall find in the church history of every nation a due respect for consecrated things, and laws for the preservation of it. Even the heathens, particularly the Greeks and Romans, were not without their rules concerning sacrilege, the penalty of which was usually death. Thus, it was held sacrilege for the polluted to pass beyond the porch of the temple; to spit or wipe the nose in a temple; to cut down consecrated trees; to build upon, or till, any spot of ground where a thunder-bolt had fallen; to suffer a man to witness the ceremonies of the Bona Dea, or Good Goddess, or to suffer a woman to enter the Temple of Diana, in the Vicus Patricius in Rome; to suffer a birth or death to occur in the holy isle of Delos; to steal any thing belonging to a temple; to approach a sacrifice without being sprinkled by the priest with the lustral water; to consecrate a blemished man to the priesthood (compare with the Jewish Law, Lev. 21. 21), and many other instances which will occur to the classical reader. M.

SADDUCEE, צדיק *Tzadik*, plur. צדיקים *Tzadikim*, "Sadducees," or "Righteous Men," a sect among the Jews, deriving their name either from their strict adherence to the righteousness of the law, or from Sadoc, who is said to have founded their sect about the year of the world 3740. As only few and imperfect fragments of Sadducean writings have been preserved, we are obliged to trust for an account of their tenets to the writings of their enemies. We learn that they adhered strictly to the letter of the Mosaic law, and that they rejected all the traditions whether of practice or doctrine which were cherished by the Pharisees. Amongst the rejected doctrines were the separate and distinctive continuance of the soul after death, and the existence of angels. Though some may have believed that the soul was mortal and actually perished with the body, there were others who held that man's spirit was absorbed into the Divine essence, and thus deprived of its individuality and separate consciousness. This doctrine of "absorption" has been widely diffused over the East from the earliest ages, and is still held by millions of the Asiatics; it is not only received by the Buddhists, the most numerous of all religious denominations, but also by great numbers of the Mohammedans. Though the creed of absorption is very different from that of annihilation, with which it is often confounded, yet both are equally opposed to a belief in a future retribution for the deeds done in the body. Hence, Our blessed Lord in his celebrated argument with the Sadducees, insists not only on the actual living existence of the patriarchs, but also on their separate and individual existence: "I am the God of Abraham, and the God of Isaac, and the God of Jacob." (Mark 12. 26.)

It is sometimes said that the Sadducees rejected the historical and prophetical books of the Old Testament, receiving as authentic only the Pentateuch. As we are absolutely ignorant of the circumstances under which the Hebrew canon was completed, it is not easy to determine whether any doubt or difficulty arose respecting what books were to be received as sacred, and what were to be rejected as having insufficient authority. The existence of the Apocrypha, may, however, be received as proof that some doubt and dispute arose on the subject. The Sadducees were probably more rigid in their canon than the Pharisees, but it is clear that they could not have rejected all the books except the Pentateuch, for they attended the synagogues where the other Scriptures were publicly read as well as the Law.

The Sadducees were exceedingly rigorous in chastising transgressors; insisting that all the penalties of the Levitical law should be enforced to the letter, and insisting that the traditions of the Pharisees opened too many loopholes for the escape of offenders. Hence they were generally unpopular, and in some cases exposed to danger from tumultuous assemblies of the lower ranks. In general, the Sadducees belonged to the higher and better educated order of Jewish society; they were scrupulously moral, and did not, like the Pharisees, practise the observance of a ritual instead of the performance of rectitude. Before the destruction of Jerusalem the sect seems to have disappeared; indeed, its tenets were too cold to be retained by any nation subject to high excitement. C.

SADDLE, חבש *chabash*. The word which our translators render by "to saddle," literally signifies "to bind about," and many commentators believe might more properly be rendered "to bridle." It is certain that saddles were unknown for many ages after the custom of riding had been introduced. Those who did not ride barebacked were contented with placing a piece of leather or cloth between them and their steed. As luxury advanced a soft cushion was introduced, to which were added various ornamental trappings, and these were soon carried to a ridiculous excess of ostentation. Saddles, properly so called, were in all probability invented by the Persians, perhaps for the sake of giving a steady seat to their mounted archers, a part of their military force to which they always paid the greatest attention.

Pack-saddles must have been a much earlier invention, for something was obviously necessary to prevent the backs of animals bearing heavy burdens from being chafed by the loads. K.

SAIL. See Ship, Vessel, &c.

SAINT. 1. A person eminent for piety and virtue. 2. A consecrated or sanctified person.

There are two words in the Hebrew Scripture used to express the above, both which are rendered in our translation by the single expression Saint. But these two Hebrew words are shown by Dr. Campbell, in his *Dissertations*, to be of different application and extent. They are the words קדש *kadosh*, and חסד *chasid*. קדש *Kadosh*, means sanctified by office, by covenant or consecration. Chasid signifies pious in character, holy in heart. Kadosh has been shown by Dr. Campbell to be used as well for things as persons. It is applied to the holy vestments and utensils: to the Temple and its courts; to holy times and seasons, as the Sabbaths and jubilees, the festivals and fasts; to persons consecrated to the service of God, as the priests and Levites; it is applied to the Jews, who are called a holy people, because they were particularly separated from the Gentiles for the service of God, not that they were especially amiable and pious in character, but the reverse. It is also thus applied to the land of Judea, as a holy land.

The term חסד *chasid* (saint or holy) is applied *only* to persons, and signifies holy by character and feeling, so that, in fact, we may understand קדש *kadosh*, as meaning devoted (by consecration) to the service of God; and חסד *chasid*, as devout (by feeling) in his service. The Seventy-two have observed and marked the difference, uniformly translating קדש *kadosh*, as *αγιος*, *hagios;* and חסד *chasid*, as *οσιος*, *osios*, or by some analogous word, as in 2Chronicles 6. 41, "Let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness:" there saints is חסדי *chasidi*, the pious, and is rendered in the Septuagint by *οι υιοι σου*, "thy sons;" and here, by a mode of expression common in Hebrew, the priests, who are holy by office, answer in contrast to the pious or saintly, who are holy by personal character. And in Proverbs 2. 8, "He preserveth the way of his saints," *chasidim* is rendered in the Septuagint by *ευλαβουμενων αυτον*, *i. e.*, "Those fearing him."

Where קדש *kadosh* occurs, and is in our version rendered saint, in the Septuagint is always *αγιος*, holy, *i. e.*, sanctified. In Psalm 106. 16, speaking of the Jews, it is said, "They envied Aaron, the saint of the Lord." (Saint, קדש *kadosh*, *αγιος hagios.*) Dr. Campbell thinks this epithet is given to Aaron, not because his personal character was holier than that of Moses, (who is mentioned in the beginning of the verse,) but because he was the only person of the nation who bore on his forehead the seal of his consecration, "holiness to the Lord," (Exod. 28. 36,) engraved on gold, and fixed to the front of his mitre. Thus then the Jews envied him, not that he rose superior to them in piety of heart and saintliness of conduct; but that he was elevated above them by the sanctity of his rank and office; a feeling quite in harmony with the general Jewish character, and according with the rebellion of Korah, (Numb. 16,) when he and his followers reproached Moses and Aaron that they "took too much upon them, and lifted themselves up above the congregation," asserting at the same time, that all the congregation were holy, קדש *kadosh*, consecrated; not חסד *chasid*, pious; *i. e.*, they were holy, or sainted, by covenant, as the Lord's people; not pious and saint-like in temper and conduct, (Job 5. 1,) "Call now if there be any that will answer thee; and to which of the saints (קדשים *kadoshim*) wilt thou turn?" "Saints," in Septuagint *αγιον αγγελων*, "holy angels," they being particularly dedicated to God as his messengers.

Dan. 8. 13. "Then I heard one saint (קדש *kadosh*) speaking, and another saint said unto that certain saint which spake" (or was speaking). This saint, or Holy One, who was speaking, is conceived by Lowth to be the *Λογος*, or Word of God; and to be thus indicated by the repetition of the word דבר *deber*, speaking (דבר being also Word, and distinguished by the prefix ה, the second time it is used. And thus it seems to be the same with the "man's voice" which Daniel heard, in verse 16, on the banks of the Ulai; the "man clothed in linen, upon the waters of the river," to whom Daniel said, "Oh! my Lord, what shall be the end of these things?" (Dan. 12. 7, 8.) To return to Dr. Campbell's opinion on the meaning of the words kadosh and chasid, equally translated "saint." He states the primitive meaning of kadosh קדש *αγιος*, hagios, I., to be *clean*, 1, in a literal sense, free from filth; 2, in the sense of religious ceremonial. II. As things are made clean for use, the word has been adopted to mean prepared, fitted, for a particular purpose; hence consecrated. III. As things so prepared are treated with particular care, to hallow and sanctify, comes to signify to honour and stand in awe of; and holy, to be honourable and venerable. IV. Cleanness has been always a metaphor for piety; so it comes to be applied to holiness and sanctification. חסד *chasid*, *οσιος*, is a mental quality; its most certain acceptation being pious, just, godly, &c. The principal texts in which "saint" in our version is קדש *kadosh*, *αγιος*, *hagios*, are Deut. 33. 3; Job 15. 14; Psalm 16. 3; Psalm 34. 9; 79. 5-7, Zech. 14. 5. The principal in which saint is *chasid* חסד *οσιος*, are Psalm 145. 10; 30. 4; 37. 28; 50. 5; 52. 9; 79. 2; 97. 10; 116. 15. It may here be observed that the Hebrew word for an immoral woman is קדשה *kedesha*, derived from קדש *kadosh*, in its signification of separated, dedicated; because such women among idolaters were dedicated to the service of the temples of their false deities, particularly those of Venus; and to the ancient priests of Bel, or Belus. Of such female devotees, instances are to be found in the present day attached to the Hindoo temples.

The later Jews have their "saints," as well as the Christian Church; the word they use is קדש *kadosh*. Their most celebrated saint is Rabbi Judah Hak-kadosch, "Rabbi Judah the Holy." He lived about one hundred and twenty years after the destruction of the second Temple, and was the author of the Mishna (compendium of rabbinical opinions,) of the Babylonian Talmud. They have also their devout men, חסדים *chasidim*, who devote themselves to a religious life, and to the study of their law; visit the dying, perform the rites for the dead, &c. Of such kind were the "devout persons" with whom St. Paul disputed. (Acts 17. 17.) In the New Testament, the word *αγιος*, *hagios*, is used throughout, wherever our version has saint; and with the same signification as in the Septuagint, viz., separated, dedicated, sanctified by consecration, because the Christians were then especially dedicated to God's service, in separation from the Jews and pagans; as the Jews had been before "the holy people," separated from the Gentiles. After the Christian era, the martyrs were considered as dignified saints, in the same rank as the apostles, *i.e.*, saints by profession and office, as distinguished from the saints, or holy and pious by character and conduct, such as have been eminent for religion and virtue, but not canonized. After some time canonization was extended also to confessors; that is, persons who during the persecutions against the Christians had made a resolute avowal and defence of their faith, and had suffered torture, banishment, or confiscation in consequence, but not actual martyrdom.

For some centuries there was no regular canonization in the Christian church. By a tacit consent of the clergy the names of martyrs, &c., were inserted as saints in a kind of ecclesiastical register, called a diptych. It was not till about the ninth century that solemn and formal canonization, with its particular ceremonies, began to be regularly practised. At present, in the Church of Rome, the ceremony of beatification, or being pronounced blessed by the Pope, must precede canonization, and cannot take place till fifty years after death.

Concerning the bodies of the saints which arose and came out of their graves after the resurrection of Christ, (Matt. 27. 50,) it is believed that they were persons who believed in him and waited for him in hope, as old Simeon had done, (Luke 2. 25,) but who had died before his resurrection, and who were thus favoured to be an example of the general resurrection, and to whom Christ alluded, (John 5. 25,) "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live;" and of whom St. Paul speaks, "Now is Christ risen from the dead, and become the first fruits of them that slept;" because his resurrection was the signal for theirs.

It appears that these persons must have been deceased during the then present generation; for they went into Jerusalem, and appeared unto many, who could not have recognised them, had they been much longer dead.

We may here observe, that when the word saint or saints, *αγιος*, *αγιοι*, is used in the New Testament relative to persons deceased, it is to be understood of the spirits of the just (without any distinction of office or character) made perfect.

According to Cedrenus, the Byzantine historian, canonization, or religious veneration for the eminent dead, took its rise among the posterity of Serug, son of Japheth. At first they honoured illustrious men among their predecessors by erecting columnar statues to their memory. Later generations, outstepping these limits, honoured them as heavenly powers, and sacrificed to them. The manner of their canonization was this: they inscribed the names of the deceased in their sacred books, and established a festival dedicated to each at stated seasons, saying that their souls had departed to the Isles of the Blest, and were never condemned, or burned with fire. M.

SALATHIEL, שאלתיל Σαλαθιηλ. The name signifies "asked of God," and occurs twice in the Bible. (1Chron. 3. 17, and Luke 3. 27.) C.

SALE. The great object of the Mosaic legislature was to secure perpetuity of tenure, and hence all lands and houses were sold with a clause of redemption. Fields, and houses erected in villages, not inclosed by walls, were restored to the original owners, whether redeemed or not, at the year of jubilee; but the sale of a house within a walled town was final, unless redeemed in the course of a year. C.

SALEM, שלם Σαλημ and Σολυμα. The ancient name of Jerusalem, (*q. v.*) signifying "health, peace," or "completeness." C.

SALMON, שלמן the name of a person, (Ruth 4. 20,) and of a place, (Psalm 68. 14,) signifying "peaceable, perfect." C.

SALOME. The daughter of Herodias and Philip, who danced before her uncle Herod, claiming and obtaining as her reward the head of John the Baptist. The Byzantine ecclesiastical writers inform us that she accompanied her mother and her father-in-law, Herod, in their banishment to Vienne, in Dauphinè, and that the emperor having obliged them to go into Spain, during the depth of winter, she sunk through the ice of a frozen river, over which she had to pass, up to the neck; the ice closing around her, she remained suspended by it; and thus she suffered nearly the same form of death which her arts had brought on John the Baptist. This, however, is not consistent with the account given by Josephus; he says that she married, in succession, her two cousins, Philip and Aristobulus, by the latter of whom she had several children; if this account be correct, she must have survived the exile of her father-in-law more than thirty years.

Another Salome is mentioned in Scripture; she was the wife of Zebedee and the mother of two apostles, James the Great and St. John the Evangelist. She was one of those holy women who attended Our Saviour in his journeys and ministered to him. See Matthew 27. 56, and Mark 15. 40. C.

SALT, מלח άλς. Mineral salt is found in abundance along the coasts of the Asphaltic Lake and in several of the adjacent valleys, one of which is called, from this circumstance, "The Valley of Salt" (גיא מלח *Gè Melach*), and is by some asserted to be the place where Lot's wife was buried. The effects of salt in preserving meat from putrefaction, and its value as a condiment for food, gave a kind of sanctity to this substance which still continues among Oriental nations. We learn from Ezekiel (16. 4,) that new-born infants were sprinkled or rubbed with salt; and this ceremony was deemed so important, that Rabbi Kimchi enumerates it among the works which were lawful to be done on the Sabbath-day. Galen, among his medical precepts, has one recommending the early application of salt to infants, for the purpose of closing their pores, removing any excess of humidity, and rendering the skin firm; it is probable that the Jews combined with this medicinal purpose a religious object, dedicating the new-born infant as an offering to the Lord.

It was a custom among most ancient nations to sprinkle salt, or break a salted cake, on the head of a victim before it was offered in sacrifice. Its use was solemnly enjoined by the Levitical law: "Every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering. With all thine offerings thou shalt offer salt." (Levit. 2. 13.) According to some of the Rabbinical commentators, the salt used in the sacrifice implied that incorruption of mind and sincerity of feeling necessary in all worshippers who were desirous to offer an acceptable sacrifice to Jehovah; others assert that the salt was an emblem of the fidelity and incorruption of the covenant which God had established with his chosen people.

All federal engagements among the Oriental nations were usually ratified by salt. The wildest robber of the Bedouin tribes will never violate the laws of hospitality to a guest who has once tasted of his salt; from the moment that this mystic pledge of security has been granted, the host believes himself bound to relieve the distress of his visitor, and to continue protection towards him until he has escorted him to a place of safety. On the other hand, the guest by the same act is bound to his host by reciprocal obligations. We are indebted to Price's *Mahommedan History* for the example of the strength of this bond. "Yaakoob, the son of Eb-Leys Es-Suffar, having adopted a predatory life, excavated a passage one night into the palace of Dirhem, the governor of Seestan; and after he had made up a convenient bale of gold and jewels, and the most costly stuffs, was proceeding to carry it off, when he happened in the dark to strike his foot against something hard on the floor. Thinking it might be a jewel of some sort or other, he picked it up and put it to his tongue, and to his equal mortification and astonishment found it to be a piece of rock-salt; for having thus tasted the salt of the owner, his avarice gave way to his respect for the laws of hospitality, and throwing down his precious booty, he left it behind him and withdrew empty-handed to his habitation. The treasurer of Dirhem repairing on the next day, according to custom, to inspect his charge, was equally surprised and alarmed at observing that a great part of the treasure and other valuables had been removed; but, on examining the packages which lay on the floor, his astonishment was not less to find that not a single article had been conveyed away. The singularity of the circumstance induced him to report it immediately to his master; and the latter causing it to be proclaimed through the city, that the author of this proceeding had his free pardon, further announced that, on repairing to the palace, he would be distinguished by the most encouraging marks of favour." We may add that Yaakoob availed himself of this invitation, relying upon the promise, which was fulfilled to him, and from this period he gradually rose in power, until he became the founder of a dynasty.

Among other descriptions of a covenant, there is one, the *covenant of salt*, which demands some explanation, and which properly belongs to the present subject. It occurs at Numbers 18. 19: "The offerings I have given to thee, and thy sons, and thy daughters with thee, by a statute for ever; it is a *covenant of salt* for ever before the Lord." And again, "Ought ye not to know that the Lord God of Israel gave the kingdom of Israel to David, for ever, to him, and to his sons, by a *covenant of salt*." (2Chron. 13. 15.) Some commentators have plausibly explained this by asserting that salt is an emblem of perpetuity, especially as there is in the East a kind of salt so hard as to be used for money; it passes from hand to hand, and is found to lose very little from attrition. But the *covenant of salt* seems to refer to an agreement made in which salt was used as a token of confirmation; we shall give an instance from Baron du Tott. "He (Moldovanji Pacha) was desirous of an acquaintance with me, and, seeming to regret that his business would not permit him to stay long, he departed, promising in a short time to return. I had already attended him half-way down stairs, when, stopping and turning briskly to one of my domestics who followed me, 'Bring me, directly,' said he, 'some *bread and salt.*' I was not less surprised at this fancy than at the haste which was made to obey him. What he requested was brought; when, taking a little *salt* between his fingers, and putting it with a mysterious air upon a piece of bread, he ate it with a devout gravity, assuring me that I might now rely on him. I soon procured an explanation of this significant ceremony; but this same man, when become vizier, was tempted to violate the oath taken in my favour. Yet, if this solemn contract be not *always* religiously observed, it serves at least to moderate the spirit of vengeance so natural to the Turks." The Baron adds, in a note: "The Turks think it the blackest ingratitude to forget the man from whom they have received food, which is signified by the *bread and salt* in this ceremony." (Baron du Tott, Part 1, page 214.) The Baron alludes to this incident in Part 1, page 36. Moldovanji Pacha being ordered to obey the Baron was not pleased at it. "I did not imagine I ought to put any great confidence in the mysterious covenant of the *bread and salt, by which this man had formerly vowed inviolable friendship to me.*" Yet he "dissembled his discontent," and "his peevishness only showed itself in his first letters to the Porte." It will now, we suppose, appear credible that the phrase "a covenant of salt" alludes to some custom in ancient times; and, without meaning to symbolize very deeply, we take the liberty of asking whether the precept (Lev. 2. 13), "With all thine offerings thou shalt offer salt," may have any reference to ideas of a similar nature? Did the custom of feasting at a covenant-making include the same, according to the sentiment of the Turks hinted at in the Baron's note? We ought to notice the readiness of the Baron's domestics, in proof that they, knowing the usages of their country, well understood what was about to take place. Also, that this covenant is *usually* punctually observed; and where it is not punctually observed, yet it has a restraining influence on the party who has made it, and his non-observance of it disgraces him.

Although salt in small quantities may contribute to the fertilizing of some stubborn soils, yet all the ancient writers on natural history concur in Pliny's aphorism that "all places in which salt is found are barren and produce nothing." Volney, describing the shores of the Asphaltic Lake, says, "The true cause of the absence of vegetables and animals is the acrid saltness of the waters, which is infinitely greater than that of the sea. The land surrounding the lake being equally impregnated with that saltness, refuses to produce plants; the air itself, which is by evaporation loaded with it, and which moreover receives vapours of sulphur and bitumen, cannot suit vegetation; whence that dead appearance which reigns around the lake." We find "a salt land or soil" used in Scripture as equivalent to the Desert. Thus the description of the wild ass in Job 39. 6, or 39. 9 of Wemyss's translation.

I gave him the desert for a habitation,
The salt soil for a place of encampment.
He scorneth the tumult of the city,
He heareth not the clamour of the driver;
He traverseth the mountain as his pasturage,
He hunteth after every green shoot.

Hence arose the ancient custom of sowing an enemy's city, when taken, with salt, in token of perpetual desolation, as Abimelech did to Shechem. (Judges 9. 45.) Thus also in later times the city of Milan was burned, razed, and sown with salt by the exasperated Emperor Frederick Barbarossa.

The salt used by the ancients was chiefly what we call rock or fossil salt, and being greatly adulterated by earth, sand, &c., it lost a great portion of its strength by deliquescence when exposed to the atmosphere. When the mineral salt used in the Temple was thus deprived of its savour, it was thrown out to mend the roads. To this Christ alludes when he says to his disciples, "Ye are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men." (Matt. 5. 13.) Some commentators have made nonsense of this passage by expounding "the salt of the earth" as marl or some other species of manure; the phrase simply means mineral salt, in opposition to that which is produced by evaporation. T.

SALVATION. 1. A deliverance from outward and temporal dangers. 2. The deliverance of the soul from spiritual evil, and the attainment of eternal happiness. Salvation has been sometimes confounded with redemption; but it is, in fact, the end and consequence proposed by redemption. Christ redeemed man in order to place him in a salvable state; a state wherein by faith he might attain to salvation. (Gal. 4. 5, "To redeem them that were under the Law, that we might receive the adoption of sons.") Salvation relates properly to the future state of happiness hereafter. (Bishop Tomline, *On the Thirty-nine Articles.*) Redemption is the state of man while living; and within reach of the means of grace, whereby to be ultimately saved. (Gal. 3. 13,14, "Christ hath redeemed us from the curse of the Law, that we might receive the promise of the spirit, (*i. e.* salvation) through faith.") Salvation is more limited in extent than redemption; all men have been redeemed by the death of Christ, (Heb. 2. 6, Christ "gave himself a ransom for all,") but all will not be saved, (Matt. 7, 14, "Straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it,") for many reject or neglect the means of salvation. Redemption was the free unconditional gift of Christ, (Rom. 5. 1,8, "By the righteousness of one the free gift came upon all men unto justification of life.") Salvation is a covenanted mercy: man's part in the covenant being faith exemplied by works, (Heb. 8. 9, "He became the author of salvation to all that obey him.")

In Luke 19. 9, when Jesus said, concerning the house of Zaccheus, "Now is salvation come to this house;" he means, "the Author of salvation," himself, as Psalm 27. 1, "The Lord is my light and my salvation." So Simeon, when he saw the infant Jesus, thanks God that "his eyes had seen his salvation." (Luke 2. 30.)

In Hebrews 9. 12, St. Paul says, that Christ "obtained eternal redemption for us," because the operation and efficacy of Christ's redemption is perpetual to all generations, and cannot be forfeited to the world while it exists.

In the Old Testament salvation most generally refers to some temporal deliverance from great outward evil, such as the deliverance from the Egyptians, as in Exodus 14. 13; from the children of Ammon and Moab; (2Chron. 20. 17,) "Ye shall not need to fight in this battle; stand ye still, and see the salvation of the Lord with you:" from the Philistines, (1Sam. 14. 45,) "Shall Jonathan die, who has wrought this great salvation in Israel?" When the Almighty is termed the God of

Salvation, it is most commonly with reference to some temporal deliverance, as Psalm 48. 19: at the removal of the ark, (Psalm 49. 9:) for deliverance from the heathen. When the prophets allude to a higher and more spiritual salvation, they generally (for the sake of the carnal understandings of the Jews,) express it by the idea of some external object. For instance, "The horn of my salvation," (Psalm 18. 2) referring to the horns or little pinnacles of the altar, the laying hold of which ensured safety to a criminal, as the altar was a privileged place and a sanctuary, not by prescription of law, but by custom and from veneration. (1Kings 2. 28.) "The rock of salvation," (2Sam. 22. 47.) In a mountainous country like Judea, the steep and difficult rocks formed natural fortresses, to which men fled for safety from some impending danger, as the Benjamites fled to the rock Rimmon, (Judges 20. 45,. and Samson took refuge on the top of the rock Etam from the Philistines. (Judges 15. 8.) "Salvation will God appoint for walls and bulwarks," (Isai. 26. 1,) alluding to the fortified and fenced cities which were the safeguards of Judea against its enemies. "The wells of salvation," (Isai. 12. 3,) "With joy shall ye draw water out of the wells of salvation." This refers to the custom of drawing water with great solemnity and rejoicing from the pool of Siloam, in pitchers, on the last day of the Feast of Tabernacles, and bringing it into Jerusalem, though the water-gate, drinking part of it, and pouring out the remainder upon the evening sacrifice on the altar, during which time they sang as a hymn the 12th chapter of Isaiah. The Jews themselves applied this chapter to the times of the Messiah, and considered the water as a type of the Holy Spirit, which they called the רוח הקדש *ruach hakkadosh.* The Targum paraphrases this 3d verse of Isaiah 12. in a very remarkable manner, viz., "With joy shall ye receive a new doctrine from the elect of the just." Thus pointing to a new teaching, under a greater Teacher than Moses. The Jews expected that while they were engaged in the ceremony of drawing the water, and singing hymns, the Holy Spirit would descend upon them, as they believed He did on Jonah, while similarly employed. In Our Saviour this type of water from wells of salvation was fulfilled, and he took the occasion of the performance of the ceremony above named, to declare it accordingly on that last day of the Feast of Tabernacles. (John 7. 37-39.) "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe in Him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified." The Scripture to which Christ refers, is Ezech. 36. 25,27: "I will sprinkle clean water upon you, and ye shall be clean, and I will put my Spirit within you." These last words are rendered in the Targum, "into your bowels." (Whitby, *on St. John*, ch. 7.) See also Numbers 24,7: "He shall pour the water out of his buckets," (exactly harmonizing with the drawing of the water and pouring it out upon the evening sacrifice, *as supra*,) "and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted." The Septuagint renders this: "There shall come a man out of his seed, who shall rule over many nations," (waters symbolize nations or peoples, see Revelation 17. 15,) and the Targum gives it: "There shall be a great king, who shall be anointed of his children, and shall have dominion over many people." Zechariah in his 14th chapter prophesied, that at the Feast of Tabernacles, living water should go forth out of Jerusalem. And in John 4. 14, we see Christ proclaiming the spiritual "well of salvation" to the Samaritan woman: "Whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in a well of water, springing up into everlasting life."

The cup of salvation, (Psalm 16. 13,) "I will take the cup of salvation, and call upon the name of the Lord," alludes to the cup of the drink-offering poured out upon the peace-offerings; at which time the offerer used to invoke the name of the Lord. Also the paschal cup, at the feast of the Passover, was called by the Jews the "cup of blessing," because the master of the family pronounced a blessing over it before he passed it to the rest, saying, "Blessed be Thou, O Lord, our God, King of the world, who hast created the fruit of the vine." So St. Paul, in 1Corinthians 10. 16, calls the eucharistic cup "the cup of blessing."

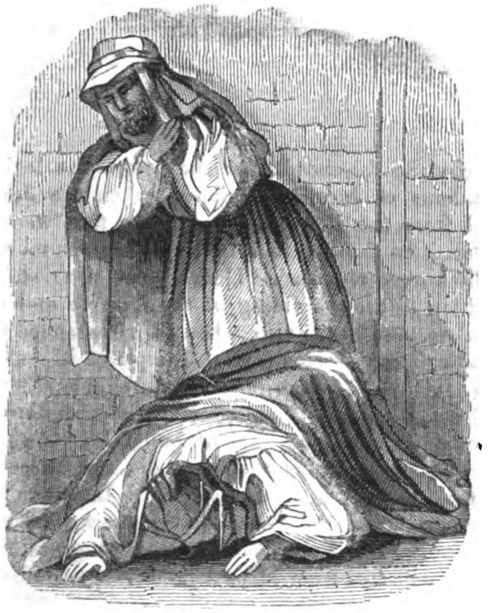
The garments of salvation, (Isai. 41. 10,) "He hath clothed me with the garments of salvation," an allusion to the particular dress worn by the high priest, when he offered sacrifices, and made atonement for the people. Parkhurst, on the word "to clothe," לבש as used in the above text, observes that it "plainly refers to the additional clothing instituted by God, which was emblematical of Christ's clothing, His graces and righteousness; and of those glorified bodies with which true believers shall be clothed at the resurrection. So the opposite phrase of being clothed with shame refers to the nakedness of fallen man. It is also applied to the Spirit of God coming upon and *investing* a man."

The shield of salvation, (Psalm 18. 35,) and the "helmet of salvation." (Isai. 59. 17.) The shield and helmet were those articles of armour that particularly saved from the darts and javelins of the enemy. The shield may be considered as saving against bodily, and the helmet against mental, assaults, such as doubts, fear, false doctrines, &c.

"The voice of salvation in the tabernacles of the righteous," *i. e.*, the hymn of praise, such as used to be sung in the Tabernacle, or the Temple, for deliverances vouchsafed. It also refers to what the Jewish doctors call the *patachin pe*, פתחין פה or "opening of the mouth," *i. e.*, an occasion for speaking, and confidence in speaking. So St. Paul, in Ephesians 6. 18,19, "Praying for me that utterance may be given me, that I may open my mouth boldly;" in the Greek, *utterance* is expressed by λογος εν ανοιξει στοματος, "a word in the opening of the mouth."

In the New Testament salvation is set forth in a much more spiritual view than in the Old. It is everywhere preached in its full and excellent signification, as the eternal future happiness of man; as the desire of the faithful, the joy of sympathizing angels, the aim of redemption: the fulfilment of all the operations of Christ and the Holy Spirit, the crown of the Christian dispensation. By redemption is effected the reconciliation between God and man: and man is brought into a salvable state. By justification he receives absolution and remission of sin and its consequences. By sanctification his qualities are altered from evil to good, from unholiness to holiness. By salvation, after passing through the preceding stages, he is finally delivered from all dangers, ghostly and bodily, and brought into that state of which St. Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." (1Cor. 2. 9.) M.

SALUTATION. The salutations at meeting in the East are more regulated by strict form and etiquette than in Europe; the Orientals generally have two kinds, one for their countrymen and those of their own religious persuasion, the other for strangers. When the Arabs salute each other, it is generally in these terms, *Salam aleckum*, "Peace be with you!" to which the answer is *Aleckum es-salam*, "With you be peace!" to which is sometimes added, "and the mercy and blessing of God!" The obeisance with which this is accompanied varies according to the degree of respect designed to be shown to the person addressed, and this rises nearly according to the following scale. 1. Placing the right hand upon the breast. 2. Touching the lips and the forehead or turban (or the forehead and turban only,) with the right hand. 3. Doing the same, but slightly inclining the head during the action. 4. The same as the preceding, but inclining the body also, as represented in the accompanying engraving. 5. Still the same, with the addition of previously touching the ground with the right hand. 6. Kissing the hand of the person to whom obeisance is paid. 7. Kissing his sleeve. 8. Kissing the skirt of his clothing. 9. Kissing his feet; and 10, kissing the carpet or ground before him.


Salutation.

The Mohammedans of Egypt and Syria never salute a Christian with the salam, but content themselves with saying "Good day to you!" and if a Christian gives them the salutation of peace, they either make no reply, or express their astonishment at his impudence in using such freedom. Similar rigour in refusing the salute of peace was evinced by the Jews in the days of Our Lord; they refused it to heathens, and even to the publicans or tax-gatherers of their own nation.

Christ strenuously dissuaded his disciples from imitating this moroseness of the Jews, requiring them to cherish a benevolent disposition to all around them. "If ye salute your brethren only what do ye more than others? Do not even the publicans so?" (Matt. 5. 47.) They were bound by the same authority to embrace their brethren in Christ with a special affection, yet they were also to look upon every man as a brother, to feel a sincere and cordial interest in his welfare, and at meeting to express their benevolence in language corresponding with the feelings of their hearts.

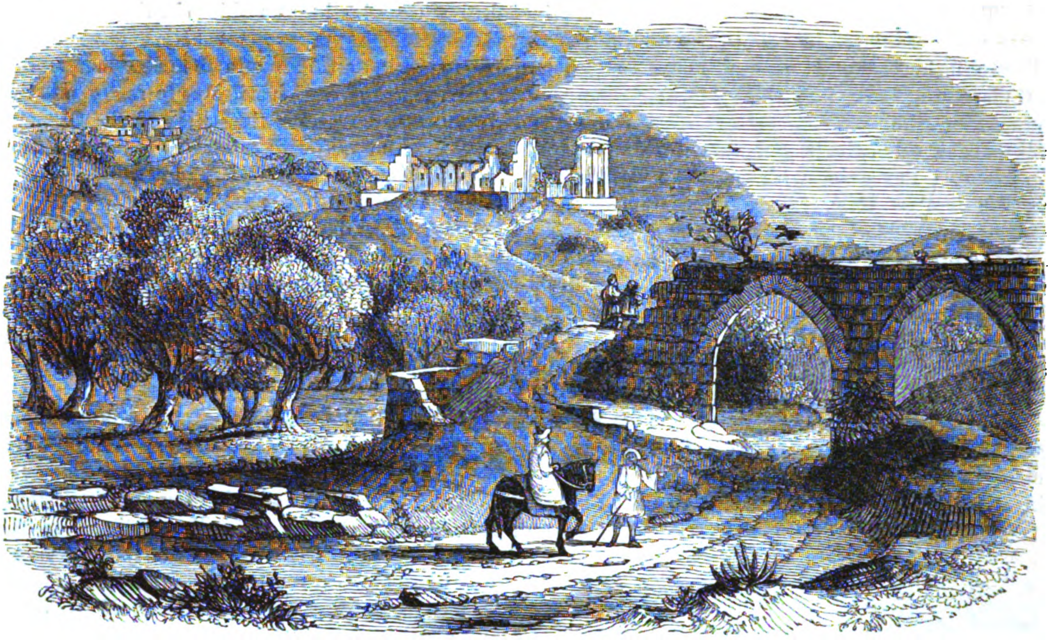
Sometimes the ceremonious Orientals waste a great deal of time in the punctilio of salutations. Hence the charge which the prophet Elijah gave to his servant Gehazi, not to salute any man he met, nor return his salutation; for he wished him to make all the haste in his power to restore the child of the Shunamite, who had laid him under so many obligations. To avoid this useless waste of time, Our Lord also commanded his disciples on their first mission to avoid the customary salutations of those whom they might meet on the way.

The usual salutation among intimate friends in Persia is made by inclining the neck of each over the other, and allowing either the cheeks or lips to touch. This is most probably the "falling upon the neck and kissing," so frequently mentioned in Scripture. See Genesis 33. 4; and Luke 15. 20.

Persons distinguished by rank, wealth, or learning are saluted by many of the shopkeepers and passengers as they pass through the streets and market-places of Eastern cities, and are besides often greeted with a short ejaculatory prayer for the continuance of their life and happiness. Such were "the salutations and greetings in the market-place" of which the scribes were so extravagantly fond. (See Mark 12. 28.) When a very great man rides through the streets, most of the shopmen rise to him and pay their respects to him by inclining the head, and touching the lips and forehead or turban with the right hand. T.

SAMARIA. The name of Samaria is applied in Scripture indifferently to a district and the city which was its capital. The province of Samaria was bounded by Galilee on the north, the river Jordan on the east, the kingdom of Judæa on the south, and the Mediterranean Sea on the west. United with Galilee it formed the ancient kingdom of Israel, which was naturally more wealthy and fertile than that of Judah. "While in Judea," says Mr. Buckingham, "the hills are mostly as bare as imagination can paint them, and a few of the narrow valleys only are fertile; in Samaria the very summits of the eminences are as well clothed as the sides of them. These with the luxuriant valley which they inclose, present scenes of unbroken verdure in almost every point of view, which are delightfully variegated by the picturesque forms of the hills and vales themselves, enriched by the occasional sight of wood and water, in clusters of olive and other tree, and rills and torrents running among them."

The city of Samaria, lat. 32° 21′ N., long. 32° 12′ E., was the capital of the kingdom of Israel soon after the revolt of the ten tribes from the house of David. It was erected by Omri, B.C. 925, on a hill, which he purchased from an extensive landholder, named Shemer, for a sum equivalent to about 700*l.* of our money. The city took its name from the original proprietor of the hill. Samaria was admirably situated; the hill on which it stood united strength of position with great fertility of soil; hence the city became the favourite residence of the kings of Israel, who bestowed extraordinary care on its fortification and ornament. One of its principal decorations was the palace erected by Ahab, in which there were so many ornamental works in ivory, that it was called "the palace of ivory." The city was soon badly eminent for the luxury and effeminacy of its inhabitants, and for the tyranny which the wealthy lords of Israel exercised over their poorer brethren. Divine vengeance brought the Assyrian hordes into the land; Samaria was besieged and taken by Shalmaneser, B.C. 721, the inhabitants were either slaughtered or sold as slaves, and the city itself was levelled with the ground. It remained neglected and almost untenanted until



Samaria.

Western Asia was conquered by the Romans, when it was partially rebuilt by Gabinius; and subsequently, about the time of Christ's birth, restored to its pristine splendour by Herod the Great, who named it Sebaste, or Augusta, in honour of Augustus Cæsar. Hence when Samaria is mentioned in the New Testament, the country is to be understood and not the city, unless that is specially mentioned, as in Acts 8. 5.

Samaria is at present a very insignificant village, but it retains some traces of its former greatness; the hills around it being cultivated in terraces to their very summits, sown with grain, and planted with olive and fig-trees. On the south side of the hill are the remains of what must have been a magnificent colonnade of the Ionic order; sixty of the columns are still standing, and some fragments of others are piled around. From their architectural character, it seems probable that these are the ruins of some of the magnificent structures with which Herod the Great adorned Samaria. The present misery of the place is not so much owing to misgovernment, as to the difficulty which the inhabitants experience in finding a vent for their produce. Every trace of the roads constructed by the Romans has disappeared; and the country is so intersected by defiles and precipitous mountain gorges, that it can scarcely be travelled by beasts of burthen. These ravines are besides not unfrequently, the fastnesses of plundering hordes, which are secure in these dangerous defiles from the pursuit of Turks, or Egyptians. All travellers agree that Samaria is naturally more beautiful than Jerusalem, and that it must have been more easily capable of resisting a siege. Indeed, when fortified as it was said to have been by Herod, it is scarcely possible to conceive how, in the ancient systems of warfare, it could be reduced by any means but famine. C.

SAMARITANS. After Shalmaneser had carried the ten tribes into captivity, he colonised their lands with Babylonians, Cutheans, and other idolators, who gradually intermingled with such of the inhabitants as remained, and in a few years lost all traces of their national identity. This mixed people adopted the laws of Moses, which they probably corrupted with some of their own idolatrous superstitions. They boasted, though with obvious falsehood, that they were the legitimate descendants of Jacob; and hence when the Jews returned from the Babylonish captivity, they were much displeased on finding that their pretensions to rank as Israelites were regarded. Hence arose their strenuous opposition to the rebuilding of the Temple and city of Jerusalem, and hence also, when their resistance proved unavailing, they erected a rival Temple on Mount Gerizim. (*q. v.*) The Samaritans revolted against Alexander the Great, who gave their province to the Jews; this naturally increased the ancient animosity between the two races, especially as the Jews did not make a very moderate use of their supremacy. In revenge, the Samaritans aided the Seleucidæ in their wars against the Maccabees, and received into their congregation any fugitives who fled from Jerusalem to escape punishment for violation of the law.

The modern Samaritans are remarkable for their rigid adherence to the laws of Moses, in which they are more strict than the Jews themselves. They have a copy of the Pentateuch varying in some particulars from that of the Jews, and written in a different character, which many critics believe to be the primitive Hebrew, asserting that the alphabet used by the Jews was borrowed from the Chaldeans.

The Samaritans are now very few in number, and are unable to support a regular priesthood, though about fifty years ago they had priests who boasted a regular descent from the family of Aaron. The ancient Sichem, now called Naplouse, was, and is their favourite residence; they annually offer sacrifices on what they believe to be the ruins of their ancient Temple on Mount Gerizim. There are a few Samaritan synagogues in other parts of Palestine, and also in Syria and Egypt; but they are fast disappearing. It is uncertain whether the Samaritans, like the Jews, look forward to the advent of a temporal Messiah; but it is evident that they cannot expect a deliverer of the house and lineage of David.

The Samaritan Alphabet bears evident marks of greater antiquity than the Hebrew; it is of a ruder character, more closely approaching to coarse pictures of those objects signified by the name of the letters. Mionnet has pointed out its close resemblance to the ancient Phœnician, and Laski asserts that it was derived from the Enchorial characters of Egypt. Dr. Wall, however, has shown the great improbability of any alphabet being derived from hieroglyphics. In fact, the Samaritan and Phœnician alphabets started immediately from picture-writing, as is evident from the slightest inspection of their characters.

The Samaritan Pentateuch, though quoted by the early Fathers, was unknown in Europe until the seventeenth century, when four or five copies of it were obtained from the East at the expense of Archbishop Usher. It is certainly inferior to the Hebrew copy as an authority, bearing evident marks of having been interpolated to promote Samaritan interests and pretensions. In many parts also the text is corrupted through the carelessness and inaccuracy of transcribers. Gesenius has for ever set aside the superior authenticity which some preceding critics were disposed to ascribe to the Samaritan Pentateuch, and has aptly described it as "the more modern edition in the more ancient characters."

SAMSON, שמשון a diminutive from שמש *Shemesh*, "the sun," the name of the most celebrated of the Jewish champions whose fame was celebrated in the heroic lays of their country. He was the son of Manoah, of the tribe of Dan, and was born B.C. 1155. From his birth he was a Nazarite (*q. v.*), and was distinguished for his extraordinary strength, which depended on the preservation of his hair. In his day the Israelites were grievously oppressed by the Philistines, and the hero's prowess was chiefly directed against these tyrants over his native land. St. Paul quotes him as an example of "faith," which was manifested in his various encounters with the enemies of his nation. At length, through the artifices of a wicked woman, the secret of his prowess was made known; his locks were shorn, his strength removed, and his person loaded with chains. After having been long detained in prison, he was brought out on the occasion of a solemn festival to make sport for the Philistines, when, seizing on the columns which supported the edifice, he broke them down, burying himself and his foes beneath the ruins.

SAMUEL, שמואל, a contraction for שמוע־אל *Shamuhel*, "heard of God," the name of the first of the order of prophets and the last of the Judges. He was the son of Elkanah and Hannah, and, in the accomplishment of a Divine promise, was born B.C. 1156. He was eminent as a prophet and historian; but as a ruler he evinced a weak partiality to his sons, and did not check their exactions and oppressions. These circumstances induced the Israelites to demand a king, from which Samuel vainly laboured to dissuade them; but finally, by Divine command, he anointed Saul to the regal office. When Saul by disobedience forfeited the Divine favour, Samuel was directed to select David as his successor. He died before the change of the kingdom took place, in the ninety-eighth year of his age.

To Samuel are ascribed the books of Judges and Ruth, and the first of the historical books which bear his name, but it is obvious that some additions were made to these works after his death. As a prophet Samuel is principally remarkable for the example he gave of boldness and fidelity in reproving regal delinquency; the order of prophets continued the same course until it ended with Malachi and Zechariah.

SANBALLAT. A chief, or governor, of the Cuthite Samaritans, and a bitter enemy of the Jews. He is supposed to have built the Temple on Mount Gerizim by permission of Darius Nothus, about the middle of the fifth century before the Christian era.

SANCTIFICATION. 1. The separating and appointing any person or thing to a holy use or purpose, or for the service of religion; under this view is included consecration.

2. The cleansing of any one from legal pollutions, the purifying of him, and rendering him fit to partake of holy things.

3. The sanctifying of God's name is the reverse of blaspheming it. It is to praise him, to acknowledge his power, and to endeavour to make him known and beloved. God sanctifies himself when he vindicates his own honour before us his sinful creatures.

4. The renovation wrought by the Holy Ghost in the spirits of justified persons, the making of them pure who were impure, and holy who were unholy, derived figuratively from the legal cleansing of the ceremonial law.

In the Old Testament, sanctification signifies chiefly to separate from common use: to set apart and dedicate to religious purposes. To sanctify, is from the root קדש *kedesh*, to separate. It does not imply purity of character, or spiritual holiness, but an imputed sacredness, imparted by an outward act of consecration, or dedication, separating from common purposes, and devoting to higher uses than the ordinary.

1. The highest sanctifying in the Jewish law was that of the consecration of the high-priest, whereby he was entirely separated from the rest of the community, and dedicated in a solemn manner to the service of God.

The high-priest was separated from all the rest of the community by his peculiar dress during the tabernacle and temple service, (Exod. 28,) by the laws concerning his marriage, (Lev. 21. 13,14,) concerning his mourning, (Lev. 21,) concerning his pedigree, (Numb. 3. 10,) and even concerning his personal qualifications. (Lev. 21. 21-23.)

The high-priest was also particularly sanctified by being a type of Christ the Holy One. The anointing of the high-priest with a holy oil, set apart for religious use alone, symbolized the Messiah. His tunic was without seam, like the seamless garment of Christ, (John 19. 23,) betokening unity: the community and fellowship of the saints. The inscription on the mitre of "Holiness to the Lord," (Exod. 28. 36,) had particularly reference to that inward holiness, that spiritual sanctification, which was the great aim of Christ's teaching, but which, under the Mosaic dispensation, was very little understood by the Jews, if not wholly lost sight of amid outward ceremonies. It is remarkable that the Rabbins say that the high-priest was anointed on the forehead in the form of the Greek letter χ *chi*, a cross. In the consecration of the high-priest, the blood of the sacrifice was not put, as in usual cases, on the horns of the altar, but on the tip of his right ear, the thumb of his right hand, and the large toe of his right foot; thus was he another type of Christ, who bore in his own person the blood of the great Sacrifice, and who is the High-Priest, ever living to make intercession for us. (Heb. 7. 25.) To consecrate, in the Old Testament, is not always expressed by the same Hebrew word, as to sanctify, קדש *kadash*, but מלא *mala*, to fill, or מלא ידי *mala jadi*, to fill the hands, because the priest's hands were filled with parts of the burnt offering and the meat offering, sacrificed at the time of consecration. Wherefore, when to consecrate is attended with the idea of sacrifice, it is expressed by מלא *mala*, or *mala jadi*, to fill the hands; so in Exodus 32. 29, when the Levites slew the idolatrous Israelites who had worshipped the golden calf, Moses told them they had consecrated themselves (such is Boothroyd's reading, not "consecrate" in the imperative mood,) by offering up the transgressors as a sacrifice. But in all places where to consecrate means to make holy, to devote, it is expressed by קדש *kedesh*, separate or sanctify. Except in Numbers 6. 12, where the consecration of the Nazarite is expressed by נזר *nezer*, to alienate oneself from, because the Nazarite was to abstain from some particular things. The separation for holy purposes implied by קדש *kadesh*, was perpetual; that implied by נזר *nazir*, or *nezer*, might be terminable, it being for an optional space of time, though there were some cases like Samuel and John the Baptist, where the Nazariteship was for life, but these cases were exceptions. Also in Micah 4. 13, to consecrate is not expressed by any of the foregoing words but by חרם *cherem*, properly to anathematize, to devote to destruction; because the text speaks of the wealth of Gentile people, which was generally considered accursed, till it had been passed through fire, as a symbol of destroying its pollutions, and then it was dedicated to religious purposes. (Numb. 31. 22,23.)

The Levites and ordinary priests, besides the ceremony of their consecration by lustral ablutions and sacrifices, were sanctified by being separated to God's sole service, in exemption from all worldly cares concerning the procuring of their own maintenance.

Persons were sanctified to the Lord in a lesser degree than the priesthood, by being nominated as his. As the first-born of all the Jews, if males, (Exod. 13. 2,) or by a voluntary vow like the Nazarites. The nation also was sanctified to the Lord by the rite of circumcision, which separated them from the Gentiles.

The Tabernacle and its furniture were sanctified by anointing, (Exod. 11,) and the Temple, by a grand and most solemn dedication. (2Chron. 5 and 6.) Mount Sinai was sanctified by the act of separating it from the people, by setting bounds around it. With respect to the sanctifying of the sheep-gate, at the rebuilding of Jerusalem, (Nehem. 3. 1,) critics are of opinion that there is a mistake in the original text. Some propose that instead of קדשוהו should be read חדשוהו, restored or renovated it; for we do not read that any of the other gates, in the rebuilding, were sanctified. But we read here that the high-priest, and his brethren the priests, did rebuild this particular gate, but not any of the others. Wherefore it seems most probable that the original text is correct, and that the sheep-gate was considered sanctified, either because such sacred persons had worked at it in preference to the other gates, or that they offered sacrifices at the conclusion of the work, as Josephus says Nehemiah and the people did when the walls of Jerusalem were finished. (Josephus, *Ant.* lib. xi. c. 5.) A man sanctified his house, when he devoted it, or the value of it, to the maintenance of the priests or the tabernacle, (Levit. 27;) in the same manner he sanctified his field, or a part of it, (that is, the produce of a part,) for he could not devote his whole property, to the injury of the interests of his children.

2. Sanctification, by cleansing from legal impurities, was effected by the use of the water of separation. (Numb. 19,) by ceremonial ablutions, and by sacrifices, (Levit. 14. 15.)

Also they were called sanctified who kept themselves separated, קדש *kedesh*, from any unclean or polluting contact, or from any unholy and prohibited thing, (Levit. 20. 6. 7; 11. 44.)

To sanctify was also to prepare for some solemn service, or to stand in the presence of God, by prayer, by abstaining from various indulgencies, and by washings. (Exod. 19. 10; Numb. 11. 18.)

The Hebrew word to sanctify, קדש *kedesh*, is in some places in our version rendered to "prepare." As in Jeremiah 6.4, "Prepare ye war against her," it is literally "sanctify" war, because it was a holy war—a war by divine commission of the Chaldeans against Judah for her punishment. Thus, in Jeremiah 51. 28, in denouncing God's judgments against Babylon, "Prepare against her the nations," is literally "Sanctify against her," &c.

3. The sanctifying of God's name, is the acknowledgment of its sacredness, of its vast right to our deepest reverence. In Matt. 6. 9, "Hallowed be thy name," is *αγιασθητω*, Sanctified be thy name. A Rabbinical commentary (in *Bab. Berac.*) on Deut. 26. 13, "I have not trangressed thy commandments, neither have I forgotten," says, the latter words mean, "I have not forgotten to remember thy name, *i. e.*, to remember the honour due to it." So in some of the Jewish thanksgivings we find these words, "Hallowed be thy name, and let the remembrance of Thee be glorified in heaven above, and in the earth beneath." When man is commanded to sanctify God, (Isai. 8. 13,) "Sanctify the Lord of Hosts himself, and let him be your fear," it is not to add one tittle to his glory (such a thought would be blasphemy), but it is to know him, to dread disobeying him, to confess him, to worship him, to vindicate his ways and his truth, and endeavour to make him known and loved by all men.

When God is said to sanctify himself, as in Ezekiel 20. 41, Numbers 20. 13, He vindicates his truth from doubt and disbelief: his honour from blasphemy; he shows forth his power, so as to be feared; or his mercy, so as to be loved.

When Christ says of himself that the Father sanctified him, he speaks of his appointment, ordination, and separation as head and high-priest of his church. In the Old Testament, when it is said that God sanctifies man, as in Exodus 31. 13, Leviticus 20. 8, Ezekiel 20. 12, it means that he is pleased to accept their service, their sacrifices, and their purifications, and to hold them as clean. It is not understood in the full spiritual sense of the New Testament, as the purifying and renovating operation of the Holy Spirit in the heart. For though the Jews were not ignorant of the existence of the Holy Ghost, or Spirit of God, and expected a particular outpouring of him in the days of the Messiah, yet in their carnal state they had but low views, and considered his operations rather as to convey some evident privilege and manifest power; such as that of prophecy, of seeing visions, of commanding evil spirits; all which might exist along with an unrenewed heart; and we have evidence from Scripture that they did; as in the cases of Saul, Balaam, and others.

It is true that the prophets and inspired teachers did not fail to insist to the Jews upon the absolute necessity of the inward sanctification of a clean heart, as Isaiah 1. 16, "Wash you, make you clean; put away the evil of your doings; cease to do evil: learn to do well." Jerem. 4. 14, "O Jerusalem, wash thine heart from wickedness, that thou mayst be saved. How long will vain thoughts lodge within thee?" and many similar passages. Yet this spiritual teaching was overlooked by the carnal-minded Jews in general; trusting to their ceremonial purifications, and to their privileges, as the chosen nation, and the sons of Abraham. Wherefore Isaiah reproaches them that they swore by the name of the Lord, and made mention of the God of Israel, but "not in truth nor in righteousness." (Isai. 48. 1,2.) And Jeremiah upbraids them that while they wrought wickedly, they yet came to the house of God, and vaunted themselves a holy people, saying, "The temple of the Lord, the temple of the Lord are these." (Jerem. 7. 2,3,4, and others.)

In the New Testament, which is a more glorious and spiritual dispensation, sanctification is preached in its full and excellent sense, as the fulfilment of all the purifying types of the Law; and as the operation of the Holy Spirit in the heart, renewing it to pureness of life, and endowing it with spiritual gifts and graces. It is that ghostly cleansing from the pollutions of sin which was typified in the legal cleansings from legal pollutions by the ceremonial washings, which under the Christian dispensation are replaced by baptism as the outward visible sign of an inward spiritual grace. Christ, in whose blood we are washed, is for this reason called our sanctification. (1Cor. 1. 30.) Spiritual holiness, or sanctification is the will of God. (1Thess. 4. 3,) "This is the will of God, even your sanctification." It is the preceding step to salvation. (2Thess. 2. 13,) "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." It is absolutely necessary to salvation. (Heb. 12. 14,) "Follow peace and holiness, without which no man shall see the Lord." Holiness here is in the Greek *αγιασμον*, the same word which is used for sanctification in the text above, viz., 1Thess. 4. 3. Justification is sometimes confounded with sanctification; but they differ essentially. Justification is the remission of guilt through the merits of Christ; sanctification is the purifying of the heart by the influence of the Holy Ghost, the conversion from evil to good. Justification is by the free grace of God perfect in this life; sanctification cannot be wholly so on account of our frailty, for even "a just man falleth seven times," (Prov. 24. 16;) his sins are not imputed, by the efficacy of justification: thus "The just lives to righteousness by faith." (Heb. 10. 38.) It is in the next world only that the spirits of just men are made perfect, (Heb. 12. 23;) consequently it is only there that sanctification is perfected.

SANCTUARY. See Temple.

SAND. A similitude from the sand of the sea is often used by the sacred writers to express a very great multitude. Thus it was promised that the descendants of Abraham should be numerous as the stars or the sand; and in the seven years of plenty, Joseph is said to have collected corn like the sand of the sea. Job applies the similitude in a different and rather unusual manner—to imply weight or heaviness:—

> Would to God my grief were weighed in a balance,
> And my calamity laid in one of the scales!
> It would be found heavier than the sands of the sea.
> (vi. 2,3. Wemyss's *Translation.*)

SANDALS were at first mere soles tied to the feet with strings or thongs. In process of time they were changed into shoes or slippers, being often adorned with the richest work and embroidery. When Judith visited Holofernes we are told in the Apocrypha that "her sandals ravished his eyes." Sandals are frequently carried by servants after their masters, and no mark of servitude is considered more degrading. The Orientals usually lay aside their sandals when they visit any place of religious worship, and at the doors of an Indian temple or Mohammedan mosque, as many sandals and slippers are hung up as hats at some of our meeting houses. See Dress, Shoes, &c.

SANHEDRIM, or SANHEDRIN, *συνεδριον*. The great council of the Jews for deciding all affairs of religion and policy. A little before the time of Christ's death, two celebrated rabbins, Hillel and Schamai, had been presidents of the Sanhedrim, and had given opposite decisions on many important points, particularly on questions arising out of the law of divorce. This gave occasion to the interrogatories which the Pharisees addressed to Our Lord on the subject. (Matt. 19. 3.) There were inferior Sanhedrim in most of the principal towns of Palestine, but an appeal lay from their decisions to the Great Council of Jerusalem. Christ alludes to the distinction between the two tribunals. (Matt. 5. 22.)

For further particulars respecting the two Sanhedrim, see Council, &c.

SAPPHIRA. See Ananias.

SAPPHIRE, ספיב The oriental sapphire is a pellucid gem, little inferior in hardness to the diamond. The best are found in Pegu, and in the sand of the rivers in Ceylon. They are very seldom found of a large size. Their colour is blue, varying through all the intermediate shades down to colourless. The deep blue are called male sapphires; the lighter, water sapphires, or female sapphires. The sapphire has been sometimes found red, and has then been mistaken for ruby. There is a gem called sapphiro-rubinus, which is a sapphire, part blue, part ruby-coloured: it is called by the Indians *nilæcundi.* (Rees's *Cyclopædia*). Precious stones were considered by the ancients to be emblematical of some faculty or virtue. Wherefore Pope Innocent III. sent to King John a present of four rings: the sapphire, denoting hope; the emerald, faith; the garnet, charity; the topaz, good works. The sapphire is the stone which in the high-priest's breastplate bore the name of Issachar. On account of the extreme difficulty of engraving on so hard a stone as the sapphire, and its being generally supposed that the ancients did not possess the skill requisite, it is conjectured by some commentators that the sapphire mentioned in Exodus 28. 18; 39. 11, is not the gem now known as the Oriental sapphire, but was the beryl, or aqua-marine. The antique gem engraven with the head of Julia, in the Museum of Paris (or formerly there), long supposed to be a sapphire, has been discovered to be a beryl. Wherefore the sapphire of the Scriptures has been conjectured to be the lapis lazuli, a beautiful blue mineral, with white clouds, and veins and spots of pyrites, like gold. It was once much valued, and used as ornaments. The Rabbins, sensible of a difficulty concerning the engraving of the sapphire, have invented a baseless fable; viz., that the engraving was performed, not by human skill or tool, but by the aid of a miraculous insect, like a worm, about the size of a barleycorn, called the shamir, which had the power of penetrating everything, however hard. They fable that these worms were created on the evening of the first Sabbath, for especial purposes; that they were laid on the gems belonging to the high-priest's breastplate, and that they penetrated to a certain depth in each gem, in a pattern in which they were led or directed, thus engraving them in the required manner. They say that this worm has not existed since the building of the second Temple. See the Rabbinical books *Sofa* and *Gittin.*

Rejecting of course such wild fables, some have conjectured that the engraving was performed by mere human skill, by some of Egyptian race in that "mixed multitude" (Exod. 12. 38,) which accompanied the Israelites out of Egypt; for the Egyptians were clever as handicraftsmen, jewellers, and lapidaries. But there is no occasion for either fable or conjecture, when the Scripture itself tells us that God chose handicraftsmen for his work, and especially inspired them with the skill and knowledge requisite to execute what he desired of them. (Exod. 31. 2,3,4,5.) "See I have called by name Bezaleel, and I have filled him with the spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them." Now this cutting of stones to set them can only refer to gems, as there was no stone used in building the Tabernacle. (Ver. 6.) "And behold I have given with him Aholiab, the son of Ahisamach; and in the hearts of all that are wisehearted have I put wisdom, that they may make all that I have commanded thee."

Many learned men have noticed the relation of Elian, that the chief judge among the Egyptians wore round his neck a sapphire, which was called αληθεια, *truth*, the same word by which the Septuagint expresses the Thummim, (Exodus,) and which the Egyptians are supposed to have copied from the high-priest's pectoral during the correspondence between the Israelites and Egyptians after Solomon's marriage with Pharaoh's daughter. Some have written that the sapphire of the ancients was a blue stone, with white sparry veins or clouds, and specked with pyrites like golden stars. Pliny describes the sapphire as of an azure or sky-blue colour, glittering with golden spots, and rarely intermixed with purple; and he says that the best are found in Media. This description answers to that of the *lapis lazuli*. The description in Exodus 24. 10 of the similitude of a sapphire under the feet of the Almighty, as it were the body of heaven in its clearness, harmonizes equally well with the idea of the pellucid blue sapphire, or with that described by Pliny; whose clear blue colour would represent the blue vault of heaven; the white veins, the clouds, and the golden spots, the stars. See also Ezekiel, "The firmament over their heads (the cherubim,) was the likeness of a throne, as the appearance of a sapphire stone;" and also Ezekiel 10. 1. To this representation of the heavens, with the golden specks, resembling the stars, Milton refers, *Paradise Lost*, book iv.,

> Now glowed the firmament
> With living sapphires: Hesperus, that led
> The starry host, rose brightest.

Parkhurst, under the article "Sapphire," has a remarkable note. He says, that Philostratus observes that there was a room in the palace of Babylon, vaulted like a heaven, and adorned with sapphires of the colour of heaven, with images of God, placed above, as it were in the air; and four golden charms, prepared by the magicians, hanging down, and which were called tongues of the gods. In this chamber the king was wont to give judgment; so that by this means it might appear to their subjects as if their judgments were divine oracles. The idea seems to have been taken from the gems in the sacred pectoral, under the Mosaic law, whose corruscations were oracular. Parkhurst refers to Ezekiel 28, where the king of Tyre is said to have walked up and down in the midst of the stones of fire, *i.e.*, shining like fire, which is very applicable to the sapphire with golden specks. The sapphire is specially mentioned in verse 13 of the same chapter, amongst the precious stones which were the covering of the king of Tyre. So that it would seem to refer to his becoming impious, and affecting divinity, like the king of Babylon beforementioned; and wickedly counterfeiting divine things; such as the oracular gems of the high-priest's breastplate were.

The sapphire, as a blue stone, is used in Scripture to describe the veins, as in Song of Solomon, (v. 14), Lam. 4. 7. If we are to understand the sapphire as emblematic of Hope, the idea is extremely beautiful in Revelation 21. 19, of one of the foundations of the New Jerusalem, being the sapphire, or hope; as also in Isaiah 54. 11, where God promises to make the foundations sapphires of the "afflicted and tossed with tempest," but restored Jerusalem, typifying Hope. The etymology of sapphire seems to be from ספר *sepher*, to cipher, count, or number. That the sapphire is precious, as being so few as to be easily numbered.

The principal gems known in the patriarchal times are thus enumerated by Job, in his beautiful Eulogium on Wisdom, ch. 26, of our translation, but ch. 42, according to the more accurate arrangement of Wemyss.

> But wisdom! where shall it be found?
> Where is the abode of understanding?
> Mortal man knoweth not its origin;
> Nor is it to be found in the land of the living.
> The abyss saith, "It is not in me;"
> The sea saith, "Nor yet in me."
> It cannot be obtained for virgin gold;
> Nor shall silver be weighed for its price.
> It cannot be purchased with the gold of Ophir,
> With the precious onyx or the sapphire.
> The diamond set in fine gold cannot equal it;
> Nor can jewels of pure gold compare with it.
> Speak not of agates or of pearls,
> For the value of wisdom is far beyond rubies.
> The emerald of Cush cannot rival it;
> Nor for the Arabian topaz can it be bartered.

The Hebrews probably derived the name of this as of several other precious stones from foreigners, as the root cannot be satisfactorily identified in their language.

I. SARAH or SARAI, the daughter of Haran, eldest brother of Abraham, sister of Lot and of Milcah, wife of Nahor, also brother of Abraham. (Gen. 11. 27,29.) The two brothers, Nahor and Abraham, married their nieces, Sarah and Milcah, their eldest brother Haran's daughters: a connexion that in those days of thin population was no more prohibited, says Jerome, than were the earliest marriages, of brothers and sisters (the sons and daughters of Adam). It appears that Sarah was originally named יסכה *Iscah*, (Gen. 11. 29,) "Haran, the father of Milcah, and the father of Iscah." The Targums say that Iscah was Sarah: so also Buxtorf, Jun., the Talmudic book Megillah, and many other authorities, Jewish and Christian. Scripture does not tell us why she was called Iscah. The name seems to come from the verb יסך *isach* or *jasach*, to anoint; and would be applicable to her prophetically, as the future mother of the chosen nation. Rabbi Isaac says, she was called יסכה *Iscah*, from סוכה *sokah* a tabernacle, or veiled place, because she was as an oracle to Abraham, for God commanded him, "In all that Sarah hath said unto thee, hearken unto her voice." (Gen. 21. 12.) The name of Iscah, however, was changed, probably by Abraham on her marriage, for the appellation of endearment, Sarai, my Princess, or my Mistress. She was ten years' younger than Abraham, (Gen. 17. 17,) who was much junior to her father (sixty years, according to Bishop Patrick.) She appears to have been married after Haran's death (Gen. 11. 28,29,) who died in the lifetime of his father Terah. This Terah, according to Jewish commentators, was an idolatrous priest, who worshipped the fire; and because the Hebrew text says, that Haran died על פני תרח *Gnal pení Terah*, before the face of Terah, literally, the Talmudists write that Terah accused his sons to Nimrod, the tyrannical and idolatrous king, of having refused to worship the sacred fire, wherefore they were cast into it, and Haran was consumed; but that Abram was miraculously saved, and that to this deliverance God refers in Genesis 15. 7, "1 am the Lord that brought thee out of Ur of the Chaldees," for Ur, אור also signifies fire in Hebrew. Abram having been before converted from Sabianism (see article SABÆANS,) himself, and had converted his father Terah, (according to the Jewish doctors,) and Terah not wishing to remain in the country after the death of Haran, left Chaldea, accompanied by

Abram, Sarai, and Lot, for the land of Canaan; but they stopped at a place called Haran, in Mesopotamia, near the river Chaboras, between it and the Euphrates. Bishop Patrick thinks they built a small town, and called it Haran, in commemoration of Sarai's father, and here Terah, her grandfather and father-in-law, died (Gen. 11. 31,32). Sarah was childless, and Abram adopted her brother and his nephew Lot. At Haran the Rabbins say they made many proselytes to the true faith; Abram instructing the men, and Sarai the women; for so they understand Gen. 12. 5, "The souls they had gotten in Haran," which the Targum of Onkelos paraphrases, "The souls which they had rendered obedient unto the law in Haran." From this place Abram removed Sarai and the rest of his family, by command of God, under a promise of a great posterity and many blessings. (Gen. 12. 1, 4.) They passed on to Sichem, afterwards Shechem, and now Neapolis, or Naplous, in the north part of Palestine, then a pastoral valley, and perhaps famous for its trees; for critics are of opinion that the word translated in our version "the *plain*," of Moreh, should be the oak (אלן *alon*), and so the Septuagint reads, *την δρυν την υψιλον*, the high oak, or rather the terebinth, an evergreen tree, with leaves shaped like those of the olive; the branches large; bunches of flowers, like those of the vine, but purple. This was a dangerous journey, for the "Canaanite," fierce and predatory, "was in the land." (Gen. 12. 7.) Here again the promise of offspring was renewed. Sarai was at this time above sixty. Again the family removed, and pitched their tents on the mountain east of Bethel; a town whose site was long forgotten, but has now been identified by Dr. Robinson with the ruins of Bestin, north of Jerusalem, from which it may be reached in three hours, forty-five minutes, with horses, and lies on the right of the road to Neapolis or Sichem. (*Biblical Researches in Palestine*, vol. ii. sect. 9.) Here Dr. Robinson found on the high ground to the east, the finest pasturage in Palestine. The patriarch's family, however, continued to lead a wandering life in Canaan, till the occurrence of a famine forced them to retire to Egypt, as a country always abounding in corn. Sarai must have been now at least between sixty and seventy; for Abram was seventy-five when he left Haran, and she was but ten years younger. Yet it appears that her beauty was still remarkable. It must have been very great, when the sacred text alludes to it twice in this chapter: "that she was a fair woman," and that "she was very fair." (Gen. 12. 11,14). It is probable that the freshness and youthful appearance of her person were especially preserved, on account of the promise that she was to become a mother out of the course of nature. Abram, fearful that her extraordinary beauty would attract some powerful man among the Egyptians, who would not scruple to murder him, in order to marry his widow, entreated her to consent to pass for his sister, to which she consented. As he feared, Sarai's charms soon fascinated the Egyptians. Besides her natural beauty, and its miraculous preservation, she possessed the adventitious advantage of a contrast between her fairer and more ruddy complexion, and the dry, swarthy, sun-burnt faces of the native Egyptian women. And the princes of the country spoke so much of her, that she was taken into Pharaoh's house, or, as we may understand it, to his harem. The Jewish book Bereshith Rabbah, speaking of Sarai's beauty, says that Abram conveyed her to Egypt in a chest, and that when he opened it, the lustre of her beauty illuminated all the land of Egypt. This seems absurd enough, unless we understand it figuratively, (as indeed the Rabbins must often be so interpreted,) that the chest was a kind of palanquin, or boarded and curtained litter; and that the fame of her beauty was quickly noised abroad in Egypt.

Pharaoh, after taking Sarai to his palace, gave to Abram, as her next of kin, for her dowry, great wealth in flocks, herds, and slaves. (ver. 16.) But she was delivered from Pharaoh by some miraculous interposition of heaven, (ver. 17,) and Pharaoh, ascertaining the truth of her connexion with Abram, reproached him for his deception, and returned her to him, desiring him to quit Egypt. Josephus says that God sent a distemper on Pharaoh, and a sedition among his people; and that he, inquiring of his priests and their oracles the cause of these calamities, was informed it was on account of the foreigner's wife. He also says, that Abram, during his sojourn in Egypt, conferred with their priests and wise men, and convinced them in many things, and taught them arithmetic and astronomy. Josephus, *Antiquities*, lib. i. c. 8.

After leaving Egypt, Abram, with his wife and her brother, returned to their old abode, the high land near Bethel. But here they had to part from Lot, on account of the quarrels between their respective herdsmen. (Gen. 13. 1,3,7.) And Abram and his wife removed to the plain of Mamre, near Hebron, otherwise called Kirjath-arba, which was indeed the earliest name for Hebron. In this place again the word which we render the plain, is translated by the Septuagint, the oak of Mamre, *παρα την δρυν την Μαμβρη*. Josephus says that Abram dwelt by an oak called Ogyges, near to Hebron. (*Antiquities*, lib. i. c. 10.) He says that there was a large oak or terebinth tree about six furlongs from Hebron, said to have existed since the creation. (*Jewish War*, lib. iv. c. 9.) By this great oak Abram halted; and the place is remarkable as being the long-continued abode of Sarai, neighbouring to the scene of her interment. Here the aged couple began to despair of the long-promised offspring; and Abram, in a conversation he is represented as holding with God, (Gen. 15,) alludes to one Eliezer of Damascus as his steward, and one born in his house, (apparently a son of that Eliezer,) as his adoptive heir. Though the promise of posterity was again and most solemnly renewed, Sarai's faith seems to have been exhausted; and despairing of a child herself, she gave to Abram as a concubine, her her servant Hagar, "her handmaid an Egyptian," (Gen. 16. 1,) possibly one of the slaves given by Pharaoh, in order to adopt, according to Oriental custom, any child she might have. When Hagar found herself likely to become a mother, she became insolent and triumphant over her disappointed mistress, who bitterly complained to Abram, and in the excitement of her feelings, between envy, disappointment, and offended pride, acted so harshly to Hagar, that she fled from her irritated mistress into the wilderness; but returned on a solemn warning from an angel. (Gen. 16. 5,6,7,9.) And after her return she became mother of Ishmael. When Sarai was near ninety, the often-reiterated promise was renewed, and now the future son's name was given, Isaac, or "laughter," because Abram laughed secretly at the idea of Sarai bearing a child at her advanced age. (Gen. 17. 17,19.) And now, by command of God, her name was changed from Sarai, my princess, to Sarah, a princess, (over many, not the princess of one family, as before,) and Abram's appellation was correspondingly changed from Abram, or high father, to Abraham, father of a multitude. (Gen. 17. 5.)

After this, a most remarkable circumstance took place; a supernatural appearance from the Lord visited him at his tent, in the semblance of three men, wayfarers, whom Abraham entreated to stay and partake of some refreshment, which was readily and instantly prepared by Sarah, who made cakes of fine flour, and baked them in the embers, a mode of baking which to this day Dr. Robinson saw practised in Palestine. On an excursion from Hebron, he saw a loaf or cake baked in the embers till it was nearly as black as themselves, and then broken into bits in a dish and mixed with butter. These cakes, as made by Sarah, we may easily suppose were more skilfully cooked; and they were presented by Abraham along with portions of a young tender calf, milk, and butter. Concerning the butter, there is a strife among commentators; they consider that the word used in the Hebrew, חמאה *chameah*, means something liquid, and contend that butter was unknown in those early times: some say it was cream, but why present cream along with milk? others that it was thick sour milk; others that it was butter-milk, (if so, why not butter?) some contend that it could not be butter, because that article of food seems to have been unknown to Homer, Euripides, Theocritus, and Aristotle. But that is no reason why it might not be known to an especially pastoral people, whose great wealth was their flocks. Parkhurst admits that the word חמאה butter appears to be derived from a verb (in the Arabic), signifying to agitate: butter is the production of milk agitated or shaken; and to this day it is produced in Palestine, by putting milk into a goat's skin with the extremities sewed up, hanging it on two sticks, and shaking it till the unctuous particles separate from the wheylike fluid. This butter is much less consistent than ours, and may well be understood wherever the word חמאה *chameah*, occurs as anything potable. Whatever it were that Sarah had prepared, the supernatural visitants accepted it, and renewed the promise of a son, which Sarah heard from behind the tent door, with incredulous laughter, for which they rebuked her and departed. After this Abraham and Sarah removed to Gerar, a place no longer traceable, but which, on the borders of the land of the Philistines, somewhere south-east of Gaza, and probably not far from Beersheba. Here, again, Abraham, on account of his wife's still remarkable beauty, announced her as his sister, and Abimelech, the king, being enamoured of her, took her to his palace, as Pharaoh had formerly done, with the intention of marrying her: Abraham having announced her as his sister under the same apprehensions that had biassed him in Egypt. Abimelech, being warned by God in a dream, (Gen. 20. 3,) restored her, rebuking Abraham for his deception. Abraham, however, maintained that though he had concealed the fact of their marriage, that she was sufficiently nearly connected with him to be called his sister, (Gen. 20. 12,) "And yet, indeed, she is my sister; she is the daughter of my father, but not the daughter of my mother, and she became my wife." The grandfather of Sarah, Terah, is put here for her father, by a not uncommon mode of speech. Terah, we are told by old commentators, had two wives, by the first of whom he was father of Haran, whose children were Lot and Sarah; by the second wife he had Abraham, who thus in the maternal line was not of the same blood as Sarah. Besides, in those days, the words brother and sister had a greater latitude of signification than in these. Abraham calls his nephew Lot his brother, (Gen. 13. 8,) and in the Song of Solomon, there are many instances of the term being applied to a wife: "My sister, my spouse." In the New Testament, the cousins of our Lord are called his brethren and sisters. Abimelech seems to have admitted the validity of the title in one sense, as he afterwards uses the word "brother" in speaking to Sarah of Abraham, "Behold, I have given thy *brother* a thousand pieces of silver." (Gen. 20. 16.) But still he justly reproaches them for their deception, and makes his present to Abraham of the pieces of silver an occasion of rebuke to Sarah; for the words, "*he* is to thee a covering of the eyes, unto all that are with thee, &c.," (Gen. 20. 16,) are generally understood to mean, *it* (the present of money) is a covering of the eyes, &c., *i.e.*, to buy a veil, and use the dress of a married woman, and give rise to no further mistakes. The next incident in Sarah's life, is the remarkable fulfilment of the promises, the birth of her son Isaac, when she was ninety years old. (Gen. 21.) At which she seems from her language in Scripture to have been delighted and elated proportionably with her former disappointments, and long expectations and delay. This event is thought to have taken place at Beersheba, as the spot was afterwards called. (Gen. 20. 31.) Sarah suckled her son till he was near five years old (according to St. Jerome.) It was formerly the habit to nurse children till they were well grown. At the great feast made by Abraham on the occasion of Isaac being weaned, Sarah saw Ishmael, the son of her old rival Hagar, mocking her child Isaac, for so the Septuagint and Vulgate fill up the chasm in our version, after the word mocking. Ishmael was most probably jealous at being supplanted after being so long heir presumptive. St. Jerome thinks that he beat Isaac: he must have ill-treated the child very much when St. Paul, alluding to the circumstance, (Gal. 4. 29,) says he persecuted him. Sarah's former jealousy of Hagar, and her recollections of the contumely with which the Egyptian had treated her, were now bitterly renewed, and aggravated by her feelings for her child, and she insisted on the expulsion of Ishmael and his mother, an act grievous to Abraham, who loved Ishmael, (Gen. 21. 11,) but he was warned from heaven of the necessity of compliance, in order to the fulfilment of God's purposes with regard to Isaac and Ishmael. From this time we read no more of Sarah, for about a space of thirty years, until we come to her death, in Genesis 23. 1. She died at Kirjath-Arba, afterwards Hebron, near Mamre, the place where she had formerly sojourned so long. She was one hundred and twenty-seven years old; and it is to be observed, that she is the only woman whose entire age is mentioned in Scripture. Her death took place about 1859 B.C. She appears to have died in the city, while Abraham was at Mamre, for we are told that he "came to mourn for Sarah, and to weep for her." (Gen. 23. 2.) He purchased as a place of sepulture for Sarah, for himself, and family, a field containing a large cave, (the cave of Machpelah,) and pleasantly bordered with trees; and here he deposited the remains of the old companion of his many wanderings, near to, and probably within sight of the venerable oak of Mamre, under whose shade they had dwelt so long. This noble relic of forest antiquity was in existence in the time of Abraham, together with the Patriarch's well, and the traces of some ruins, called the House of Abraham. The place was held in great respect by Jews, Mahometans, and Christians, who established there a yearly meeting, during which they exercised a mutual charity and forbearance towards each other. But Constantine, unfortunately thinking this example of toleration dangerous, as leading to laxity and latitudinarianism, cut down the patriarchal tree, to put a stop to the meetings.

The Jews say, that Kirjath-arba means the city of Four, (ארבע *arba*, being four in Hebrew,) because four eminent men and four eminent women were buried at Mamre, in its vicinity: viz., Adam, Abraham, Isaac, and Jacob; Eve, Sarah, Rebecca, and Leah. However, Joshua (21. 11,) intimates that it was called after Arba, father of Anak.

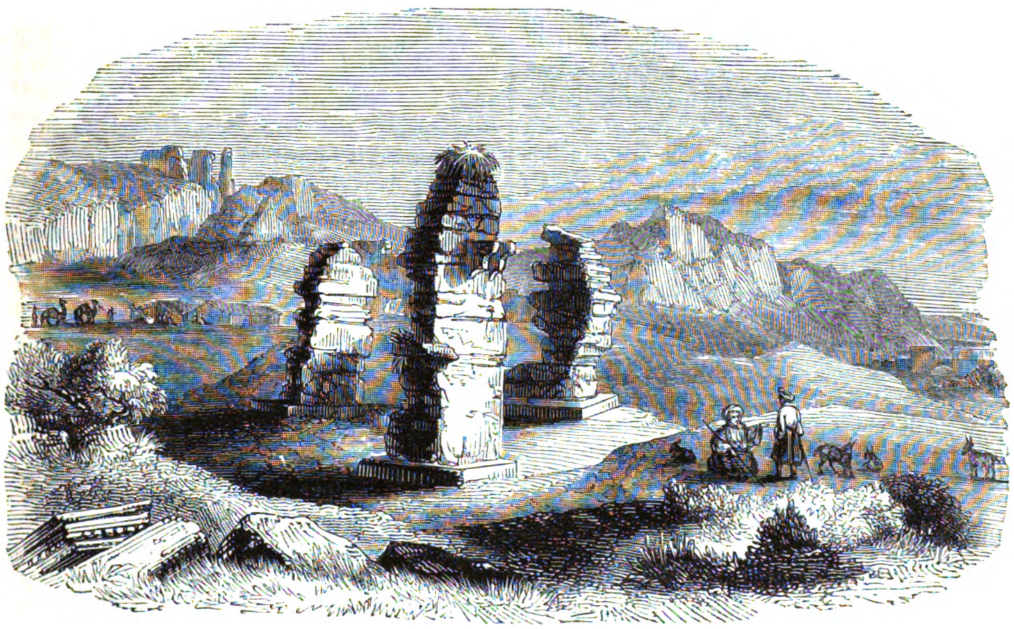
Sarah was a prototype of Elizabeth, mother of John the Baptist, (Luke 1.,) who also was long barren, and was made in her old age the joyful mother of a son, ordained like Isaac to an eminent part.

The early missionaries in India imagined that in Brama and Saraswati, (which may be written Sarahswati,) a principal deity of the Hindoos, and his consort, the story of Abraham and Sarah was disguised and allegorized: that the patriarch and his wife had been benefactors and instructors of some tribes of that people, and hence came in process of time to be worshipped by them. But the reasoning of the missionaries is more ingenious and fanciful than satisfactory.

II. **SARAH**, the daughter of Asher, and granddaughter of Jacob, (Numb. 26, 46,) called Serah, in Genesis 46. 17. Nothing is recorded of her in Scripture; but her being mentioned at all, when so many of the females of Jacob's family are omitted, indicates that she must, during her life, have been in some degree eminent. The Jews have preserved ancient traditions that she was very remarkable for piety and virtue, and was therefore privileged to be the first person to tell Jacob that his son Joseph was still living, (Gen. 45, 26,) on which account she was translated alive (like Enoch) to paradise, where, according to the ancient book Zohar, are four mansions or palaces, each presided over by an illustrious woman, viz., Sarah, daughter of Asher; the daughter of Pharaoh who brought up Moses; Jochebed, mother of Moses; and Deborah the prophetess.

III. **SARAH**, in the Apocryphal Book of Tobit, daughter of Raguel and Edna, and cousin of Tobit, native of Ecbatana in Media. She was haunted by an evil spirit, who slew every one that attempted to marry her. This spirit the Rabbins call Aschmedai, and say he was the incestuous offspring of Tubal-Cain, by his sister Naama, who became the mother of many devils; and that he was enamoured of the beauty of Sarah, as the angels were of the daughters of men. (Gen. 5.) But Tobit to whom she was finally betrothed, made, by the directions of Raphael (the angel,) a fumigation, with the liver and heart of a certain fish, with the ashes of some burnt perfumes, which drove away the evil spirit into Egypt. where Raphael found him, and Sarah and Tobit lived together in peace.

Josephus (*Jewish War*, b. vii. c. 6,) relates concerning a large kind of plant that grew near Macheras, called Baaras. Its colour was like flame, and in the evening shot forth rays like lightning. That it receded from the hands of those who wished to take it, and that it was dangerous to gather, because to touch the root was death, before it was plucked out of the ground. Wherefore they who wanted it dug round the root, then tied a dog to the plant, and the animal, trying to get away, plucked it up, but died immediately; and that it was valuable on account of its having the power of driving away evil spirits. Probably it was to the ashes of this plant that the author of the Book of Tobit alludes. We may remark that Raguel called his wife Edna "sister," (Tobit 7. 16,) as Abraham gave that appellation to Sarah his wife in Egypt and in Gerar. M.



Sardis.

SARDIS or **SARDES**, the capital of the ancient kingdom of Lydia, in Asia Minor, renowned for its wealth and splendour, was situated on the banks of the river Pactolus, at the base of Mount Timolus, about fifty miles eastward of Smyrna, in lat. 38° 15′ N., and long. 27° 59′ E.; being five hundred and forty miles north-west of Jerusalem. Its modern name is Sart, in the Turkish pashalic of Anadoli. The city stood in a fertile plain at the foot of the northern slope of Timolus, which rose majestically above its palaces and temples; and the river, which, though now a shrunken stream, then possessed considerable volume, flowed through the forum, and was crossed by noble bridges. The temple of Cybele, the fabled mother of the gods, stood in the south of the plain. It was built of white marble; judging from the solitary columns that still remain, to tell the tale of departed greatness, it must have been a pile of great magnificence.

The precise date of the foundation of Sardis is unknown. Strabo describes it as a great and glorious city, the erection of which was to be referred to a more recent date than the Trojan era. (Lib. 13.) It was the residence of the Lydian monarchs, and attained the height of its wealth and renown in the time of Crœsus; when, if we may draw an inference from the value of the presents sent by that king to the temple of Delphi, and from the treasures and jewels, statues and paintings, which he displayed to Solon, on the occasion of the visit of that philosopher to his court, we must assign to Sardis a high place among the cities of antiquity.

Sardis was taken by Cyrus, who overran Lydia and dethroned Crœsus; and in such high estimation was it held by the Persians, that we are informed that Xerxes on hearing that it was seized by the Greeks, commanded a servant to cry aloud every day while he was at dinner, till he recovered possession of it—"The Greeks have taken Sardis!" In the time of Herodotus, a splendid monument in honour of Alyattes, the father of Crœsus, existed in the suburbs. Its foundation was of stone, and the superstructure of earth; being six furlongs and two hundred feet in circumference, and one thousand three hundred feet in breadth; and little inferior to the tumuli of the Egyptians and Babylonians. After the expulsion of the Greek force by the troops of Xerxes, the city, which had suffered much by fire during the sieges, was rebuilt; and after the defeat of the Persians by Alexander the Great, it soon surrendered to that conqueror, who restored their ancient laws and customs to its citizens. During the reigns of the Macedonian kings in Asia, Sardis suffered seriously; and it was held by Antiochus, the last king of Syria, till it surrendered to the two Scipios, on the establishment of Roman supremacy in Lydia, one hundred and seventy years before the birth of Christ. It continued to be a place of great importance under the Romans till it was partially destroyed by earthquake, in the reign of Tiberius. That emperor ordered it to be restored; but though rebuilt at great expense, it never attained its former dignity. At the time of St. John, Sardis was one of "the Seven Churches of Asia;" and in his apocalyptic vision he foreshadowed its future destiny. This city appears to have contained Christian converts at an early period of the preaching of St. Paul; "All they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks." (Acts 14. 10.) Writing from his retreat in the isle of Patmos, John addressed the following solemn warning to the professors of the Christian faith in this place: "And unto the angel of the church in Sardis write; These things saith he that hath the seven spirits of God and the seven stars; I know thy works, that thou hast a name, that thou livest and art dead. Be watchful, and strengthen the things which remain that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that once cometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels. He that hath an ear let him hear what the spirit saith unto the churches." (Rev. 3. 1,2,3, 4,5,6.) The epistles to the seven churches are addressed to the *angels* of those bodies—that is to the *messengers* or bishops; by whom the solemn messages, contained in them, were to be conveyed to the people under their pastoral care. About one hundred and forty years after the ascension of our Redeemer, we find Melito, bishop of Sardis, a man of great reputation, honourably distinguished as one of the advocates of the Christian faith; having composed an apology for it, which he presented to Marcus Antoninus. The writings of Melito are also referred to, to prove that at that early date the Scriptures were distinguished as the Old and New Testaments. This bishop of Sardis also declares, "We are worshippers of one God, who is before all, and in all, in his Christ, who is truly God the eternal Word." Thus at the close of the second century, there appeared to be still "a few names even in Sardis, which had not yet defiled their garments,"—notwithstanding the terrible persecutions of the Roman emperors at this time directed against the followers of Jesus. Subsequently more than one council, or provincial synod, was held here; "For the bishops then as necessity required, and as things fell out, presently consulted the welfare of their churches, in domestic councils, and sometimes implored the assistance of their neighbour bishops." (Bishop Jewel's *Epistle on the Council of Trent.*) At the fall of the Roman empire, Sardis may still have been said to have been a flourishing city; but those who professed the Christian religion within it were become lukewarm and tainted with many of the prevailing heresies. The Turks took possession of it in the eleventh century; and when the fierce Tamerlane marched against the Turkish emperor Bajazet, he took it by storm, and laid a large portion of it in ashes.

Sardis now presents a melancholy contrast to its condition, when, as the capital of Crœsus, it attracted the attention of courtiers and philosophers. "It is nothing more than an ignoble village with low and wretched cottages: yet the great extent and grandeur of the ruins abundantly show how large and beautiful a city it formerly was. The Turks have only one mosque here, perverted to that use from being a Christian church." (Bishop Newton.) This statement is corroborated by Van Egmont, who visited the place; and who adds the solemn fact that modern Sardis, or Sart, has not a single Christian among its inhabitants. The wretched people in the neighbourhood blow up the marble columns, and other remnants of the ancient edifices, with gunpowder, for the purpose of selling the blocks, and it is probable that in a few years not a vestige of them will remain. So utterly is Sardis fallen, that some of the most recent travellers in Asia Minor have passed it by without a word in allusion to it. The warning delivered by the apostle was disregarded by the Christians within its walls; and the prediction is accomplished—"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee." P.

SARDINE STONE, SARDIUS, אדם *odem.* A gem of a red colour, which some identify with the ruby, and others with the cornelian.

SARDONYX. A species of the onyx in which there is a strong tinge of red. Abraham Ben David properly observes, "For my part, I confess my ignorance of the particular species of precious stones which were set on the pectoral of the high-priest; and I wonder at the confusion which I see in Onkelos and the Targumists." It is well to follow so illustrious an example. T.

SAREPTA. See Zarephath.

SARON. See Sharon.

SARUCH. A name which occurs in Christ's genealogy as given by St. Luke.

SATAN, שטן *Σαταvas.* The name signifies an "adversary," or "opponent," and when used with the definite article signifies pre-eminently the Devil, the great adversary of man. The earliest mention of Satan is in the Book of Job, and the character there attributed to him is unlike that which the Evil Spirit bears in the later books of the Old and throughout the whole of the New Testament. The Satan of Job appears before the

Father of the Universe as one of the Angelic Council who listens to questions, and shows himself ready to obey commands. From the report which he makes of himself, he appears to have performed the office of an inspector or censor, having visited earth to observe, report, and record the proceedings of men; and, in his capacity of official accuser, he suggests doubts of Job's integrity, and obtains permission to test his piety by temptations. In no part of the narrative is there any thing like an insinuation that this supernatural tempter was actuated by malignant motives; he never exceeds his commission in all the calamities with which Job was tried, but acts throughout in perfect accordance with the Divine command, and like a commissioned agent who simply obeys the mandates of his superior. Hence, neither the patriarch nor any of his friends attribute those calamities to any malignant agency; they agree that they were inflicted by God himself, and it is by God's direct interference that they are finally removed. When Job's prosperity is restored, there is no expression of triumph over a malignant adversary, as there certainly would have been if the character of Job's Satan had in any way resembled that of the Devil in the later books of Scripture.

Some of the German rationalists have endeavoured to explain away the personality of the Satan in the Book of Job, declaring that instead of שטן we should read שׁטן *Shatan*, "a traveller," from the verb שׁוט; but such a form of Heemantic nouns is contrary to all grammatical analogy, and the interpretation violates the first principles of hermeneutics.

"It will be found," says Dr. Russell, "that in the earlier periods of their history, the descendants of Jacob believed in the existence of evil spirits, as well as good; but so far from holding, as they did subequently to the times of Cyrus, that the former were the subjects and agents of a great malevolent demon, who was the king of malignant angels, and who had opposed himself to the counsels of the Most High, they regarded them all, good and bad, as the ministers of Jehovah, accustomed to appear in his presence, to receive his commands, to go forth in order to execute his will, and to take their place again among the sons of God, to render an account of the services which they had performed."

These views elucidate the difficulties in the account of David's numbering the people. It is said, (Sam. 24. 1,) "The anger of the Lord was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah." On the other hand it is stated (1 Chron. 21), "Satan stood up against Israel, and provoked David to number Israel." The discrepancy is of course removed, if we look upon Satan as the commissioned agent of the Deity. It may be added that this being clearly appears here in the character of the Accusing Spirit, for standing up was the posture of those who charged or accused any person of a crime in a court of justice. A similar allusion to this character of Satan occurs in Psalm 109. 6, "Let Satan stand at his right hand;" for, among the Jews, the accuser always stood at the right hand of the accused.

After their return from the captivity we find that the Jews had become acquainted with the existence of a great and malignant being, to whom, as their proper author, they began to attribute both physical and moral evils. It is supposed that they derived this notion from the Assyrians and Persians, with whom Ahriman, or the Evil Principle, was an object of worship.

In the Greek Testament, Satan is usually called *Διαβολος*, from whence we have taken the name Devil. The word literally signifies "a calumniator," and hence, in Syriac, the Devil is called *Akel Kartzo*, "the devourer of calumny." On comparing the passages of the New Testament in which Satan or the Devil is mentioned, either directly or incidentally, we may infer that he fell from heaven with all his company,—that God cast him down from thence for the punishment of his pride,—that by his envy and malice, sin, death, and all other sins, whether spiritual or material, entered into the world,—that, by the permission of God, he exercises a sort of government in this world over certain subordinate spiritual agencies, apostates from God like himself,—that he is a lying spirit in the mouths of false prophets and seducers,—that it is he, or some of his emissaries, who possess men and inspire them with evil designs,—that he roves about full of rage, like a roaring lion, seeking whom he may devour, to tempt, to betray, and to destroy us, by involving us in guilt and wickedness; but his power and malice are restrained within certain limits, and controlled by the will of God. In a word, that he is an enemy to God and man, using his utmost endeavours to rob God of his glory, and men of their souls.

According to the Mahommedans, who have derived their account from Jewish traditions, Satan, or, as they sometimes call him, Eblis, was an archangel whom God employed to destroy the Jinns or Genii, a race intermediate between men and angels, who tenanted the earth before the creation of Adam. In riches, power, and magnificence, the Pre-Adamite sultans of the Jinns far surpassed any height to which monarchs of the human race have attained; but the pride with which such glories inspired them filled them with impiety, and their monstrous crimes at length provoked the wrath of the Omnipotent. Satan was then commissioned to destroy them; he exterminated the greater part of the perfidious race, and compelled the rest to seek refuge in the caves beneath the mighty Kaf, or mountain framework which supports the universe. This victory filled Satan with pride, and when God, after the creation of Adam, required all the celestial intelligences to worship the new being, Satan and his adherents peremptorily refused, upon which he was driven from heaven, and the faithful angels threw great stones at him, to accelerate his flight. Hence the common Mahommedan saying, "God preserve us from Satan who was stoned!" In revenge for this misfortune, Satan resolved to procure the expulsion of our first parents from Paradise; but when he presented himself at the gate of the garden he was refused admittance by the guard. On this he begged each of the animals, one after another, to carry him in, that he might speak to Adam and his wife; but they all refused him, except the serpent, who took him between two of his teeth and thus carried him in.

The "synagogue of Satan" mentioned Revelation 2. 9, means the collection of Jewish zealots at Smyrna, who cruelly persecuted the Christians as enemies of the rigid observance of the law of Moses. The "depths of Satan," mentioned in the same chapter, verse 24, refers to the exoretic doctrines of the Nicolaitans, the Simonians, the Gnostics, and other early heretics; they veiled their belief in mysterious and abstruse language, derived from the wild speculations of Oriental philosophy and corrupted Christianity, by introducing into it the dualism of the Persians. T.

SATISFACTION, in theology, signifies the act of the meritorious sacrifice of Christ, whereby he satisfied Divine justice for the sins of the world: such satisfaction not being understood as an equivalent without which God could not, or would not, pardon sinners; but as the means which God was pleased to appoint and accept for that end. The use of the word satisfaction is taken from the sense of the word in the Roman law; viz., contenting an aggrieved person by some consideration consistent with a remission of the debt or offence for which the satisfaction is offered. The death of Christ as an expiatory sacrifice was the satisfaction for the sins of the world, (1John 2. 2): "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (Rom. 5. 11): "We also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." Satisfaction is, in fact, propitiation and atonement. Christ's satisfaction is vicarious and expiatory, being made for us, and instead of us or our act, we having ourselves no power of offering satisfaction to the offended majesty of heaven.

Some divines draw a nice distinction between the act itself of Christ's satisfaction, and the merit of it; saying, that by the act he made satisfaction for the sins of the world; and by the merit he obtained remission of those sins. Also, that the satisfaction of Christ consists in his answering the demands of the Law on man on account of his breaches of it; and that his merit fulfils the demand of the Law prior to sin, viz., obedience.

The satisfaction of Christ frees us from misery, and the merit of Christ purchases for us happiness.

The word satisfaction does not occur in our version of the New Testament; but may be considered analogous with atonement, or propitiation. (See Atonement; Sacrifice.) In the Old Testament it only occurs in our version in Numbers 35. 31,32, and there simply means an equivalent or compensation, such as a fine or ransom. "Ye shall take no satisfaction for the life of a murderer which is guilty of death, but he shall be surely put to death." That is, no fine shall be accepted in lieu of the forfeited life of a convicted murderer; as would be received in the case of manslaughter. "And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, till the death of the priest." The law being, that a person guilty of manslaughter should be obliged to reside, until the death of the high-priest, in the city of refuge; no fine or ransom should suffice to purchase his liberty, before the time appointed by law. The Hebrew word used in these texts for satisfaction is כפר *copher*; the same word which is translated "atonement" in Exodus 32. 30, Leviticus 19. 22, and in other places. In the Septuagint the word used is λυτρα; the same word which is used, in the singular form, for "ransom," in Matthew 20. 28: "The son of man is come . . . . . to give his life a ransom for many." The original sense of the Hebrew verb is to cover, to hide; and our English *cover* is manifestly derived from the Hebrew כפר *copher*. So that satisfaction primarily means, hiding, or covering the offence by the compensation offered for it: and this is the sense, whether it be used, as in the Jewish law, for a fine, a compensation, or an expiatory sacrifice; or in the Christian dispensation to express the atonement and satisfaction offered by Christ to cover our sins by his sacrifice. The Greek word ιλασμος, which our version translates "propitiation" in 1John 2. and 4. 10, where Christ is called "the propitiation for our sins," is the same that is generally employed by the Septuagint in many places to translate the Hebrew כפר *copher*, where it means atonement, or expiatory sacrifice.

To satisfy, in its simple and natural sense, *to make full, to give plenty*, is expressed in Hebrew by a different word from כפר *copher*; by the word שבע *shebaa*; as in Psalm 122. 15, "I will satisfy her poor with bread."

To satiate, or *oversatisfy*, or fill to repletion, is רוה *raveh*, whose original signification is to saturate with wet; thence it signifies to be drunk, *i. e.*, overfilled with liquor; and figuratively, to be intoxicated with idolatry and sin, as in Deuteronomy 29. 19. In the sense of to satiate, or oversatisfy, it is used in Jeremiah 31. 14: "'I will satiate the soul of the priests with fatness." M.

SATYRS, שעיר *sahir*. Satyrs are mentioned twice in Isaiah, as the inhabitants of desert places, but particularly the ruins of Babylon and Petra, which dance and call to each other The word properly signifies *hairy*, and is in other parts of Scripture translated "a he-goat." The Greeks probably derived their belief in the existence of beings half-men and half-goats from the eastern nations, whose mythology abounds with such fabulous animals, but there is no reason to believe that they formed any part of the Jewish superstitions. It is probable that Isaiah may allude to the spectral beings which the ancient Persians, the Jews and the Mahommedans believe to haunt the ruins of Babylon. Two of the Babylonish spectres are very conspicuous in oriental romance. They are Harût and Marût, who were formerly among the most distinguished of the most celestial intelligences. The angels expressing their astonishment at the wickedness of the sons of Adam, God commanded them to select two of their own number to be sent down to be judges of the earth. They unanimously selected Harût and Marût, who descended into the plains of Assyria, and summoned all who were aggrieved to appeal before their tribunal. For some time they administered their judicial functions with unswerving integrity, until Zoharâ, or the planet Venus, came before them in the shape of a beautiful woman, having a complaint against her husband. As soon as they saw her they fell in love with her, and endeavoured to persuade her to satisfy their desires, but she flew up again to heaven, whither also the angels returned, but were not admitted. On the intercession of a pious man, it was ordained that their punishment should not extend beyond the day of judgment, until which time they are to remain confined in a huge cave under the ruins of Babel, where their howlings frequently terrify the passengers. Isaiah may probably have alluded to this legend, which is one of very great antiquity. C.

I. SAUL, the sixth of the kings of Edom, who are mentioned in Genesis 36, as having reigned before there was any king in Israel. In 1Chronicles 1. 48, he is called Shaul. No account of him is given in Scripture: he is only mentioned as Saul of Rehoboth by the river; which city must mean Rehoboth on the Euphrates, as there is no other city known of that name, near any large river. Rehoboth by the Euphrates was called by the Arabs *Rahabath-melic*, or Rehoboth of the Kings, (intimating that some natives of the place had attained regal power. It was a little below Circesium, near the mouth of the river Chaboras. It is not marked by the name of Rehoboth on Cellarius's map; but on the opposite side of the Euphrates from Circesium is marked a city called Birtha, which means "streets" in Chaldean, as Rehoboth does in Hebrew. Rehoboth being at considerable distance from the land of Edom, it is to be inferred that Saul had emigrated from his native city, and dwelt and signalized himself in Edom.

II. SAUL, first King of Israel; son of Kish, of the tribe of Benjamin. (1Sam. 9. 1.) Kish was "a mighty man of power," but of humble and insignificant family. (1Sam. 9. 21.) He dwelt at Gibeah in Benjamin, afterwards called Gibeah of Saul. This town has entirely perished. It was level with the ground in Jerome's days; and the site of it has not since been sought by travellers in Palestine. But Dr. Robinson, who has so minutely and skilfully explored all the scriptural sites in the Holy Land, has no doubt of its being identical with a place now called Jeba, half an hour distant from Er-Ram (once Ramah) to the east. It is a half-ruinous village, with the remains of a very strong square tower; and many large hewn stones, apparently very ancient, are to be seen there. *Biblical Researches in Palestine*, vol. ii. sec. 9.

Saul was the handsomest and tallest man then in Israel. (1Sam. 9. 2.) When the people desired to have a king to rule over them, like other nations, it was Saul whom the Lord chose; and intimating his will by revelation to Samuel, that prophet declared it to Saul on the occasion of his coming to Ramah to consult him. (1Sam. 9.) This was not Ramah of Benjamin, near Gibeah, but a more distant town, whose name in full was Ramathaim-Zophim, or Ramah of the Zophites. Its site is now unknown, unless it be, as Dr. Robinson conjectures, the present Soba, about two hours and a half distant from Jerusalem.

We read that Samuel, when Saul presented himself, was going to the "high place," where there was a sacrifice. (1Sam. 9. 12,19.) The Targums call it the "house of feasting." It is understood to have been a place appointed for offering sacrifices and celebrating a feast afterwards. The ark not being now in the Tabernacle at Shiloh, sacrifices might be lawfully offered elsewhere, in suitable places.

Samuel invited Saul to eat with him, and gave him the place of honour among the assembled guests, who the Hebrew text says were 30 in number; but the Septuagint and Josephus say 70, which, with Samuel as their president, gives us an idea of a Sanhedrin, assembled for the purpose of introduction to their chosen king. It is to be observed that Samuel caused to be set before Saul a portion of meat which had been reserved for him, after Samuel had been the day before warned to expect Saul on the morrow. This reserved portion was the shoulder, which was considered the best part of the sacrifice, and allotted to the priest's share, and Josephus calls it the royal portion, because afterwards it was always placed before the king whenever he happened to be present at a sacrificial feast. *Ant.*, b. vi., c. 4.

Next Saul was privately anointed by Samuel. The mode of anointing kings, say the Rabbins, was by drawing a line with the oil in a circle round the head: that of anointing priests, by drawing a line down the forehead, and another across the eye-brows. Though we read of no law for anointing kings, the custom was known two hundred years before. See Jotham's fable. (Judges 9. 8.) After the anointing Samuel kissed Saul in token of reverence and affection. The Jews call this kiss נשקה של גדילה *neshikah shel gedolah*, or the kiss of greatness: such is the kiss of homage still used at coronations. After leaving Samuel a Divine inspiration came upon Saul, and he joined a company of prophets whom he met on his homeward road, and prophesied also, (1Sam. 10. 11,) to the surprise of the people; for the power of prophecy was seldom vouchsafed except to men who devoted themselves to the study of the Divine law, and to religious services. But this was but a temporary privilege conferred upon Saul, and did not continue to the end of his life. Samuel convoked all the tribes at Mizpeh, an ancient place once celebrated for such meeting, the site of which has been long forgotten; but Dr. Robinson thinks he has identified it with the place now called Neby Samwil, (*i. e.* the prophet Samuel,) long supposed by monks and travellers to have been either Shiloh or Rama. It is a high ground, (and Mizpeh signified a place of look-out, or a watch-tower,) and has the traces of an ancient town upon it, and is visible from Jerusalem; which corresponds with what is said of it in Maccabees 3. 46: "That it was over against Jerusalem." Robinson's *Biblical Researches*, vol. ii., sect. 9.

At Mizpeh Saul was publicly proclaimed king, 1095 years B.C. He however returned to Gibeah and lived a private life, till he came forward and put himself at the head of the Israelitish army, to deliver Jabesh-Gilead, a city of Manasseh, beyond Jordan, which was closely besieged by the Ammonites, whom he routed with great slaughter. (1Sam. 11.) After which Samuel collected the people at Gilgal, and solemnly inaugurated Saul with sacrifices, and henceforth he was not permitted to return to a private life. Gilgal seems to have been chosen for this purpose, because it was a kind of holy place, there being, according to Abarbenèl, a piece of ground considered sacred, because the Ark first stood there, when the Israelites came into Canaan. This Gilgal, (for there was another place of the same name,) was in the east border of Jericho, and not far from that city, but has now wholly perished. Saul was a married man when he came to the throne. His wife's name was Ahinoam, the daughter of Ahimaaz: and he never appears to have used the privilege of an Eastern monarch in taking any other. His sons were, Jonathan, and Ishui, and Malchi-shua, and Ishbosheth, who is said to be the same as Esh-baal, (1Chron. 8. 33,) where another son, Abinadab, is mentioned. He had two daughters, Merab, and Michal, afterwards married to David.

The history of Saul's public reign begins with these words: "Saul reigned one year: and when he had reigned two years over Israel, Saul chose him three thousand men," &c., (1Sam. 13. 1,2,) which commentators explain thus: that after the Philistines had been subdued by Samuel, (1Sam. 7. 13,) one year had elapsed when Saul began his reign; and that then he reigned two years unmolested by them. But after this period, he made an attack upon them by sending his son Jonathan against the garrison of Philistines in Geba, which is not the same as Gibeah before-mentioned, but lay near it, somewhere further down to the east. The consequence was that the Philistines gathered an overwhelming army, (1Sam. 13. 5,) and encamped at Michmash; a place still extant in the desolate village of Muchmas, nine miles from Jerusalem, and still exhibiting marks of having been formerly large and well fortified.

The Israelites were seized with a panic, and Saul who was at Gilgal, expecting Samuel to come and counsel him, began to show tokens of the violent temper that marked his after life. Growing too impatient to wait for the prophet, he proceeded to offer up burnt sacrifices, which was presumptuous and sacrilegious in him; and for which Samuel, on his arrival, denounced against him the Lord's displeasure, and prophesied the loss of his kingdom. (1Sam. 13.) The Israelites were badly appointed for war. The policy of the Philistines while they oppressed them, had prevented them from having any warlike weapons, by depriving them of smiths: every one who wished to have his tools sharpened, was obliged to go to the nearest of the different garrisons which the Philistines kept up in the country. So in the army of Saul was neither sword nor spear, but his own and his son Jonathan's; and the men were only armed with slings and clubs; and, perhaps, bows and arrows. (1Sam. 13. 19,22.) But the war commenced with complete overthrow of the Philistines, brought about by Jonathan and his armour-bearer surprising the garrison at Michmash, (in the night Josephus says.) And here Saul displayed a cruel and unnatural disposition in desiring to put to death his gallant son for having tasted a little food, contrary to an injunctions of Saul's, which Jonathan had not heard, (1Sam. 14,) but the people rescued him from his father's design. After this Saul greatly sinned in disobeying the express commands of God, in sparing Agag, the wicked king of the Amalekites, and also the best of the spoil of that people when delivered to him for destruction. He saved the flocks and herds from cupidity, and Agag most probably from pride, to grace the pomp of his triumphal return. It would appear from the words of Scripture that he erected some kind of triumphal arch. (1Sam. 15. 12.) Samuel came to meet him, denounced the vengeance of God for his rebellion, slew Agag, and departed.

Saul's future successor was now chosen in the person of David, whom Samuel was commanded to anoint privately, as he had formerly done to Saul, (1Sam. 15:) "And an evil spirit from the Lord troubled Saul," (ver. 14;) and David was introduced to soothe the king with his harp. Saul loved him till after his exploit in slaying Goliath; after which he hated and feared him, and often tried to compass his death, though he had given him his daughter Michal in marriage. (1Sam. 18.) At length David fled to Samuel, and Saul in his furious mood pursued him to "Naioth of Ramah," which is said to mean the college at Ramah, where the Nabi, or prophets, resided. But when Saul arrived there, the spirit of prophecy came upon him, (as it had formerly done, 1Sam. 10. 10,) and he prophesied, perhaps involuntarily, his own downfall: "And he stripped off his clothes and prophesied before Samuel, and lay down naked all that day and all that night." (1Sam. 19. 24.) By which the Jewish doctors do not understand an exposure of his person; but that he stripped himself of his royal robes, and was naked of them; reserving only the dress of an ordinary man. His history now becomes only a series of persecutions of David, whom he hunted like a wild beast; and slaughtered those who had mercy on the fugitive, even priests and women, as at the bloody massacre he perpetrated at Nob, a Levitical city, because Ahimelech had fed David in his need. (1Sam. 21.) Nob was in sight of Jerusalem, and situate on the verge of the Mount of Olives to the north-east; no trace of it is now discernible: but there was another Nob in the plain near Lydda, now known as Beit Nuba.

During Saul's malignant pursuit of David, his life was twice spared by the magnanimity of the fugitive. The first time was at Engaddi, in the wilderness, when Saul entered into a cave, to sleep, and refresh himself after his fatiguing pursuit, unconscious of the presence of David and his men, who were concealed in the dark recesses of the cave. The Rabbins tell a marvellous story, to give the circumstance the air of miracle, that David and his men were concealed by the labours of a spider, which was providentially directed to make a thick cobweb over the aperture of the recess. While Saul slept, David approached and cut off the skirt of his robe, which he wore long as an ensign of royalty. But David's heart immediately reproved him for the act, because it was one of irreverence to the Lord's anointed: and the robes of the anointed, priests as well as kings, were held sacred. When Saul had awoke and left the cave, David called after him, and displaying the piece of the robe, proved how completely he had been in his power, and what religious forbearance he had exercised; so that Saul relented for the time, and acknowledged David's righteousness, and left him apparently mollified, and in peace. (1Sam. 24.)

Saul pitched his camp at the hill of Hachilah, and not knowing that David was so near him, fell asleep, as it appears did all his followers. The Bereshith Rabba on this passage observes that there are three kinds of the deep sleep, which they call tardama, such as is mentioned 1Sam. 24. 12; 1. is a mere natural sound sleep; the second is the sleep of prophecy, during which revelations are made. The third is the heavy sleep of stupefaction, which they call marmorita, derived as Bochart thinks from the marmot, or marmota, a creature more sleepy than the dormouse; this was the kind under which they say Saul and his men laboured, when David ventured among them, and stole the spear and cruse, and water which were standing by Saul's head; resisting the entreaties of Abishai to seize the opportunity and slay his implacable enemy.

From this time the downfall of Saul was rapid. He was absorbed in a melancholy, being troubled by an evil spirit from the Lord, (1Sam. 16. 14,) and though he prophesied at times, (1 Sam. 18. 10,) it was not with the same glad spirit of elation as before; but, as Abarbinel thinks, with a gloomy and overruled anticipation of his approaching ruin. The next remarkable adventure in which we find Saul engaged is with the witch of Endor. (1 Sam. 28.) Though formerly, in his short-lived zeal for the Lord's law, he had destroyed all who held commune with evil spirits, agreeably to the command in Exodus 22. 18, yet now, when the Philistines had gathered a mighty host, and were come out against him, (1Sam. 28. 4, 5,) he became agitated with fear, and inquired of the Lord. "But the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." (1Sam. 28. 6.) In his terror and despair he had recourse to the "witch at Endor," requesting her to call up the long deceased prophet Samuel, his early friend, his once kind counsellor, trusting that the prophet's earthly love for him might have survived even the grave. In one respect his wish was gratified; the form of Samuel appeared before him, but only as the harbinger of evil, proclaiming his defeat by the Philistines; and yet more, that he and his valiant sons should be on the morrow among the dead; "To-morrow shalt thou and thy sons be with me." (1 Sam. 28. 19.)

On this much disputed part of Scripture we shall only observe, that those who incline to the opinion that the spectre really was Samuel, against those who think it was a trick of the woman's, have with them the clear assertions of Scripture, which say "Samuel," not a figure of Samuel; which say that Saul recognised him, (ver. 14,) "And Saul perceived that it was Samuel;" and also the belief of the Jewish church long after, when in Eccles. 46. 19, 20, it is asserted of Samuel "that after his death he prophesied, and showed the king his latter end." They also agree that by the woman calling out with a loud voice, it is evident she saw an appearance she did not expect, and consequently did not prepare or feign, (1 Sam. 28. 12,) and if it were a feigned appearance, she would have dictated more flattering and pleasing words to a king than those of his utter ruin. That the soul of Samuel, though a holy man and a prophet, might "be disquieted," as he said himself, after death, (ver. 15,) is very intelligible when we remember that the atonement had not yet been made, that the power of Satan and his spirits had not yet been broken, and that whatever might be the abode of disembodied spirits, none had as yet ascended to the Father, for Christ, and he only, "was the first-fruits of them that slept." (1 Cor. 15. 20.)

The spectre of Samuel told Saul truly; the battle with the Philistines took place on the mountains of Gilboa, and ended in the total defeat of Israel. It would appear from Scripture, that Saul's sons, Jonathan, Abinadab, and Melchi-sua, were killed early in the day, (1 Sam. 31. 2,) and after their valiant exertions and example were lost, "the battle went sore against Saul," (ver. 3,) and he was sorely wounded by the archers, but not, it appears, mortally; for, to end the intolerable anguish of existence, he fell upon his own sword, and his armour-bearer followed his example. This man is said by the Rabbins to have been Doeg the Edomite, who was Saul's guilty instrument in the massacre of the priests of Nob. (1 Sam. 22.) The next day the Philistines, finding the body of Saul, stripped off his armour, which they dedicated to their goddess Ashtaroth, as a votive offering, cut off his head, to carry as a trophy, and hung up his body on the wall of Bethshan. But it was stolen from thence by the grateful men of Jabesh-Gilead, remembering how he had formerly delivered them from the Ammonites. (1 Sam. 11.) And Scripture says that at Jabesh they burned the bodies of Saul and his sons, and buried their bones under a tree. The Targum says, "they (the men of Jabesh) burnt on them, or over them, (the bodies,)" which some of the Rabbins understand to mean that they burned spices and aromatics over the bodies, for there was no such custom among the Jews as burning the dead. The mountains of Gilboa, where the defeat and death of Saul occurred, are a mountainous tract with several ridges, which are highest towards the east, and slope down to the valley of Jordan. They are considerably to the north-east of Shechem, (Nabulus or Neapolis,) and are now called by the natives Jebel-Tukwa; but there is on them a village called Jelbon, retaining a trace of the old name. Bethshan, upon whose wall the royal corpse was exposed, was a city on the border of Issachar, but belonging to Manasseh. It was at the lower end of the valley of Jezreel. The ruins are of great extent; they consist of foundations of houses, a few pillars, and large heaps of hewn stones. It was built along the banks of a rivulet. There are also some tombs remaining, with the doors still hanging on the ancient stone hinges; there is a high circular hill, which appears to have been encompassed with walls. In later times after the exile, it was called Scythopolis, perhaps from its vicinity to Succoth. The ancient name of Bethshan still survives in the present village of Beitsan, on a rising ground, somewhat over the valley of the Jordan. Robinson, vol. iii. sect. 14.

The bones of Saul were ultimately obtained from the men of Jabesh-Gilead, by David, and buried in the sepulchre of Kish his father, at Zebah, a city of Benjamin, which has wholly perished. The date of Saul's death is about 1055 B.C., the period of his reign from his first anointing, by Samuel, being about forty years.

III. SAUL. The name borne by St. Paul prior to his conversion, and for some little time afterwards. The signification of Saul is given by different etymologists, as Demanded, Lent, A Ditch, Sepulchre, Death, Hell, Grave, taking it either from the verb שאל *shaal*, to ask, to borrow, or from the substantive שאול *sheol*, the receptacle of the dead, the place of the departed. Saul is first mentioned in Acts 7. 58, as taking charge of the clothes of those who stoned the proto-martyr Stephen. He was the son of a Jew and Jewess of the tribe of Benjamin, and was born at Tarsus, a Roman city of Cilicia, in Asia Minor, and was a pupil of the famous Rabbi Gamaliel. While he bore the name of Saul, he bore also the same furious and persecuting spirit as his namesake the king of Israel, "breathing out slaughters and threatenings against the disciples of the Lord," (Acts 11. 1,) having been filled with bigotry by the nature of his education, a Pharisee of the straightest sect. (Acts 26. 5.) He was converted by the visible appearance of Our Lord, (Acts 9,) after which he became as zealous an apostle of the Christians, as he had before been a persecutor. Having learned the trade of tent-making (it being usual for the Jewish men to learn some mechanical art, whatever might be their birth or fortune,) he laboured at it, rather than be chargeable to any. (1 Thess. 2. 9.) After his baptism he retired to Arabia for three years, most probably to devote himself to prayer and study; and then returned to preach the Gospel at Damascus, in Cilicia, at Antioch, and in Cyprus; at the capital of which island he converted Sergius Paulus, the Roman pro-consul. (Acts 13. 1,12.) As from this time forth the sacred historian calls him Paul, and no longer Saul, it appears that he then changed his name, apparently out of compliment to this his first Gentile convert, as Sergius Paulus is supposed to have been. Also as he was now in future to have his conversation much among the Gentiles, especially the Greeks and Romans, who could not well pronounce his Hebrew name, for their accommodation, he softened it into Paul. Etymologists give the meaning of Paul, as a worker.—See article Paul. M.

SAVIOUR, יהושע and contracted ישוע *Joshua*, Gr. *Ιησους*, Jesus; or, as it was interpreted by the angel, "a Saviour," the name divinely given to Our Lord before his birth, because he was to save his people from their sins. "The name" says Archbishop Wake, "properly belongs to Him who is the Saviour of the world, by delivering us both from the power and from the punishment of sin, and putting us in the way of attaining everlasting salvation." C.

SAVOUR or SAVOR. Scent or smell. (Eccl. 10.) That sharp quality in salt by which it renders other bodies agreeable to the taste. (Matt. 5. 13.) Hence it is used metaphorically to imply character or reputation, and also the degree of acceptance with which any person or thing is received. B.

SAVOURY MEAT. The patriarchal cookery, like that of the modern Arabs, appears to have been generally very simple, but in dressing a favourite joint they frequently use every variety of fruits and vegetables which they can procure. "Among the more common dishes," says Mr. Lane, "are the following:—lamb or mutton, cut into small pieces, and stewed with various vegetables, and sometimes with peaches, apricots, or jujubes and sugar; cucumbers, &c., small gourds, or the fruit of the black or white egg-plant, stuffed with rice and mince-meat, &c.; vine leaves, or pieces of lettuce-leaf and cabbage-leaf, inclosing a similar composition; small morsels of lamb, or lamb and mutton, roasted on skewers, and called kébáb; fowls simply roasted or boned, and stuffed with raisins, pistachio nuts, crumbled bread and parsley; and various kinds of pastry and other sweets. The repast is frequently commenced with soup, and is generally ended with boiled rice mixed with a little butter, and seasoned with salt and pepper; or after this, is served a water-melon or other fruit, or a bowl of sweet drink composed of water with raisins, and sometimes other kinds of fruit boiled in it, and then sugar, and with a little rose-water added to it when cool. The meat having generally little fat is cooked with clarified butter, and is so thoroughly done that it is easily divided with the fingers." C.

SAW. See Carpenter.

SCABBARD. See Sheath.

SCALES. See Balance.

SCANDAL. See Stumbling-Block.

SCAPE-GOAT. See Goat.

SCARLET. A deep bright and shining red colour. Our translators have not been very strict in rendering the Hebrew words which signify the several shades of red. תולע *tolagh* is the kermez, or colour derived from that insect, and is therefore crimson rather than scarlet; כרמיל *karmil*, is a darker shade of crimson derived from the Persian variety of the kermez insects; שני *shani*, or "double-dyed," is the true scarlet. The scarlet colour of the horse and robes of Antichrist (Rev. 17. 34,) typify at once his royal power and his bloody persecutions of the saints. Isaiah compares sin to scarlet (שני), or more properly to double-dyes, from its being infused through the whole frame of Jewish society at the time of his mission. T.

SCEPTRE, שבט *shebet*, *σκηπτρον*. A staff of authority which kings, governors, and rulers of provinces held in their hands as emblems of authority. The royal sceptre was transmitted from father to son, and hence Jacob declares that "the sceptre shall not depart from Judah," (Gen. 49. 10,) meaning that the sovereignty of which it was the symbol should remain in the family of that patriarch. Homer notices the hereditary transmission of the sceptre, in the description of Agamemnon's address to the army.

The king of kings his awful figure rais'd;
High in his hand the golden sceptre blaz'd:
The golden sceptre, of celestial frame,
By Vulcan form'd, from Jove to Hermes came;
To Pelops he the immortal gift resign'd;
The immortal gift great Pelops left behind
In Atreus' hands, which not with Atreus ends,
To rich Thyestes next the prize descends:
And now the mark of Agamemnon's reign,
Subjects all Argos and controls the main.

C.

SCEVA. "Left-handed." A Jew of that name is mentioned Acts 19. 14.

SCHISM. Derived from the Greek *σχισμα*, a rent or fissure. It implies such a complete separation of component parts, that they can no longer form a corporate or united body. Hence, in theology, it is used to express such a diversity of opinion breaking out in any mother church or congregation, as to render impossible further communion between the parties. Schism does not necessarily imply a difference of doctrine; for a difference of discipline, or of ceremonies, has been found sufficient to cause a separation between persons holding the same fundamental doctrines, of which there are many instances in the religious world. Indeed, it would appear, probably, the most proper use of terms, to distinguish in many cases as heresy, the difference occasioned by holding doctrines considered erroneous by the mother church or congregation; and as schism, the separation caused by a difference concerning discipline, rites, or ceremonies.

Schism and heresy are generally companions, but it is very possible for heresy to exist without schism, and schism without heresy. There may be members of a religious body who hold doctrines widely different from the originally formed, and generally understood creed of such body; yet they may remain in a seeming communion with the rest, agreeing with them outwardly in rites and dicipline. Such is heresy without schism. Others, again, while they receive and hold what the mother church has delivered for true doctrine, may yet separate themselves from their brethren on mere outward and ceremonial questions. Such is schism without heresy; heresy may be an involuntary error, and weakness of the understanding. Schism is too often occasioned by perversity of mind, pride, love of singularity, worldly considerations, or a mere litigious spirit of dissention, that quarrels for unimportant matters, and heeds not how unnecessarily it defaces that union that is so lovely and so desirable in the Christian church; or how wantonly it breaks fellowship and destroys charity. Of this kind was the spirit of schism which St. Paul rebuked among the Corinthians. (1Cor. 3. 3,4.) They had divisions among them, not, as it would seem, from any deviation from the fundamental doctrines of Christianity, but from a spirit of strife upon mere casual questions, such as the admiration of men's persons, and the preferring one preacher over another. "While one saith, I am of Paul; and another, I am of Apollos, are ye not carnal?" Even such trivial matters were in danger of causing a schism among brethren, and giving scandal before the unconverted. In the 1st chapter and 10th verse of this epistle, the Apostle earnestly exhorting the Corinthians to maintain the integrity of their church, beseeches them to allow no "divisions" among them, which is expressed in the Greek by *σχισματα*, or schisms, by which it is plain that he feared that a schism or separation would be the consequence of their disagreements. And further on in the epistle, at chapter 11, verse 18, 19, he says he believes there must be heresies among them, as their differences had risen to such a height that they made "divisions" (*σχισματα*, schisms) between themselves even at the Eucharist, separating into parties. Lightfoot thinks these separations were the work of the Judaizing Christians, who ate separate from the Gentile converts a paschal supper before the Eucharist, teaching that the latter was only an appendix made by Christ to the Passover, only as a new form of commemoration of their deliverance from Egypt. And against this heresy which produced these divisions or schisms, the Apostle preaches in verses 23, 24, 25, 26, when he tells them that Jesus instituted that Sacrament in remembrance of Himself (not of Egypt,) and that the cup is the New Testament of his blood, and that in partaking the elements of bread and wine they do "*show the Lord's death* (not the Paschal Lamb) till he come." In Romans 16. 17, where the Apostle warns the Church at Rome against *divisions*, he does not use the word *σχισματα*, schisms, as before, but *διχοστασιας*, which is generally rendered dissentions and seditions, and he refers not to rites and customs, but to doctrine. "Mark them which cause divisions and offences (scandals, *σκανδαλα*,) contrary to the doctrine which ye have learned."

In John 7. 43, we read in the Greek the word *σχισμα*, schism, for a division among the people: "There was a division among the people because of him (Christ.)" This division must have been so complete as to form a schism between those Jews who believed on Christ, and those who rejected him, because it was on a point so serious, so essential, that it would be impossible for parties of such opposite opinions to continue in communion: the believing Jews had already made the first step towards their admission into the Christian church by the disciples; and the unbelieving Jews had already learned to separate from amongst them, to cut off from their body by excommunication, those who believed in Jesus. (John 9. 22.) "For the Jews had agreed already that if any man did confess that he was the Christ, he should be put out of the synagogue."

The most remarkable schism we read of in Scripture, is that of the division of the kingdom of Israel into the two separate monarchies of Israel and Judah. (1Kings 12.) It is observable that this separation was typified to Jeroboam, the chief actor in it, by the *rending* of his garment. (1Kings 11. 29,30,31.) "When Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: and Ahijah caught the new garment that was on him, and *rent* it in twelve pieces. And he said to Jeroboam, Take thee ten pieces, for thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." The separation of the kingdoms appears at first sight only a political one, in consequence of the tyranny and arrogance of Solomon's son and successor Rehoboam; which qualities shewed themselves so glaringly, that ten tribes revolted from him, and made Jeroboam their king. But it quickly became a religious schism also; for Jeroboam feared that if his subjects went to Jerusalem at the stated times to worship in the Temple, they would be induced to return to their former allegiance, either by the exhortations of the priesthood, or from affection to Solomon's memory, when they looked upon the Temple, and remembered all he had done. The Rabbins say that Jeroboam also considered that when they should be all assembled at the Temple, Rehoboam alone would be seated; as none but the king was permitted to sit in the court of the Temple, and Rehoboam would, of course, be considered sole king in his own capital; and Jeroboam being obliged to stand would be despised in the eyes of his followers.

Therefore, as a measure of policy, to prevent the necessity of the Israelites going to Jerusalem, he set up an idolatrous worship of the images of two calves, one he erected at Bethel, (for Bethel, see article SARAH;) the other at Dan, the city called anciently Laish, which lay considerably to the north of the Lake of Tiberias, on the western fountain of the Jordan, near Cesarea Philippi. It existed as a small village in the third century: since which time its site has been confounded with Paneas in the same vicinity.

The calves are believed to have been imitations of the kine divinities of Egypt, such as Apis, who was worshipped under the form of an ox, and was the chief god of Egypt, where Jeroboam had lived some time. (2Chron. 10. 2.) Bethel was chosen as one scene of the new worship, because it was considered a sacred place, on account of Jacob having set up there and anointed a pillar in memory of his remarkable vision, (Gen. 30. 5,14;) and Dan was made the other, because it had been previously famous for the teraphim which Micah had set up (Judges 18,) at Mount Ephraim, and which the Danites took forcibly and established for worship at Laish, when they seized on that city and changed its name. As none of the Levites or priests would join Jeroboam in his idolatry, he seized their possessions and expelled them, and diverted the office of the priesthood from the original and ordained family, making priests of any persons who chose, and he devised new festivals of his own heart, and intruded himself into the priest's office, to offer sacrifice and burn incense; so that the religion of Israel was as completely separated from that of Judah as their policy and government. And this great schism, drawing down the indignation of God, was the primary cause of the overthrow and extinction of Israel.

We cannot call the great difference and determined separation between the Jews and Samaritans a schism, because they had never formed one original body; for though some of the Samaritans were descended from the ten revolted tribes, by far the greater part were descended from the various people of other nations to whom the Assyrians had given the lands and cities of conquered Israel. (2Kings 24.) "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel." These foreigners living irreligiously, and the land becoming infested with lions in an unusual manner, (2Kings 17,) wherefore some of the inhabitants said to the king of Assyria, "the nations which thou hast . . . . placed in the cities of Samaria know not the manner of the God of the land: therefore he hath sent the lions among them." Now it appears from the manner in which these people spoke of the "nations," that they were a remnant of Israel. Accordingly the king of Assyria sent one of the priests who had been carried away in the captivity, to dwell at Bethel, and teach them "how they should fear the Lord." (2Kings 7. 28) The Rabbins in the Pirke Elieser say that two priests came, whom they call Dosithæus and Zechariah, to administer circumcision, and teach those who were willing: and it is possible that the principal priest, who was to be the chief instructor, was attended by an assistant in case of illness. It is doubtful whether the priests brought a book of the Law with them. Scripture affirms nothing on the subject, and it is by some thought that they did not, but taught by oral tradition, and the Law was first brought by the priest whom Nehemiah expelled. (Nehem. 13. 28.) Others, however, think he brought a copy in the Babylonian character, which was then the most common in Samaria. "Howbeit every nation made gods of their own." (1Kings 17.) We read in this chapter of a strange mixture of religions, the fear of Jehovah and the worship of false gods simultaneously existing, as in verse 33, "So they feared the Lord, and served their own gods;" and verse 41, "So these nations feared the Lord, and served their graven images."

Now as the fear of the Lord, and the worship of idols, could not be consistent in the same individuals, we must understand the expression as indicating two sects or parties of people, those who feared the Lord being the remnant of Israel, and the idolaters being the foreigners. However, notwithstanding some differences in religion, they all amalgamated into one nation, under the name of Samaritans, and may be considered chiefly as of a mongrel worship, till the time of Nehemiah, a period of upwards of three hundred years, when a reform took place in their religion by means of the priest whom Nehemiah banished. (Neh. 13.28.) When the people of Judah returned from Babylon, and began to rebuild the Temple, the Samaritans offered to assist them, saying, "We seek your God as you do." But the Jews rejected their aid, fearing, after all they had suffered in punishment of their own idolatry, to have any more connexion with the leaven of it; upon which the Samaritans imbibed a hatred to the Jews, and did all in their power to hinder the building of Jerusalem. (See Ezra 4.) When the building was at length completed, Nehemiah wished to purify the Jews from the mixed marriages they had contracted with the Gentiles, and commanded them to put away their wives. But one of the priests, whom Josephus calls Manasses, brother to Jadda, then high priest, had married the daughter of Sanballat, governor of Samaria, and he, not choosing to part from his wife, was expelled, and he fled to Samaria, whither he was followed by some others. He carried with him a copy of the Pentateuch, and purified the nation from idolatry, and brought their rites and worship near to that of the Jews. Sanballat obtained permission from Alexander the Great for his son-in-law, Manasseh, to build a temple upon Mount Gerizim, near Shechem, in opposition to the temple at Jerusalem, for the place of worship of the Samaritans, which was the means of entirely preventing any junction between them and the Jews; and the jealousy concerning the rival temples created that inveterate hatred which has ever since reigned between them, and of which there are such abundant proofs in the Gospels.

Such is an outline of what is commonly, but not very justly, called the Samaritan schism. The kingdom of Israel was overturned by the Assyrians 721 B.C., after subsisting apart from Judah, under nineteen kings, for 254 years. The offer of the Samaritans to assist in rebuilding the temple was made about 519 B.C. And the temple was built on Mount Gerizim, about 322 B.C., and stood about two hundred years, when it was destroyed by John Hyrcanus. Mount Gerizim stands opposite to Mount Ebal, and between them is the narrow valley in which stands Naplous, or Neapolis, formerly Shechem. These mountains are about eight hundred feet high, and both are barren and rocky; but there is a small ravine in Mount Gerizim, opposite the west end of the town, which is fertile, and full of fountains and trees. On the top of the mountain is an extensive ruin, with walls nine feet thick, and traces of square towers at each corner and one in the middle. These, however, are not thought to be the ruins of the temple, but rather of a fortress in Justinian's time.

The holy place, where the modern Samaritans go up to worship, is on a small eminence on the east brow: it is only marked by two parallel rows of stones, and a small round pit lined with stones, where the flesh of the paschal lamb is roasted. Under the walls of the ruined fortress Dr. Robinson was shown some flat stones, which the guide told him were the twelve stones brought out of Jordan by the Israelites, (Josh. 4. 3,) and the Doctor observes in a note, that Benjamin of Tudela relates, that the altar of the Samaritans on Mount Gerizim was built of those twelve stones. The modern name of the mount is Jebel-el-Tur, but the Samaritans know it by the name of Gerizim.

The modern Samaritans deny any origin from foreigners and Gentiles. They claim to be the descendants of Jacob by his grandson Ephraim. Thus the Samaritan woman said to Our Lord, "Art thou greater than our father Jacob?" (John 4. 12.) They assert their priests to be of the house of Aaron, and call them Aaronites. These priests do not marry out of their own race. The Samaritans keep a catalogue of the succession of them, and say that the high priests are descended from Phinehas; while the Jews have no priests of that family. They go up to Mount Gerizim four times a year to worship; they go in solemn procession, reading the Law as they proceed. 1st, at the Passover; they sacrifice seven lambs at sunset, and remain on the mountain all night. 2nd. The feast of Pentecost, which they celebrate at a different time from the Jews. 3rd. The feastof Tabernacles, when they build booths of branches on the mountain. 4th. The great day of expiation in autumn, when for twenty-four hours they fast, not even excepting children, and remain singing and praying. They only admit as Scriptural the Pentateuch. They accuse Ezra of corrupting the text of the other Hebrew books, and of altering the original Hebrew letters, which they say they have preserved in their purity. They also accuse the Jews of violating the law in discontinuing the sacrifices, particularly of the paschal lamb, and of many other violations of the law. They utterly reject and abhor all the Jewish traditions. They are particular in their ablutions; and profess to believe in God, Moses, and Mount Gerizim. They boast of possessing the tomb of Joseph, which lies in the valley; and the tradition is agreed in by Jews, Christians, and Mohammedans. A little to the south of the tomb is Jacob's well, which is a deep, dark hole, covered with a stone, now dry and deserted, but once much resorted to by the women of Shechem, and is the same where Our Lord discoursed with the Samaritan woman. (John 4.) Here must have been the parcel of ground which Jacob bought from Hamor, the father of Shechem, which became the inheritance of Joseph's children, and where Joseph was buried when his remains were brought out of Egypt. (Josh. 24. 32.) Here also were buried the twelve patriarchs, according to Acts 7. 15,16. But Josephus, probably out of dislike to the Samaritans, makes them to have been buried at Hebron. The Samaritans have been so much oppressed that they have dwindled away to a small and feeble race. There are not above one hundred and fifty at Shechem, or Nabulus; there are a few more about Gaza and Damascus, and probably Cairo. They are as difficult to be converted to Christianity as the Jews, with whom the ancient animosity is kept up with undiminished rancour.

The name of Samaritan, as a term of abhorrence, has been often applied by the Rabbinist Jews to the Caraites, or Karaites, a sect whose existence forms a very remarkable schism in the Jewish church, and who do agree with the Samaritans in rejecting all Rabbinic and Talmudic traditions, and admitting nothing but the pure Hebrew text, and also in celebrating the Passover at sunset. They however differ from the Samaritans in receiving the ordinary Jewish canon of the Hebrew Scriptures, and in various matters of discipline and ceremony. Besides rejecting the Talmuds, Mishnas, Gemaras, and every Talmudic work, and every Rabbinic decision or tradition, the Karaites differ from the other Jews, (who to be distinguished are called Rabbinists,) in reading the Scriptures at their devotions in the vernacular language of the country in which they dwell, and in which they have learned to speak; while the Rabbinists read them only in Hebrew, though unknown to the congregation. 2nd. In many matters concerning marriage, divorce, consanguinity, and purifications, in meats forbidden and allowed, and in keeping the festivals. 3rd. In celebrating the Passover after sunset only; but the Rabbinists when the sun began to decline. 4th. In admitting only the males, and they of full age, to eat the passover, while the Rabbinists admit all the family. 5th. In burning what remained of the passover on the 15th of the month; the Rabbinists on the 16th, or if that were the Sabbath, on the 17th. 6th. In offering the sheaf of first-fruits the day after the Sabbath next to the passover, the Rabbinists offering it the day after the Passover. 7th. In rejecting the Rabbinists' custom of carrying branches of trees, and a citron or lemon in their processions, at the feast of the Tabernacles. 8th. In rejecting phylacteries and tephillim, or the texts of Scripture which Rabbinist Jews inclose in little cases, and wear on their foreheads; these the Karaites call "asses bridles." 9th. In using milk with meat. 10th. In writing Jehovah יי instead of יהוה like the Rabbinists, as if they considered it to be Jove. 11th. In having the taled, or veil which they wear on their heads in the synagogue, cut differently. They are also said to have different rituals and books of prayer. The name of Karaite is said by some to be derived from the word קרא *kara*, to read; by others, from מקרא *mikra*, the Scripture. It is difficult to specify the time of their origin; some say they arose upon the occasion of the dissension between the schools of Hillel and Shammai, about 30 B.C., when those who were zealous for the traditions took part with the school of Hillel; and those who were anxious for pure Scripture with that of Shammai; others say they did not appear till after the completion of the Talmud in the sixth century. But the Karaites reject all idea of modern origin, and say their sect is coeval with the prophets at least, and they are followers of Moses' law, without the admixture of human traditions. They are held in the utmost abhorrence by the Rabbinists, so that they will not intermarry with them, nor hold any communion with them; in some places, even if a Karaite wishes to become a proselyte they will not receive him. In other places, if he wishes to join the Rabbinists, he is obliged to marry a slave or servant of them. The Karaites are to be met with in Constantinople, Tartary, Poland, Russia, and a few in Italy. Their morality is considered much higher than that of the Rabbinist Jews.

The other sects among the Jews which we find mentioned in Scripture did not arise to actual schisms, for however inwardly hating each other, they still maintained some communion. Such were the Sadducees, who denied the immortality of the soul, the resurrection, consequently, and the existence of spirits; and believed that rewards and punishments were allotted in the present life; that Providence never interfered in the course of events; that man possessed the amplest free-will, and was absolute master of his own actions. They rejected all the traditions, and only received as canonical Scripture the Pentateuch, though they considered the others deserving of some respect. The Sadducees were not numerous; but they numbered amongst them the richest of the Jews; and some of their body rose to the dignity of high-priest.

The Pharisees were rigid sticklers for every minutiæ of tradition; they affected excessive sanctity of manners and life; ascribed all things to Providence, still allowing man free-will; believed in angels and spirits, and the immortality of the soul; yet they held the doctrine of transmigration; which indeed is held by most Rabbinists; indeed Rabbi Menachen Ben Rekamet says that all the Rabbis receive that doctrine save three, viz., Rabbin Saadlass, Rabbin Haggaim, and Rabbin Bedrash. The Pharisees and Sadducees loathed each other; and were constantly breaking out into dissensions.

There is a sect mentioned by Christian writers as coexisting with the time of Our Lord and the Apostles, who, however, are never named in the New Testament, though it is conjectured some allusion is made to them. This sect is called the Essenes. They seem to have separated themselves from the rest of the world, and to have lived in retired and desert places. It is related of them that their lives were particularly austere; their houses mean, their clothes very plain; their drink water; that their morals were very pure; that they kept the Sabbath with great strictness; offered no sacrifices, but sent gifts to the Temple. They are said to have been predestinarians, as far as fatality attending human actions; to have believed in angels and spirits, and in the immortality of the soul, but not the resurrection of the body; that before they admitted any one to eat with them, they made him swear to observe the rules of the society; that they were bound to conceal their sacred books, and the knowledge of their contents; that they had all things in common, and that many of them abstained from marriage. Zimmerman says that they had no connexion with the established religion or policy of Judæa; though Josephus says they sent gifts to the Temple, and that from them originated the Therapeutæ, a sect of enthusiasts, who abode in cells, in desert places, and gave themselves up to contemplation, and studied the principles of Pythagoras. But great obscurity prevails with regard to these people, who are never expressly named in the New Testament, but have been supposed to be alluded to in Matthew 19. 12, and in Colossians 2. 18,23, where "voluntary humility," and "neglecting the body," are supposed to apply to the Essenes.

From the utter silence of Josephus concerning the Christians, who in his time were by no means an inconsiderable sect, it has been supposed that he meant them, under the name of Esseans or Essenes. It would not be surprising if the Christians had concealed themselves in solitary places to avoid persecution; and there are some things in the contradictory descriptions that would agree with them well, such as their strict and moral life; their not sacrificing; their exacting an obligation from those who eat with them, not to divulge the rules of the society (this would seem to indicate the celebration of the Lord's supper); their having their goods in common; and some other points of resemblance. But it is now impossible to advance anything decidedly with regard to these people, the very derivation of whose name is unknown. Some derive it from *οσιος*, *osios*, holy; others from Essa, a city where it was supposed they first arose; others from אסא *asa*, a Syrian word, signifying to heal or cure, because they professed to cure men's souls of the diseases brought on them by evil passions. For the full account given by Josephus, see his *Jewish War*, lib. ii. chap. 8.

The Herodians were not a sect, but a political party, so called from their attachment to Herod the Great and his family, and were distinguished from the other Jews by their approbation of Herod's subjecting himself and his people to the Romans, and by their compliance with many idolatrous rites and customs; such as erecting temples for idols, raising statues, instituting games to the honour of the Roman emperor, and lending themselves to idolatrous practices for the sake of worldly views; and this is supposed to be the "leaven of Herod" against which our Lord warned his disciples. (Mark 8. 15.) The Herodians are not mentioned by Josephus; but he relates that Herod placed a golden eagle over the gate of the Temple at Jerusalem, out of compliment to the Romans; built a temple to Cæsar, and instituted Pagan games. They are understood to have been a sect of Sadducees; nevertheless the Pharisees united with them in the question intended to entangle Our Lord, "Whether it were lawful to pay tribute to Cæsar." (Matt. 22. 16,17.

The Gaulonites, or Galileans, were also rather a political faction than a sect. They were raised by Judas the Gaulonite, or Galilean, (Acts 5. 37,) and made an insurrection against the Roman government to withstand the tax that Augustus Cæsar levied on Judea. Their religious principles were the same as those of the Pharisees, and they were opposed to the Herodians and Sadducees in their desire to resist the Romans. Judas, their head, was a native of Gamala, in Gaulona, beyond Jordan, otherwise called Galilee of the Gentiles. Though the insurrection was soon suppressed, the principles were secretly propagated; and because they were subversive of social order and of civil subordination, the Apostles Paul and Peter wrote against them. Rom. 13. 1 and following verses: "Let every soul be subject to the higher powers, for there is no power but of God . . . . . wherefore, ye must needs be subject, not only for wrath, but for conscience sake. For this cause pay ye tribute also," &c. (1Peter 2. 13,) "Submit yourselves to every ordinance of man for the Lord's sake," &c.; and also 1Tim. 2.

With respect to the Assideans, whom we see mentioned in 1Maccabees 2. 42, they were not a sect, but a party of pious men among the Jews, who devoted themselves to religion and good works, and who were the same as the Hebrew חסידים *Chasidim*. (See art. Saint.)

Of the schisms that sprung up in the first century of Christianity the most remarkable is the Gnostics, so called from *γνῶσις*, *gnosis*, knowledge, or *γνωστικος*, *gnosticus*, a learned person; because they vaunted a greater and deeper knowledge than others, pretending to see great mysteries; and saying that all other Christians understood Scripture in a low literal way. They believed in two self-existent, eternal, and independent spirits, one of good, the other of evil, (which was in fact, deifying the devil, and may be understood of the "doctrines of devils," 1Tim. 4. 1;) that malevolent genii resided in nature, and occasioned diseases and calamities; that the soul was immortal, but that there was no resurrection nor reunion with the body; that the world was created by a being of an evil or imperfect nature. They regarded Moses with aversion, as being inspired and actuated by the evil spirit that achieved the creation. They considered Christ as an emanation from the Father, but inferior to him; they denied the humanity of Christ, because their doctrine taught that everything corporeal was evil; therefore, that Christ was only a visible phantom, not clothed with real flesh, and that he only seemed to suffer; that he came into the world only to destroy the influence of malignant spirits, by teaching mankind how to divide the divine mind from the impure body, and render the former more worthy of union with the principle of God. They pretended to draw their doctrines from apocryphal writings of Abraham, from tenets of Zoroaster (whom some have believed was the same as Abraham), and from certain parables and secret doctrines of Christ, which were never openly taught. (For a full account of the Gnostics, see Mosheim's *Eccles. Hist.*, vol. i.) It was against these that St. John's Gospel was principally directed; also they are written against in St. Paul's Epistles to Timothy, and parts of the Epistles to the Colossians.

With regard to the Nicolaitans mentioned by name in Revelations 2, as abominable, nothing certain can now be known about them. We can only infer from the words of St. John, that they were filthy and licentious in practice, transgressing the apostolical law concerning fornication and meats offered to idols. (Acts 15. 29.) They have been said by writers of the second century to have been Gnostics; but this is not certain, as many learned men have conceived that such writers confounded the Nicolaitans of the Revelations with another sect founded by one Nicolaus in the second century. The other sects of the first century were branches of the Gnostics; except the Carpocratians, who arose in the time of St. John, and who taught that faith alone was necessary to salvation, and that a good life was not needed. They were addicted to the study of magic, and taught that Christ was no more than any other man. These were the principal schisms or divisions that arose in the Christian Church during the Apostolical times.

The great and principal schisms that have occurred in Christendom are, 1st, the Eastern Schism; 2d, the Great Western Schism. The Eastern Schism is the separation of the Eastern Churches, under the Patriarch of Constantinople, (which now constitute the Greek Catholic Church,) from the Latin or Roman Catholic Church. This schism commenced in the ninth century. Before this time there had been many dissensions between the sees of Constantinople and Rome, on account of the supremacy claimed by the latter. At length, in A.D. 862, the Patriarch Photius reproached the Latin Church with unscriptural doctrine in asserting the procession of the Holy Ghost from the Son as well as the Father: also with introducing innovations, such as celibacy of the clergy and fasting on Saturday, which he conceived to be a Judaizing respect for the Mosaic Sabbath. The churches, however, did not finally separate till A.D. 1054, when the Patriarch Michael Cerularius added to the accusations of Photius those of using unleavened bread in the Communion, and conniving at the profligate lives of the clergy, for which he was excommunicated by Pope Leo IX. Several attempts were made at different times, but in vain, to reconcile the two churches; and in 1281 Pope Martin having excommunicated the Emperor Michael, on political accounts, the total separation of the churches was solemnly confirmed by the Council of Constantinople, A.D. 1283. The Greek Church acknowledges tradition as well as Scripture; admits seven sacraments; administers the Communion in two heads; rejects purgatory; permits pictures of sacred persons, but not images; permits marriage (but only once) to the clergy; baptizes by immersion three times in water, and then anoints the baptized person; keeps strict fasts; and forbids instrumental music in devotion.

The Great Western Schism arose in 1378, on the occasion of the cardinals electing, as Pope, Urban VI.; then electing another Pope, Clement VII., asserting that the other election was a mere formality. Each Pope maintaining his pretensions, Clement was installed at Avignon, and Urban at Rome. Clement was supported by France, England, Scotland, and Sicily, and Urban by the rest of Europe. On the deaths of these rival Popes, Urban was succeeded by Boniface IX., and Clement by Benedict XIII. Boniface was succeeded by Gregory XII. The Council of Pisa deposed both him and his rival Benedict, and elected Alexander III., which, so far from extinguishing the schism, occasioned three rival popes. After some further continuance, the schism was extinguished early in the fifteenth century by the election of Martin V. by the Council of Constance; and his claim was acknowledged by the two anti-popes then existing—Benedict XIII. and John XXIII.

In the Latin Church, the Reformation in England is called the English Schism, but some schoolmen distinguish it as a passive schism, because the Anglican Church did not go of her own motion out of the Roman Church, but was rejected and excommunicated.

SCHOOL. We have nothing indicative of any place of public instruction in Scripture earlier than the Book of Samuel. But it is reasonable to suppose, that as the world became peopled some measures were taken for the instruction of the young, in all those parts of learning that were then known. And particularly amongst those persons who had the knowledge of the true God, who would naturally be anxious, that the seeds of religious learning should be timely sown in their children's minds; and that they should be instructed in everything appertaining to Divine rites and worship; of which we have reason to believe that singing and sacred poetry formed a large part. The Jewish Doctors, indeed, have given us decided assertions on the subject of primitive teaching. They say that Adam instructed his posterity: and that Enoch succeeded him in the office. Enoch, we know, was a prophet, (Jude 14,) and in the later parts of the Old Testament we shall see that prophets were public instructors. The Arabians have traditions of Enoch under the name of Edris; that he wrote thirty volumes of Revelations, that he was the first who knew astronomy and arithmetic, and wrote with the pen. Eusebius says, he was the first who taught the knowledge of the stars, in which he was instructed by the angels of God. That on his translation to Heaven, he was succeeded by Noah, a preacher, (or teacher) of righteousness. (2Peter 2. 5.) The next great public instructor, according to the Rabbis, was Abraham; concerning whom Josephus relates, (b. i., c. 8,) that he taught the Egyptians astronomy and arithmetic. The ancient historians, Berosus and Hecatous, commend his learning; and Eupolimus writes, that he was superior to all men in wisdom, and taught astronomy to the Phenicians. The Targum also countenances: the idea that Abraham taught in Haran. See article SARAH.

Jacob, according to the Jewish Doctors, devoted himself to teaching, instead of living the life of a hunter, like Esau: for (Gen. 25; 27,) "he was a plain man living in tents," is expressed by the Targums, "he was a perfect man, a minister of the house of doctrine," (*i.e.*, a school of instruction.)

Throughout the Pentateuch we have but scanty traces of instruction: and these are inferential. We are told nothing of the education of even so remarkable a man as Moses: though Stephen says, (Acts 7. 22,) that he was learned in all the wisdom of the Egyptians. We have no Scriptural information as to what his acquirements were; except that we see from his writing and particularly his song, that he was a proficient in poetry. (Deut. 32.) Proceeding in search of more distinct vestiges of our subject, we shall find in the two Books of Kings, mention of the sons of the prophets, (*i. e.*, disciples or scholars of the prophets, 2Kings 3. 5;) and allusions to their schools or colleges. (1Sam. 19. 29; 2Kings 6. 1.2.) These students lived under the instruction and superintendence of one or more prophets, to be instructed in the law, in religious rites and ceremonies, in the sacred music which was used in the public devotional service, as we see in 1Chronicles 25. 6-7. The sons and daughters of Hemen were instructed "with cymbals, psalteries, and harps for the service of the House of God;" and "the number of them that were instructed in the songs of the Lord were two hundred and four score and eight." Dancing was also a part of religious exercise. (Exod. 15: 20, and 2Sam. 6. 14.) It appears to have been used in processions on solemn occasions; and of course required a measured step, and the keeping of time by each person, lest all the others should be put out and the procession become confused; therefore it is likely that the students of the prophets were instructed in this art, also, as belonging to religion. And possibly it was in a procession of this nature that the company of prophets were advancing, whom Saul met "coming down from the high place, (*i. e.*, a place of worship,) with a psaltery and a tabret, and a pipe and harp before them." (1Sam. 10: 5.) Reading and writing formed, of course, the rudiments of their education: and possibly they were instructed in astronomy, (such as the science then was,) as so many of the Jewish festivals had reference to the times and seasons; viz., the Blowing of Trumpets and the New Moon, the First Fruits in Harvest, &c., &c. We may also rationally suppose, that they studied poetry, which was then more a sacred, than a profane art. The prophets delivered their inspirations in poetry, which was indeed used by all nations of antiquity for handing down to posterity their traditions and sacred records, being the vehicle most easy for memory; therefore, amongst the Romans, the word *vates*, signified both poet and prophet, and St. Paul calls a heathen poet *προφετης*. (1Titus 1. 12.) And in Hebrew, the word נבי *nabi*, signifies not only a prophet, but one who spoke in an eminent and extraordinary manner, (*i. e.*, a poet,) and also a musician.

With these studies, and living a retired and simple life, under the guidance of holy and frequently inspired men, the disciples of the prophets were prepared for exercising the mission of preachers of righteousness among the people: and also for becoming, in due time, subjects for the Divine inspiration, to proclaim the will and the intention of the Almighty. It was usually from amongst these students that God chose his prophets: whence arose the astonishment of the people at finding Saul, out of the common course of things, inspired with the spirit of prophecy; (1Sam. 9,) so that they exclaimed, "Is Saul also among the prophets?" and they asked each other, who was his father? *i. e.*, was any of the prophets, or which of them his instructor? for the disciples called their teacher, Father; see 2Kings 2. 12, where Elijah addresses Elisha, "My father, my father." Of course God inspired whom he would, and when he would; as in the case of Amos, who says he was an herdsman, and no prophet, nor prophet's son. (Amos 7. 14.) Still his making the remark indicates his surprise at the unusual occurrence. Of these sons of the prophets we are not to conceive they were mere children. From various allusions in Scripture they appear to have been young men, particularly in 2Kings 6. 12, where they set about felling trees in order to build themselves a house, when the one in which they had been living was now too small for the number of scholars. In 1Kings 20. 35, we read that "a certain man of the sons of the prophets said unto his neighbour in the word of the Lord, 'Smite me I pray thee.' And the man refused to smite him." This, however, does not seem to be one of those actually students, but one who had just completed his course of education, and received his first mission; which may be inferred because he is not called a prophet, like one quite established and generally recognised in that capacity, and because the man to whom he spoke "in the word of the Lord," did not recognise him as any known prophet, and refused to obey him. In 2Kings 4. 1, we read of a wife, or rather a widow, of one of the sons of the prophets, who had herself two sons. Now it is difficult to conceive that this could be said of one who was still a student, but that it was of one who had been a disciple of the prophets, but who died before he had received inspiration or had been established as a prophet; for had he been in the habit of prophesying, doubtless he would have been termed a prophet. Of the simplicity of life led by these students we may be assured, by seeing that they were satisfied with such a house as they themselves could build of timber, (2Kings 5;) and their dress must have been simple, if modelled, as most likely, by their master's, which was a rough garment, (Zech. 13. 4,) and a leathern-girdle, (2Kings 1. 8;) and Elisha, who is thought to have been head of one of these colleges, or schools of the prophets, refused the present offered by Naaman as useless: and chid his servant, Gehazi, for receiving changes of raiment, and silver. (2Kings 5.) In their diet they seem to have been simple and abstemious; in 2Kings 4, we read, that Elisha and the students at Gilgal sat down to eat a meal of wild herbs gathered from the fields: in consequence of which they were in danger of being much injured by the ignorance of the person who went to seek the herbs: and who finding a wild vine gathered its fruit and threw them into the pot: it was the coloquintida, which has leaves like a vine, and whose fruit is a kind of gourd, like a large apple, yellow and agreeable to the eye, but intolerably bitter to the taste, and of violent drastic qualities; so that when they tasted it, they thought it must be poison. But Elisha, putting in a quantity of meal, disguised the taste, and neutralized the medicinal qualities: for this incident is not recorded as a miracle, as what immediately follows is.

A man of Baal Shalisha brought them a present of twenty loaves of barley bread; which Elisha's servant observed was too little for a hundred persons; but being commanded by his master to serve them at table, the students ate, and were left some. And this is marked as miraculous by the concluding words of verse 44, that it was, "according to the word of the Lord." This miracle resembles that of Our Saviour feeding five thousand with five loaves; but the miracle of Elisha is much inferior. The present of bread, brought by the man of Baal Shalisha, is called in the Hebrew בכורים *biccurim*, the same name as the first fruits given to the priests; and is therefore thought to have been a free-will offering of pious persons to the school, or college, to help to support it.

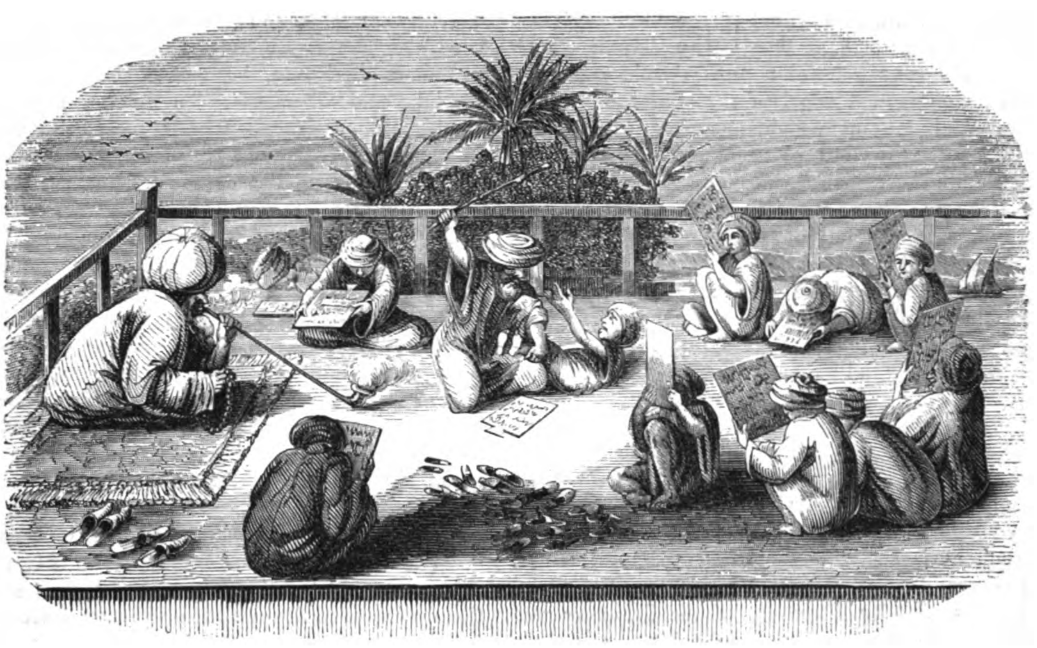
Celibacy was not enjoined on the prophets. Samuel, Ezekiel, Isaiah, and Jeremiah were married; but it does not appear that their wives lived in the schools. We know that Samuel's private dwelling-house was at Ramah, while the Naioth or college was in the suburbs. In our version, indeed, the text says that Huldah, the prophetess, lived at Jerusalem, in the college; and the word Mishneh, which is rendered college, is also taken by the Targums for a school; but if it were a school it must have been for the instruction of females, as it is not the same word which distinguishes Samuel's college, Naioth, a word universally allowed to have that meaning, and is manifestly derived from נבי *nabi*, a prophet. But the word mishneh is also translated in the margin of our Bible, as the "second part;" and thus it is in the Vulgate,—the Septuagint leaves it untranslated, *Μασενα*. It would seem to be derived from שנה Shanah, "two."

Jerusalem, says Abarbinel, had three rows of walls; within the first lived artisans and common people; within the second the better sort; within the third was the "Mount of God." So that Huldah might be resident within the second inclosure of Jerusalem. At these colleges of the prophets, it appears to have been usual for the superintendent prophet on the festivals to have public prayers, to preach, to give instruction or advice. For when the Shunamite woman was desirous of going to Elisha, at Mount Carmel, on the death of her son, her husband said to her, "Wherefore wilt thou go to him to-day? it is neither new moon nor sabbath; and she said, It shall be well." (2Kings 4. 23.)

These schools, or colleges, were most useful resources to the well-disposed in the land of Israel after its separation from Judah, when idolatry was the established religion of the state, and the priests and Levites were all in the kingdom of Judah. These schools seem to have been so much respected, in Judah at least, as to possess some of the privileges of sanctuary; for David flying from Saul to Samuel for protection, (1Sam. 19. 18,) was conveyed by the prophet to the Naioth, as a safer place than his own dwelling-house in Ramah. There is a Rabbinical tradition that the disciples of these schools were exempted from any kind of conscription or levy-en-masse for any purpose; and the treatise Tota says, that when King Asa (1Kings 15,) wanted to pull down the building of Baasha at Ramah, he summoned all Judah by proclamation, and none were exempt; wherefore on account of his forcing the attendance of the students, he was punished by heaven with a disease in his feet, which the Gamara of the Sanhedrim says was the gout. When the messengers that Saul sent after David (1Sam. 13. 20,) came to the Naioth, they entered the college at the hour of instruction, and saw the company of prophets (students) prophesying, (praising God in hymns,) and Samuel standing presiding over them. It appears from 2Kings 4. 8, that the disciples themselves sat while receiving their master's instructions. Hence these schools (say some,) were called *Ishiboth*, sessions, from ישב *jesheb*, to sit. The prophets of the Lord whom Jezebel cut off, (1Kings 18,) and of whom Obadiah saved an hundred, and hid them in caves, were the prophets and their scholars; whom Jezebel wished to root out, that there might be none to keep alive the true religion. The schools however subsisted in Israel and Judah till the destruction of the former kingdom, and the captivity of the latter.

It may here be observed that there is an unvarying tradition among the Jews that the men of the tribe of Simeon, being generally poorer than the rest of their brethren, followed for subsistence the occupation of school-masters; not instructors in the prophets' colleges, but mere secular teachers of children in reading, writing, and arithmetic; and thus were scattered about amongst the different tribes; and this say the Jews, was the fulfilment of Jacob's prophetic denunciation against Simeon, "I will divide them in Jacob, and scatter them in Israel." (Gen. 49. 7.)

After the Captivity, schools were re-established; but not the same kind as the schools of the prophets. They were academies of instruction in the Law, generally attached to synagogues, and in them began to arise the traditions and subtleties for which the latter Jewish and Rabbinical schools became so famous. Their whole attention was directed to the Scriptures and the traditions of their doctors; and they seldom studied any sciences or accomplishments, particularly despising all Gentile learning. In one of their most celebrated schools, St. Paul was educated, and he was a rare example of acquirements beyond the usual course of the study, which was "the perfect manner of the law of the fathers." (Acts 22. 3.) But he was, until his conversion, a specimen of the hot zeal and bigoted attachment to scholastic opinions which distinguish the Rabbins and their scholars. This school was kept at Jerusalem by Rabbi Gamaliel, "a Pharisee of the straitest sect," and so bigoted that the Jews say he added to the daily prayer at the synagogue an additional prayer against the progress of Christianity, called the prayer against heretics. He was so famous a teacher that the Rabbins say that when he died the glory of the Law departed, (the same is said of Rabbi Akkiba in the Mishna.) It was in a school attached to the Temple that Jesus was found by his parents (Luke 2. 46,) sitting in the midst of the doctors, both hearing them and asking them questions. The treatise Sanhedrim says there were schools in the Temple, that one of them was in the gate of the court of the Gentiles, and one in the gate of the court of Israel. A little before Our Lord's time there were in existence two celebrated schools, those of Hillel and of Shammai, which were strongly opposed to each other. Hillel was president, and Shammai vice-president of the Sanhedrim. Hillel on all questions decided for the traditions and glosses of the Law; Shammai for the literal readings. After stormy contentions, the school of Hillel prevailed, in consequence, say the Rabbins, of a voice from heaven; and on the received decisions of Hillel the Talmud has been principally grounded. From the school of Hillel sprung the Pharisees; from that of Shammai the Sadducees. It was the scholars of Hillel who by their glosses and explanations permitted divorces contrary to the law of Moses; and the Pharisees, Hillel's disciples, tried by their insidious questions (Matt. 19. 3,) how to entrap Our Saviour into some decision that would prove him of the contemned school of Shammai. Some commentators have believed that Simeon, who in Luke 2. 25 took the infant Jesus in his arms and blessed him, was Simeon, son of Hillel, and father of Gamaliel, St. Paul's teacher; but the near kindred of two such bigoted Pharisees renders the supposition improbable; besides it is natural that St. Paul would have mentioned such an eminent person with more distinction than as a "certain Simeon." In these schools the teachers sat on high chairs; the persons next in dignity on benches below



Modern Egyptian School.

them; and the disciples on mats or hassocks at their feet. Thus St. Paul was said to have been brought up at the feet of Gamaliel. (Acts 22.) It was on account of this custom that Mary sat at Christ's feet, to learn his doctrine. (Luke 10. 39.) A Jewish injunction is "Roll yourself in the dust at the feet of the wise," meaning, be diligent in frequenting the schools. The schools are supposed by some to have been held in the synagogue, but they were distinct places, though in near neighbourhood. The Jews call the synagogue בית הכנסת *Beth Hakkenesith*, House of Congregation; and the school בית מדרשות *Beth Medraschith*, House of Record. And they reverence the latter much more than the former.

The Rabbinical works have taken good care to inculcate an actually idolatrous veneration for the teachers. The Neveh Shalom says, that he who receives the disciple of a sage into his house, does as much as if he offered daily sacrifice. The Berachoth says, that to eat in presence of a sage, is equal to partaking of divine glory; and that he who salutes his master in the common mode of ordinary men, or separates from his master, or teaches what he has not heard from his master, provokes the Divine Majesty to depart from Israel. The disciples were enjoined not to raise their eyes in their master's presence, nor to name his proper name. It was on account of the intolerable pride and arrogance of these teachers that Our Lord warned his disciples not to be called "master" (Rabbi). (Matt. 23. 7,8.) Not as a command to discontinue the title and usage of common civility; but as an exhortation against the "leaven," the pride of the Pharisees, who were Rabbinists. For the same cause he desired them not to be called "father," (Matt. 23. 8,9,) because the Rabbins were also called Abba, father; and a book of Rabbinical decisions is called Pirke Aboth, the Sentences of the Fathers. For the same reason Maimonides, who was one of the most rational of the later Jews, writes, "Love the work (of instruction), but hate the Rabbin-ate (or the title)."

After the destruction of Jerusalem, the schools took refuge at Jamnia, now Jabneh, or Jafne. Thence they emigrated to Tiberias, a city on the south extremity of the western side of the lake Gennesaret; where they maintained a considerable reputation until the persecutions under Adrian; when the schools were broken up, and masters and scholars obliged to retreat beyond the Jordan.

Concerning the titles bestowed on these masters in Israel, we may observe that the head of a school was called chacham, or sage. When aspiring to the dignity of the Rabbinate he was called bachur or elou. When higher advanced he was called cabar of the rab, or masters' companion, (Our Lord alludes to this gradation in Luke 6. 40: "The disciple is not above his master, but every one that is perfect shall be as his master (*i.e.*, his master's companion.)" The cabar of the rab was next advanced to the dignity of the Rabbinate, and of this there were three titles. The first is Rab, which was the title of those who had taken their degrees in foreign schools, such as that at Babylon, and is somewhat inferior to that of Rabbi, the title of the doctors of Judæa, who were considered the most honorable; a still superior title was Rabban, which was only conferred on seven persons, namely, Rabban Simeon, son of Hillel, and five of his descendants; and Rabban Jochanan, of another family. The exclamation of Mary Magdalene to Christ after his resurrection, "Rabboni," (John 20. 16,) is "my Rabban," or my Lord, for Rabb*an* is Rabbon in the Syrian dialect.

In Acts 19. 9, we read that when Paul met with opposition in his teaching in the synagogue, he withdrew to the school of one Tyrannus, of whom nothing is known; but it could not have been a Rabbinical school, where he would not have been tolerated, and the name is not Jewish. It is thought he was a Gentile convert, a friend of St. Paul, and was only a common schoolmaster, and a man of no eminence, from his being mentioned merely as "one Tyrannus."

In the New Testament we find no account of scholastic institutions or regular arrangements for a system of instruction. But we can see in every part of it the zeal of the Apostles in teaching in all possible places and seasons. Besides them, their well-instructed disciples were zealous in teaching the less advanced. We learn from profane writers that the Christians were very anxious concerning education; and established in various places schools for children, and also gymnasia, or academies for adults in cities, where persons who desired to become public instructors, were educated in different branches of human learning, as well as of sacred knowledge. St. John founded a school of this kind at Ephesus; another was erected at Smyrna by Polycarp, who was made bishop by St. John, and who is generally thought to have been the angel of the church addressed Revelation 2. 8-10, in which address, unlike the others, there is not a word of reproach; and the character of the angel, or bishop, harmonizes with that of Polycarp. There were schools at Seleucia, Rome, Cæsarea, and Antioch; but none of them attained the reputation enjoyed by the school of Alexandria in Egypt, founded by St. Mark. It had a succession of eminent and learned teachers, amongst whom were the celebrated Clemens Alexandrinus, Pantænus, and Origen, and became a grand bulwark of Christianity.

SCIENCE. It was not until after the accession of David, that the Jews became remarkable for their intellectual culture; but the patriarchs probably possessed a considerable knowledge of practical astronomy, (*q. v.*) such as is still popular among pastoral tribes, probably corrupting it by an admixture of judicial astrology (*q. v.*). The literature of the Hebrews was chiefly limited to ethics, religion, the history of their nation, and to natural history, on which Solomon wrote several treatises no longer extant. If the phenomena mentioned in Scripture had been described with the accuracy of modern physical science, they would have been unintelligible to the persons for whose use the Sacred Writings were originally designed. The most numerous references to Oriental science occur in the Book of Job; and the best summary of the physical knowledge to which the patriarchs attained, and which the Hebrews while they existed as a nation, never surpassed, will be found in the notes to Wemyss's translation. C.

SCOURGE. See Whip, Torture, &c.

SCRIBE, ספר *sopher*, a writer, clerk, notary, secretary, learned man, historiographer. The verb ספר *sepher*, which is the root, means to cipher, (which is derived from *sepher*,) to relate or narrate, to number or reckon. From this verb also comes the substantive ספר *sepher*, meaning a book, (Exod. 20. 7;) a bill or document, (Deut. 24. 1,3;) a letter, (2Sam. 11. 14,15;) a deed or conveyance, (Jerem. 32. 10;) learning or literature. (Dan. 1. 4.) See Parkhurst.

There were among the Jews different classes of scribes, having different occupations exemplified by the words above quoted.

I. Civil scribes, clerks, or copyists; men who would naturally find abundance of occupation among the children of Israel, in writing out for those who were unable to do so themselves, the verses of the Law that were to be worn between the eyes as frontlets, and bound upon the hand, (Deut. 6. 8,) and to be placed on the posts of the doors. (ver. 9.) Also letters, deeds of civil matters, like the deed of Jeremiah's purchase of the field of Hanameel, (Jerem. 32. 9,10;) accounts, &c. It is highly probable that such persons were employed, under Joab, in writing down the census, when David numbered the people of Israel. (2Sam. 20.4.) The tribe of Zebulon seems to have been famous as scribes, (Judges 5. 14:) "Out of Machir came down governors, and out of Zebulon, they that handle the pen of the writer." And also the families of Shamlah, descendant of Caleb, who dwelt at Jabez. (2Chron. 2. 55.) Of a very superior order of scribes were the king's secretaries, whom we read of, as reckoned amongst the principal officers of state. Shebna, the scribe or secretary of Hezekiah, is called his treasurer. (Isai. 20. 15.) The royal secretaries whose names are preserved in Scripture, besides Shebna, are Sheva, and Seraiah, and Shemaiah, the Levite, scribes to King David; Elihoreph and Ahiah, secretaries to Solomon; and Shaphan, to Josiah.

II. Military scribes or muster-masters of the army, or secretaries at war, "the principal scribe of the host which numbered the people of the land." (2Kings 25. 19.) It was the occupation of these persons to keep the muster-roll and call it over. (2Chron. 25. 2:) "Moreover Uzziah had an host of fighting-men that went to war by their bands according to the number of their account by the hand of Jeial, the scribe." And in the Apocryphal Book of Maccabees, (Ibook 5. 42,) we read that when Judas Maccabeus was going to fight against Timotheus, "he caused the scribes of the people to remain by the brook; unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle;" which was manifestly an order to muster the men and see that they answered to their names, and formed in order of battle. Amongst the duties of military scribes we may naturally include keeping the accounts of the army; writing letters concerning military business, &c. (Isai. 38. 18:) "Where is the scribe? Where is the receiver? Where is he that counted the towers?" is understood as spoken triumphantly against the king of Assyria. "Where is the scribe?" or muster-master of the host that threatened to destroy, (and who, perhaps, was to write down the numbers and names of the anticipated captives.) "Where is the receiver?" that was to collect the taxes from the conquered and tributary land. "Where is the general who reconnoitred our towers and took note of our places of defence? This passage of Isaiah has been made by St. Paul, (1Cor. 1. 20,) the basis of a similar triumphant declamation against the enemies of Christianity. "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" "The wise man" is the chacham or sage, the teacher of the Rabbinical schools. "The scribe," the studier and translator of the law. "The disputer of the law" is the "lawyer," the subtle casuist, they who from their own carnal views expected a different Messiah from Jesus of Nazareth, and rejected him in spite of the prophets and types of the old law: thus in Him and the preaching of the cross, the wisdom of which they boasted was made foolishness.

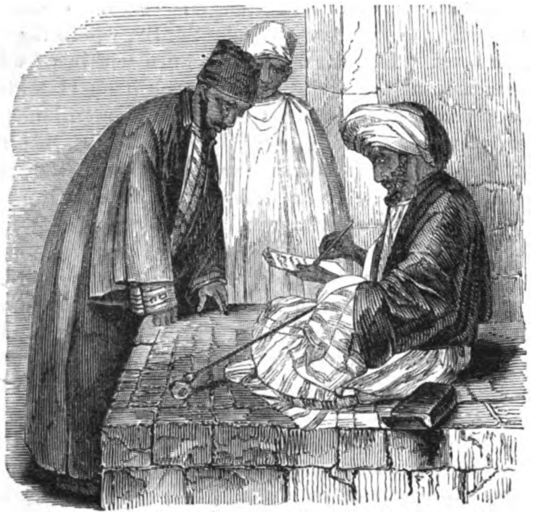
III. Ecclesiastical scribes, who were generally of the tribe of Levi. They may be divided into two classes, the business of the lower class being to transcribe the copies of the law, to write out the bills of divorcement, to keep the accounts, inventories and catalogues of everything concerning sacred matters, as in Ezra 8, when Ezra caused to be weighed the gold and silver, and the vessels belonging to the Temple, and had the numbers and weight written down. It is also highly probable that part of their business was to keep the genealogies of the people, with registers of births, deaths, and marriages: as the preserving of authentic pedigrees was a matter of such vital importance amongst the Hebrews. (2Chron. 31. 16,17.) They likewise wrote anything pertaining to religious matters: like the solemn confession or covenant made in Ezra 9. 38, when the Levites proclaimed to the people God's goodness and their wickedness; and then wrote down "a sure covenant:" and the princes, priests, and Levites sealed it.

A very superior class of ecclesiastical scribes were those who were learned in the Scriptures, and were employed in expounding them; who transcribed prophecies from the dictation of the inspired person, as Baruch wrote Jeremiah's prophecy, (Jerem. 36,) and who were historiographers, or wrote the annals of the kings' reigns; as Isaiah did the history of Uzziah, and Nathan the prophet, and Gad the seer, the history of David; in fact, to whose pens the records of the most important matters, particularly religious, were entrusted. The higher race of ecclesiastical scribes were the learned men, the "lawyers" as they were afterwards termed, who began by deeply studying, then refining upon and corrupting the law, in the later and worse times of Israel. It is of them that Jeremiah speaks (8. 8,9) when he says, "How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly, in vain hath he made it: the pen of the scribes is in vain. The wise men are ashamed; they are dismayed and taken: lo, they have rejected the word of the Lord, and what wisdom is in them?" Of such as these were the scribes mentioned in the New Testament, who were always found zealous against Christ; when, if they had not perverted their own understandings, they would have recognised him as the Messiah from their own scriptures. In the New Testament they are called sometimes scribes, sometimes "lawyers;" the former because they were transcribers of the law, and the commentaries upon it; the latter, because they prided themselves on their skill and casuistry in all difficult and subtle questions of the law. They were the persons who preached and expounded the law to the people, while the priests were occupied chiefly with sacrifice and the ceremonies of the Temple; hence they were called scribes of the people. That the lawyers and the scribes were synonymous in the New Testament we see in Matthew 22. 35. The lawyer who asked which is the great commandment in the law, is called in Mark 12. 28, one of the scribes. And in Luke 11. 39 to 43, when Our Lord reproaches the Pharisees, he continues some time uninterrupted; but when at verse 44 he joins the scribes to the Pharisees, then a lawyer takes it to himself and says, "Master, thus saying thou reproachest us also," and Our Lord (v. 46) indicates by his reply that he *does* include them as lawyers in his rebuke. It is easy to perceive throughout the Gospels that the scribes were generally Pharisees; and these were naturally the most vehement against Our Lord, and the most deaf to conviction; because they were the most zealous adherents of the traditions and glosses of Rabbinism added to the Scriptures. (Matt. 16. 21; 22. 18; 21. 15; 25. 13; Mark 3. 22; 14. 1; Luke 5. 20; 6. 7; 20. 2; 23. 10.) There were some scribes of the sect of the Sadducees, who rejected everything but the simple letter of Scripture; and they would be more likely to give ear to our Saviour than the Pharisees. Now we see in the Gospels that it did occasionally happen, that a scribe in conversing with Our Lord seemed approaching to conviction as in Mark 12, when one who asks our Saviour concerning the great commandment of the law, is so pleased with Christ's scriptural answer, commencing with a quotation from Deuteronomy 6. 4, that he says, "Well, master, thou hast said the truth;" and continues himself speaking in a scriptural strain, without any of the quibbles and nice questions of the Pharisees and *their* scribes; and ends with a quotation from Hosea 6. 6; so that Jesus replied to him: "Thou art not far from the kingdom of God." The scribes of the Pharisees were the most numerous: their's was the triumphant party; their school, that of Hillel, had been victorious over that of Shammai, (see art. SCHOOL), and the scribes of the Sadducees were depressed and few. Whenever the scribes are mentioned as furious against Our Lord, they are many—"the scribes." It is but a solitary scribe who says, "Well, master, thou hast said the truth;" (Mark 12. 32;) or "Master, I will follow thee." (Matt. 8. 19.) In Luke 11. 52, Our Lord upbraids the lawyers, *i. e.* scribes, that they had taken away the key of knowledge: "Ye enter not in yourselves, and those that were entering in ye hindered." This is in allusion to the ceremony of installing the wise or learned into the dignity of doctors of the laws, which was by delivering to them a key, symbolical of their unlocking the storehouse of knowledge. There is a rabbinical treatise called *Petichtha Hachacmi*, פתחא החכמי "The Openings of the Sages" (*i. e.* the exposition of the sages): and in rabbinical books is it often written "Rabbi, opened," instead of "Rabbi, explained or taught." Compare with Luke 24. 32, where the two disciples say, "Did not our hearts burn within us while he *opened* to us the Scriptures?" which is an Hebraism. Some persons have thought the officers mentioned in Deuteronomy 20. 5; 29. 10; 31. 28; Josh. 8. 33; and 23. 2, are scribes; but upon examining the matter, they will be seen to be quite different. Those officers are named in Hebrew by a word entirely different from scribe, viz., שטר *shoter*, which does not anywhere occur as a verb. It is explained by Parkhurst as an inferior magistrate or officer, who attended on a superior magistrate or judge, to execute his orders; answering in some measure to sheriff among us: the derivative noun from this word is משטר *mishtar*, ministerial authority or power. (Parkhurst's *Lexicon.*) This word *mishtar* seems to be the original etymology of the Latin *magister*, and hence our *magistrate.* The letters are *m s t r*, the nucleus of our *master*. The word, too, שטר which might be pronounced *satar* or *shatar*, is the original of *satrap*, an oriental officer very different from a scribe or penman. The functions attributed to those *shoterim*, or officers, have no connexion with that of the scribes. In Exodus 5. 6, we see them along with the taskmasters, over the children of Israel, as overseers or drivers to keep them at work; and in connexion with this, Solomon commends the ants, (Prov. 6. 7,) for carefully working, though having no *shoter* or overseer over them to compel them. In Deuteronomy 15. 18, they appear as attendants on the judges in the courts; and Moses de Cotzi says that they attended to keep the people in order with staves; and to execute the judge's decrees. In Deuteronomy 20. 5, they make proclamation to the people before going into battle; and in Joshua 1. 10, they proclaim Joshua's orders to the people, to prepare for crossing Jordan; and in this capacity Josephus calls them the public criers; which office might well combine with the foregoing. In 2Chronicles 26. 2, the title is applied to Hananiah, who seems to have had some control over the muster-roll, kept by the military scribe; but still the *shoter* belongs to the army of Uzziah; he is a man of the *sword*, not of the *pen*.

In the other places where these *shoterim*, or officers, appear, it is in the train of the judges.

There is a class of scribes whom it may not be superfluous to notice, because they are connected with the subject as transcribers of the Scriptures, though their silent unostentatious and indefatigable labours have been too much overlooked, too seldom acknowledged. They are those industrious recluses who devoted their time, in religious retirement, not to idle contemplativeness, but to the useful task of preserving to posterity copies of the sacred writings before the art of printing was discovered.

In every great abbey there was a room called the Scriptorum, or Domus Antiquarii, where the brethren called the Scriptores were constantly employed in copying the Scriptures, psalters, or church music, in profound silence. The beauty of the manuscripts was in many instances extraordinary. The writing was so clear and regular that it could hardly be imagined to be manuscript; and they were ornamented with flourished capitals, and exquisite paintings and miniatures; often with the capitals executed in silver or in gold; and in some instances they were wholly written in gold: the more ancient were stained purple or violet, on which the silver or gold letters had a splendid effect. Some of them, on account of the care with which they were executed, took many years in completing. Some interesting descriptions of these beautiful manuscripts will be found in Townley's *Illustrations of Biblical Literature.*



Modern Eastern Scribe.

SCRIP. Notwithstanding the great hospitality of the Orientals, travellers cannot always calculate upon obtaining a supply of food in their cottages, for most of the peasants are so poor that they can rarely afford to keep more provisions than will meet the immediate wants of their families. Pedestrian travellers and shepherds are therefore accustomed to take with them a bag, or wallet, in which they carry some dry food and other little articles likely to be useful on a journey. It was in such a bag that David carried the pebble with which he smote the boasting champion of the Philistines. When Christ sent forth his Apostles, he forbade them to provide themselves with these bags, or, as they are rendered in our translation, scrips; and nothing can more forcibly show the completeness of their dependence on Divine Providence while executing their mission, than their neglecting to supply themselves with what all other travellers would have regarded as an indispensable requisite.

The scrip is usually made of hair-cloth, and is generally of much greater depth than breadth. In the south of Spain, where many of the usages introduced by the Mahommedan conquerors are still retained, the scrip is usually of goat-skin, and is generally carried over the shoulder. The purse, which some inaccurate commentators have confounded with the scrip, was always suspended from the girdle. A kind of sanctity is attributed to the scrip by some of the Eastern Jews, as it preserves their food from being polluted by being brought into contact with those whom they are taught to regard as unclean or profane. C.

SCRIPTURE, WRITING: from the Latin *scriptura*, applied solely to the sacred writings contained in the Bible, as *the* writings of all others of paramount importance, and entitled to the highest degree of respect. They are called the Holy Scriptures (Rom. 1. 2; 2Tim. 3. 15), because containing a holy law for life and doctrine; the *Sacred* Scriptures, because given, or dictated, by the inspiratiou of the Spirit of God; and the *Canonical* Scriptures, from the word Canon (*q. v.*), because when their authenticity was once established and recognised, an authorized catalogue was formed of them, which became a fixed rule for the guidance of the Churches. The whole body of Scripture collectively is called the Bible (*q. v.*).

The Jews call the body of Scripture in the Old Testament מקרא *Mikra*, "the Reading," *i.e.* that which is especially to be read. The grand division of the Scriptures into the Old and New Testament was made according to St. Paul's distinction, which he gave in 2Corinthians 3. 6, when, speaking of the Apostles, he says: "Our sufficiency is of God, who also hath made us able ministers of the *New Testament.*" Then, in ver. 14, speaking of the Jews, he says: "for their minds were blinded, for until this day remaineth the same veil untaken away in the reading of the *Old Testament.*" The Greek word *Διαθηκη*, here rendered "testament," is either testament or covenant, and is analogous to the Hebrew word ברת *berith*, covenant; and St. Paul means the Old Covenant made by God with his people under Moses, and the New Covenant made under, and through, Christ. The Latin translation, however, renders the word *Testamentum*, and the name begun early to be applied to all the sacred writings, as the Old Testament to those before Christ, and the New to those after him. Bishop Mant thinks it was thus used as early as the second century. The Western Churches, or those European nations that acknowledged the Roman see, followed the Latin version, and called the divisions "the Testaments." But the Sclavonic nations divide the Bible into the Old and New *Law.* St. Augustine (*de Civitate Dei*) calls the Old Testament "*Vetus Testamentum.*" The Jews divide the Old Testament into three grand divisions: I. The Law, or תרה *Torah*, *i. e.* the five books of Moses, called by Christians the Pentateuch, from *πεντε*, five, and *τευκος*, a volume. The Jews sometimes give it the synonymous appellation of חמש *Chomesh*, The Five. II. The Prophets, נביאים *Nebiim*, containing Joshua, Judges, Samuel (as one book), Kings (as one book), Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets, from Hosea to Malachi, in one book (minor from their brevity, not from being of inferior importance). Joshua and Judges are reckoned among the Prophets, because believed to have been written by the Prophet Samuel. This division is again subdivided into the *Former Prophets* (Joshua, Judges, Samuel, Kings), and the *Later Prophets* (the remaining books), which division is thought to be derived from Zechariah, 1. 4: "Be ye not as your fathers, unto whom the *Former* Prophets cried." Another subdivision is the *Greater Prophets* (Isaiah, Jeremiah, and Ezekiel), and the *Lesser Prophets* (the twelve minor Prophets).

III. *Cetubim*, or the Holy Writings (called by the Greeks the *Hagiographa*), viz., Psalms, Proverbs, Job, The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and Nehemiah (as one book), and Chronicles (as one book). The Jews do not place Daniel among the other Prophetic writings, because he dwelt among the luxuries of a court, and did not lead an ascetic life, like the rest of the Prophets. The Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther are by modern Jews called the *Megilloth*, or *Chomesh Megilloth*, *i.e.* the Five Rolls (because read out from rolls, and even printed in that form, and are placed immediately after the Pentateuch. The Jews, who are fond of making words out of initials (like acrostics), call the Books of Job, Proverbs, and Psalms, by the name of *Truth*, אמת *Emeth*, from the collected initials of איוב Job; משל *Mashal*, Proverbs, and תהילים *Tehillim*, Psalms. These three books are also called the Poetical Books, and differ in their accentuation from the rest of the Hebrew Scriptures. Christians reckon the Song of Solomon and Ecclesiastes among the Poetical Books, and place Daniel among the Great Prophets. From the initials of these three great divisions of תרה *Torah*, the Law; נביאים *Nebiim*, the Prophets, and כתובים *Cetubim*, the Holy Writings, the Jews make another name, תנך *Tenach* (consummation), which they apply to the whole body of the Old Testament.

The authenticity of the Old Testament is abundantly proved by the unintentional testimonies of profane authors, who speak in a corroborative manner of the persons and facts mentioned in it; such profane authors being unquestionably proved to have lived at a later period than the sacred writers whom they corroborate, such as Diodorus Siculus, Longinus, Porphyry, &c., who corroborate Moses. By the fact testified by Grotius, that there does not appear in any genuine ancient record any testimonies that contradict those produced in the Old Testament. By the corroboration of many traditions preserved among different and remote nations. By the collation of many hundreds of MSS. of the Old Scriptures, written at different periods and by various persons, in all of which MSS. the most wonderful similarity is to be observed, the only variations being some trifling ones, easily accounted for and explained, and not of the slightest consequence as to doctrine or fact. Dr. Kennicott collated 700 Hebrew MSS., without finding one various reading of any actual importance. By the agreement of ancient writings, such as the Samaritan Pentateuch, with the Hebrew, which, from the violent enmity between the Jews and Samaritans, could never have been by collusion. And the old Chaldee Targums, or Paraphrases, which agree so remarkably with the Hebrew as to be more properly translations than paraphrases. By the extraordinary candour of the Hebrew writers, who detail simply the frailties of their great men and their own national crimes, instead of seeking to exalt themselves and their nation, like other historians.

At a very early period the Old Testament began to be "Scripture, or writing." In Deut. 31. 26,27, Moses commanded to "*take a Book of the Law*," *i. e.* of the Pentateuch, and "put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee, for I know thy rebellion and thy stiff neck. Behold, while I am yet alive with you this day, ye have been rebellious against the Lord, and how much more after my death." And this, by the way, is a very unusual, and not very flattering reason to give to a nation for preserving a document, viz., to be a testimony against themselves; and surely their consenting to keep such (as we know by the after Scriptures they did), is a proof that they believed not only in its authenticity, but in its *inspiration*, and *dare* not reject it.

Joshua *read* all the words of the Law (not *recited*, but *read* from some written copy), before all the congregation of Israel.

This first Scripture, the Pentateuch, was kept in a sacred place, the tabernacle, both in the wilderness and in the land of Canaan; and the successive sacred writings that were produced before the building of the Temple of Jerusalem were committed to the same safe custody; but when the Temple was built, Solomon removed into it these writings, and commanded that all succeeding Scriptures should be there preserved also. Though the Temple was burned by Nebuchadnezzar, it does not appear that the MSS. were burned, for none of the succeeding sacred writers allude to any thing of the kind, which they certainly would, as a matter of deep lamentation. During the captivity, Daniel (Dan. 9. 11,13) alludes to the written Law as in existence; and Ezra (Nehem. 8. 5,8) *read* the Book of the Law to the people on their return from Babylon. About the time of Ezra, inspiration closed; the Spirit departed from Israel with Malachi, the last of the Prophets, or as the Jews call him, the *seal* of the Prophets. Then the canon was formed by Ezra; and the Jews never dared to add, or allow any thing to be added to it. The canon of the Scriptures, as collected by Ezra, is attested by Josephus in his book against Apion, wherein he mentions the number of the books, the *arrangements*, and the *contents;* and adds, that after a long lapse of time, no one has dared to add, diminish, or alter; and that it is implanted in all Jews from their birth to consider these books the oracles of God, and, if need require, cheerfully to die for them.

Five hundred years after Ezra, a complete copy of the Canon of Hebrew Scripture was preserved in the Temple, with which all others might be collated. And though Christ often reproached the Scribes and Pharisees for their erroneous glosses on Scripture, he never said that they had in any way falsified the Scriptures. St. Paul (Rom. 3. 2) reckons among their privileges, that "to them were committed the oracles of God," without implying that they ever abused their privilege, by corrupting them.

The Jewish canonical division of Scripture into three great parts, the Law, the Prophets, and the Holy Writings, (which commence with the Psalms,) is authorized by Our Saviour, (Luke 24. 44,) when he alludes to this threefold division: "All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me."

With regard to the plenary inspiration of the Old Testament, *i. e.*, that every word was directed and dictated by the influence of the Holy Spirit on the writers, we shall first remark the universal consent of the Jews themselves. The labours of the Jewish doctors called the Masorites, tend both to preserve the genuineness of the Hebrew Scriptures, and to prove their belief in their plenary inspiration. They have been at the pains to count every word, nay, every letter, in each and all of the books; so that not the least alteration can possibly take place. And so convinced are they, that even the situation of every letter has been directed by inspiration, for the preservation of some doctrine or mystery, that even where a letter would appear by the rules of the language to be wrongly written, they dare not alter it. One case in point from many others, is the celebrated text, Isaiah 9. 7, "Of the increase of his government and peace there shall be no end;" *lemarbeh*, "the increase," is written with a closed Mem ם in the beginning, thus, לםרבה: this closed Mem according to rule is *never* written but at the end of a word, but the Jews dared not in their copies, alter this, or deem it an error of the scribe; on the contrary, they regard it as an express symbol to typify by the closed Mem that Christ was to be born of a pure virgin.

To persons acquainted with Hebrew, the plenary inspiration of the Scriptures will prove itself at each line. Every word has such a deep and forcible meaning, that it seems to express the sense of an entire sentence. Every word is chosen with such a superhuman sagacity, that the reason of employing *that* word instead of any other, appears so wise and so beautiful, the distinction of words which we at first sight would think synonymous, is so clearly kept up, one word never being put for another, that the Hebrew scholar will readily admit that there is nothing like the original Scriptures,—no writings of human skill can bear comparison with them.

When Our Saviour proved the authenticity of the Jewish Canon, of the Law, the Prophets, and the Psalms, (Luke 24. 44,) he also proved its inspiration by saying that all things written therein concerning Him must be fulfilled. Nothing could have been written of Him before his incarnation, unless the writers had in them the spirit of Christ, as it is said 1Peter 1. 12, "The spirit of Christ which was in them, testified before hand the sufferings of Christ, and the glory that should follow."

The truth and authenticity of the New Testament is proved by the undesigned corroborations of many profane writers (not Christians) as to facts and persons mentioned in those Scriptures. Such as the corroborations of Josephus, Diogenes Laërtius, Pausanias, &c., &c.; the admissions of the enemies of Christianity; Celsus, Porphyry, and Julian, confessed that the books of the New Testament were written by those persons to whose authorship they are ascribed. By the collation of hundreds of MSS. of the New Testament Scriptures, written at different periods, in different, and often very remote countries, by various persons: in none of which has any variation been found affecting faith or doctrine. Indeed as to the latter, it has been wonderfully and mercifully arranged, so that no doctrine rests upon the basis of any single text, but can be proved directly or inferentially from others: as is observed, (2Peter 1. 20,) that no prophecy of Scripture is of *private* interpretation. By the working out in the person of Christ of the types of the Law, and prophecies of the Old Testament, in the most full and clear manner: in fact, in such a manner as to prove that in Christ alone they could be so clearly fulfilled, and in none after or before Him.

Again, the New Testament is authenticated by the very extraordinary and uncommon professions made by Our Saviour to his followers. What inducements does he hold out to them? Honour? Riches? Ease? Any kind of advantage? No! He promises them that they shall be delivered up to be afflicted, and they shall be killed, (Matt. 24. 9,) that they shall be put into prison, and betrayed by parents and brethren, and kinsfolk, and friends, (Luke 21,) that, he that killeth them shall think he doeth God service. (John 16). Does he promise his followers even fame among men, for which many have been content to become hypocrites? No! He tells them even that they shall be hated of all nations for his sake, (Matt. 24). Strange inducements whereon to found a falsehood! Yet in spite of these repelling assertions, Jesus found many followers even among the rich, who had every thing to lose! And, in a short time, the seed sown by a few simple fishermen and peasants grew to a mighty tree whose branches crushed down to earth the lofty and sumptuous temples of their opponents.

Concerning the Canon of the New Testament, we cannot do better than quote from Tomlin, Bishop of Lincoln: "The Canon of the New Testament consists of twenty-seven books, which were written by eight different authors, all of whom were cotemporary with our Saviour. These books were written at different times, and at places remote from each other; and when the latest of them was published, the Gospel had been preached, and churches founded, in many parts of Europe, Asia, and Africa. Different churches at first received different books, according to their situation and circumstances: their Canons were gradually enlarged, and it was not long, though the precise time is not known, before the same, or very nearly the same, books were acknowledged by the Christians of all countries. The persecutions under which the professors of the Gospel continually laboured, and the want of a national establishment of Christianity, prevented for several centuries, any general assembly of Christians for the purpose of settling the canon of their Scriptures." Thus then the reception of the canon of the New Testament has not been dictated by any man or body of men, but by the unanimous consent, and the sincere conviction of the Christian churches. The council of Laodicea did not decree what was the canon of Scripture, it only said, that no books save those of the canon (to which it alludes as pre-existing) should be read in the churches. The first regular list that we have is by Origen, but all the books are referred to as authentic by other and earlier writers. Clemens Alexandrinus says they were received by all the churches up to *his* time. Tertullian referring to the Epistles, says, "If you wish to see the ipsæ literæ authenticæ, the authentic letters themselves, (which seems as if he meant the *autographs*) go to Rome, to Corinth, to Philippi, &c.," where these Epistles had been preserved in the churches. Tertullian also says that the Revelations were received from the beginning until his day.

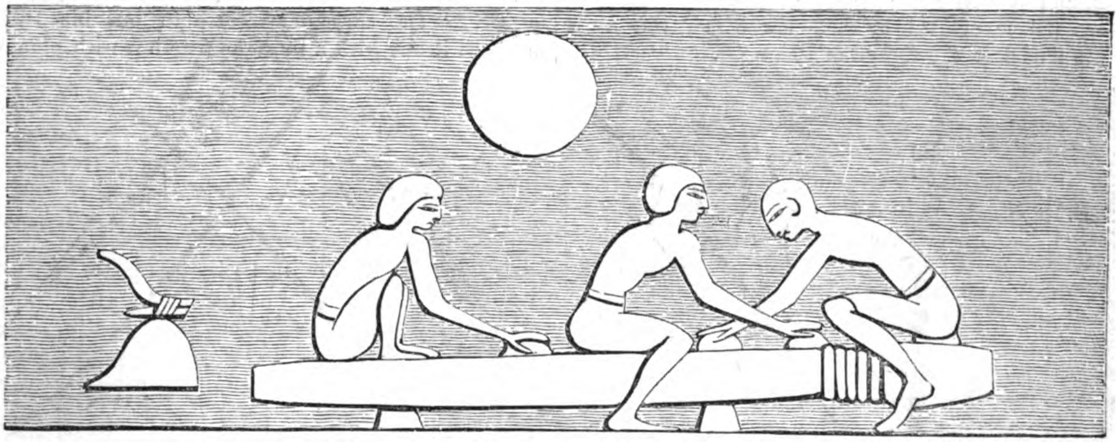
As for the pseudo-Gospels and Apocryphal Epistles, there is very satisfactory proof that they were never unanimously received. We have the testimony of the best writers in the second century, that the primitive Churches never admitted any Gospels but those now in use, and that all the books of the New Testament were publicly read in the Christian congregation; copies of them were widely spread, and publicly appealed to in the controversies whether with Jews, Pagans, or the early Heretics.

As to the inspiration of the New Testament, we will remark first, its high and unmixed and ever consistent tone of morality, and its sublime and pure doctrines, such as no human compositions have ever attained to. Next the Prophecies contained in it, with their present fulfilment; such as the prediction by Jesus Christ of the death he should die, (John 13. 32,33,)—the destruction of the Temple, and the desolation of Jerusalem, (Matt. 24,)—the prophecies in the Revelations concerning the Seven Churches,—Laodicea which was rebuked and threatened with destruction has fallen, and is a heap of ruins,—Ephesus threatened with the removal of its candlestick, viz., its ministry, has lost its ancient name, and subsists only as a village, with a handful of Christians,—Sardis, which had left but a few that had not defiled their garments, has fallen to ruin, but a few Christians reside in the village of Sart,—Pergamus, partly commended, partly reproved, exists but in part, having been overthrown by the Turks, but partly rebuilt, and having a tolerable congregation of Christians,—the same may be said of Thyatira,—but Smyrna and Philadelphia, which were commended and encouraged, still exist in a prosperous state, with large and flourishing Christian communities.

We know not how to conclude this article better than in the words of the learned and amiable Sir William Jones, in his eight anniversary discourse. "The collection of tracts which we call from their excellence 'the Scriptures,' contain more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence than could be collected within the same compass from all other books that ever were composed in any age or idiom. The two parts of which the Scriptures consist are connected by a chain of compositions which bear no resemblance in form or style to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning; the antiquity of these compositions no man doubts, and the unrestrained application of them to events long subsequent to their publication is a solid ground of belief, that they were genuine predictions, and consequently inspired." M.

SCROLL. See Book, Writing, &c.

SCULPTURE. The prohibition against the use of images in the second commandment prevented the Hebrews from devoting much attention to the arts of sculpture and painting; ornamental details in architecture were similarly neglected until the erection of David's palace and Solomon's temple; indeed, the principal artists employed in both these structures appear to have been brought from Phœnicia and Egypt. The pyramids, the temples and palaces of Luxor and Karnac, "the trophied sepulchres of the kings," and the graven sarcophagi, afford full proof of the early advance of all the arts of design in Egypt. One great cause of this progress is the abundance of stone suited to ornamental architecture found in the mountain quarries near the Nile. These supplied blocks of such enormous size that columns and even colossal statues were usually finished and polished in the quarries, from whence they were drawn on an inclined road, levelled for the purpose, to the Nile, and then conveyed in boats to their place of destination. Few nations have equalled the Egyptians in the art of giving a polish to granite; specimens of their pillars now preserved in the British Museum exhibit a gloss and smoothness which has defied the effects of time and exposure. In the first engraving to this article three Egyptians are exhibited polishing a pillar, and as the process was performed entirely by the hand, it must have been both tedious and expensive.

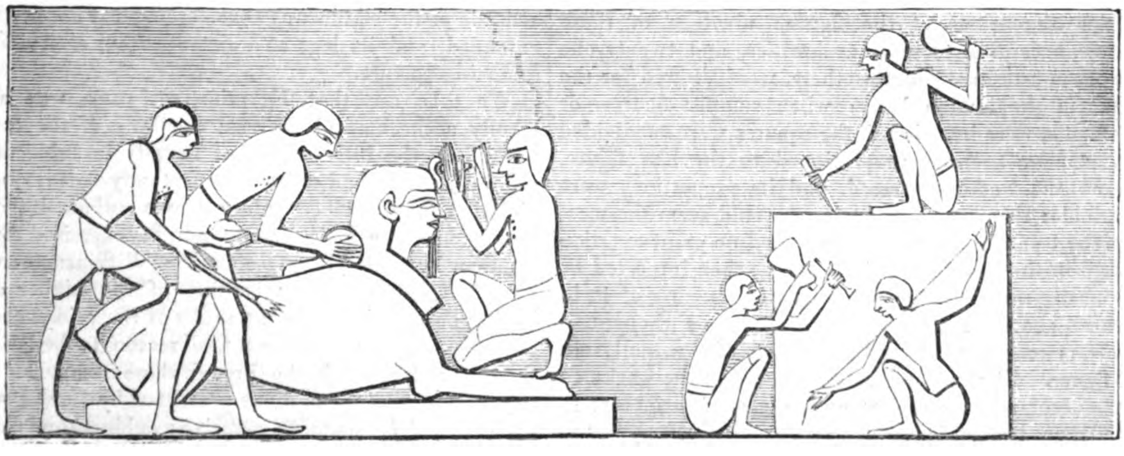


Egyptians polishing a Pillar.

Among the numerous monumental portraitures of the building art found on the walls of the Egyptian sepulchres are some which explain to us a curious circumstance mentioned by the sacred historian in the account of the building of Solomon's temple. It is recorded that "the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was in building." (1 Kings 6. 7.) This previous squaring and preparation of the stones is delineated frequently; the blocks are shown accurately measured under the superintendence of a principal architect, the shape into which it is intended that they should be cut being marked on the rough stone with a dark line so as to form an accurate guide to the stonecutter. When the block was finished it received a mark or number which pointed out the place it was to occupy in the building. Bishop Heber alludes to the previous preparation of the stones for the building of the Temple in the following beautiful lines:—

In awful state
The Temple rear'd its everlasting gate,
No workman's steel, no ponderous axes rung,
Like some tall palm the noiseless fabric sprung.

The walls of the palaces were inlaid with precious metals, ebony and ivory, elaborately carved. This custom was imitated by the Jews, for in the 45th Psalm, which prophetically refers to the union between Christ and his Church, but which primarily is a hymeneal ode on the marriage of Solomon with the daughter of the Egyptian Pharaoh, we find a reference to "the ivory palaces" prepared for the reception of that princess. (Psalm 45. 8.) Menelaus, who visited Egypt on his return from Troy, is said by Homer to have decorated



Egyptians sculpturing a Statue and squaring Stones his palace at Sparta after the Egyptian fashion; hence Telemachus, who was only accustomed to the less luxurious edifices of Ithaca, could not restrain his admiration when he beheld the splendid walls and ceilings of his Spartan host. He thus addresses Pisistratus,—

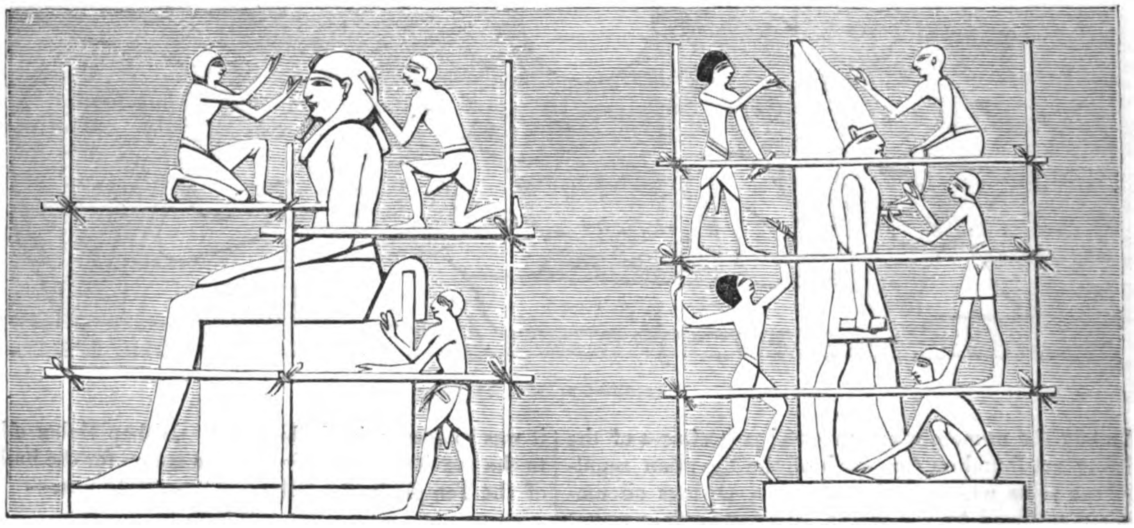
> View'st thou unmov'd, O ever honour'd most,
> These prodigies of art and wondrous cost!
> Above, beneath, around the palace shines
> The sumless treasures of exhausted mines;
> The spoils of elephants the roofs inlay,
> And studded amber darts a golden ray.
> Such, and not nobler, in the realms above,
> My wonder dictates is the throne of Jove.—*Odyssey*, iv.

According to Lucan, the Ptolemies revived all the ancient splendour of the Pharaohs in their palatial edifices. His description of the banqueting-hall of Cleopatra gives us some very interesting information respecting the extent to which these expensive decorations were carried, and it will serve to give some notion of the gorgeous palace erected by Solomon which was built after the model of the Egyptian Pharaohs.

> Rich as some fane by lavish zealots rear'd,
> For the proud banquet stood the hall prepared;
> Thick golden plates the latent beams infold,
> And the high roof was fretted o'er with gold;
> Of solid marble all the walls were made,
> And onyx e'en the meanest floor inlaid;
> While porphyry and agate round the court
> In massy columns rose, a proud support;
> Of solid ebony each post was wrought,
> From swarthy Meroë profusely brought;
> With ivory was the entrance crusted o'er,
> And polish'd tortoise hid each shining door;
> While on the cloudy spots enchased was seen
> The lovely emerald's never-fading green.—*Pharsalia*, x.

The art of sculpture was governed by very strict rules: there were fixed proportions established for every figure, which the statuary was not permitted to violate; and hence arises the great sameness in the Egyptian statues, and the stiffness for which they are all remarkable.

Isaiah describes the process of idol-making very minutely. "The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass; and maketh it after the figure of a man, according to the beauty of a man; that it may remain in his house." (Isai. 44. 13.)

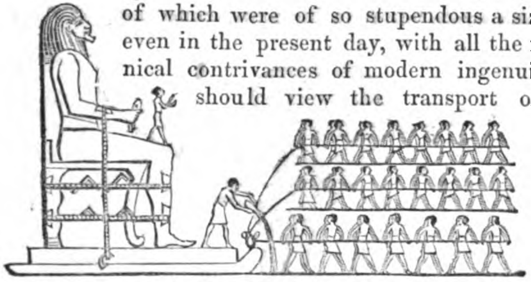


Colossal Statuary.

The mode of proceeding will easily be understood by a reference to the accompanying engraving. When a proper block of marble or granite had been procured by the sculptor, the surface was first smoothed, and parallel lines drawn from top to bottom; other lines were then drawn, at equal distances, from side to side, so as to divide the whole into a series of squares. The size of these squares was proportioned to the size of the figure, but the number of them was invariable, whatever might be the dimensions of the figure: nineteen of these squares, according to some authorities, and twenty-one and one-fourth according to others, were allowed for the height of the human body: when smaller figures, or ornaments, were introduced, the squares were subdivided into smaller squares, proportioned to the less figure. The outline was then traced, and its proportions were invariable: this, which to moderns would seem the most important part of the process, required no great exertion of skill in the Egyptian artist. It was then inspected by the master-sculptor, who wrote on various parts of it, in hieratic characters, such directions as he thought it necessary to give to the inferior artists who actually cut the figure. The colossal statue on which the workmen in the accompanying engraving are engaged, appears so far advanced towards completion that the instructions of the master-sculptor have been chiselled away. We are informed by Diodorus Siculus, that the most eminent statuaries always went to reside for a time in Egypt, as modern artists do in Italy, to study the principles of their art. He particularly mentions Telecles and Theodorus, the sons of Rhœcus, who made the celebrated statue of the Pythian Apollo at Samos, after, what he calls, "the Egyptian fashion." He explains this fashion to be the separate execution of the parts, for the statue was divided into two parts, at the groin: one half was cut by Telecles at Samos, and the other by Theodorus at Ephesus; yet, when they were joined together, they fitted so exactly that the whole seemed the work of one hand. And this seemed the more admirable, when the attitude of the statue was considered, for it had its hands extended, and its legs at a distance from each other, in a moving posture.

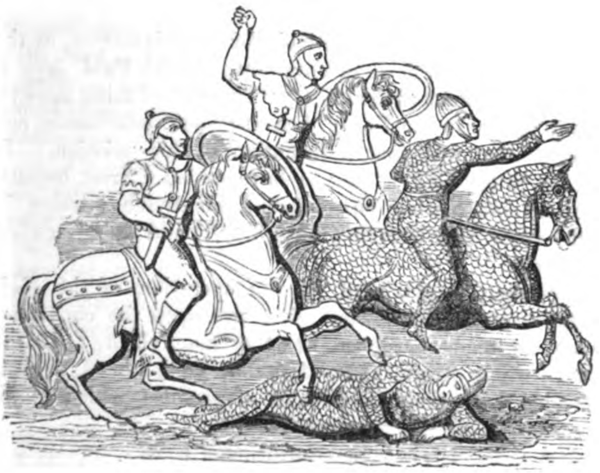
We thus see that Egyptian sculpture was almost wholly a mechanical process; the laws of the country prohibited the intervention of novelty in subjects considered sacred; and the more effectually to prevent the violation of prescribed rules, it was ordained that the profession of an artist should not be exercised by any common or illiterate person. Mr. Wilkinson, indeed, has shown the great probability of the higher artists having been included in the ranks of the priesthood. In some instances, however, we find reason to believe that the Egyptian artists broke through these trammels. In the two granite statues of lions presented by Lord Prudhoe to the British Museum, we perceive a boldness and freedom of execution scarcely compatible with a strict adherence to mechanical rule. This rejection of the rigid Egyptian standard may, perhaps, be ascribed to the fact of these statues having been sculptured in Upper Egypt, where the conventional rules of caste appear to have been less strictly observed than in the vicinity of Thebes and Memphis. The earlier statues of the Egyptian artists, so far as their age has been ascertained, seem to possess more freedom, though less minute finish, than those of a more recent date.

One great impediment to the progress of Egyptian art was the preference shown for colossal statues, some of which were of so stupendous a size, that even in the present day, with all the mechanical contrivances of modern ingenuity, we should view the transport of such masses as a difficulty that could scarce be surmounted. But, from the representation we have copied in the accompanying engraving of a colossal statue removed from the place in which it was wrought to that which it was destined to occupy, it appears that the Egyptians used human force only, and supplied their want of mechanical facilities for transport by employing a vast number of labourers.



Colossal Statue drawn to its place.

We see that the Colossus was mounted on a sledge and drawn along a species of railroad, previously levelled, by mere human force. A man stands on the front of the sledge pouring oil, or water, on the rails, to facilitate the transit, while another, standing on the knees of the statue, beats time with his hands, in order that all the workmen should pull together. On these occasions there was a general holiday along the road by which the statue passed; crowds of priests and warriors formed a procession in front, shouting and waving branches of palm; while relays of labourers followed behind, ready to take the places of those who might become weary. The whole representation gives a very vivid impression of the perverse idolatry of the Egyptians, and adds fresh force to the prophet's denunciation: "Thus said the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph (Memphis); and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt." (Ezek. 30. 13.) T.



Scythian Cavalry.

SCYTHIAN. The tribes inhabiting Northern Europe and Asia were called, in a very vague sense, Scythians, by the Greeks and Romans; to the Hebrews they were probably known by the names Gog and Magog. From the remotest ages hordes of these fierce barbarians have been accustomed to migrate from their steppes and deserts into the more fertile regions of the south; and hence they were usually regarded with equal fear and hatred by civilized nations. Their principal military strength was in their cavalry; the horses and men were covered with a kind of scale-armour, made of the sliced hoofs of horses, which, we are told, was so strong as to turn aside an arrow, or blunt a sabre. This was more particularly the costume of that division of the Scythian race called Sarmatians. St. Paul uses the word "Scythian" as synonymous with "barbarian;" and from the way in which he alludes to the people, we may conclude that the doctrines of Christianity were preached to some portion of these wild tribes so early as the Apostolic age. C.

SCYTHOPOLIS. See Bethsan.

SEA. The Hebrews gave the name of sea to all great collections of water, such as lakes, and even rivers. Thus the Lake of Tiberias, or Cinnereth, in Galilee, was called the Sea of Galilee, Gennesareth, or Tiberias; the Lake of Sodom, the Dead Sea, &c. Isaiah (11. 15) calls the Delta, at the mouth of the Nile, "the tongue of the Egyptian Sea." The only seas, properly so called, mentioned in Scripture, are the Red Sea and the Mediterranean. See the articles enumerated. C.

SEAL or SIGNET, חותם *chotam*. The substantive Seal is derived from the verb חתם *chatam*, which signifies to close up as with some glutinous substance. Pliny says that seals were not known among the Greeks as early as the Trojan war; but that they closed their letters by rolling thread or flax round them, and securing the string with several knots. Seals, however, were known to the Hebrews at a much earlier period. Judah, who lived before the founding of the kingdom of Troy, gave his signet as a pledge to Tamar (Gen. 38. 18.) From the derivation of the substantive, it is evident that seals were used to close up, to obstruct from free access, by setting some peculiar mark on some adhesive substance, such as bees'-wax, pitch, gum, or some resinous matter, placed over a fold, tie, or opening.

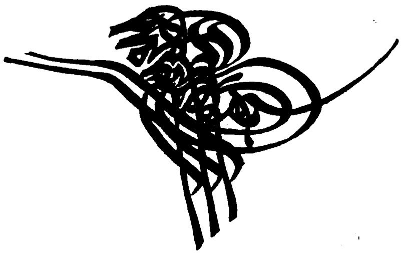
Letters and other documents were anciently written as scrolls, rolled up, a string passed round them, the adhesive matter placed on the tie, and then stamped with the signet. The seal, or signet, was worn on the finger set in a ring, (Jerem. 22. 24,) or on the arm set in a bracelet. (Cantic. 8. 6.) This verse of the Canticles also says, "Set me as a seal on thine heart," which is generally understood to be an allusion to the engraved pectoral of the high-priest, who wore the names of the twelve tribes engraven, like signets, over his heart. Others think that it means a jewel engraven like a signet, with the name of the beloved person, and hung round the neck, as engraved stones or gems were worn as amulets in later times. Before the engraving of gems was known, or much practised, the seal was made of metal, either silver or gold: sometimes the ring was of iron, and the signet part of gold. In the early times, such as in the days of Judah, it is most probable that the word or device, which was the distinguishing mark of each particular signet, was raised or embossed in the metal in alto relievo. Afterwards, in the time of Moses, when the engraving of jewels, "as the engraving of a signet," is spoken of, such engraving is plainly "cutting into," as may be understood from the words used, which are חרש *cheresh*, signifying also to plough, to make furrows; and פתח *patach*, signifying to open, *scil.*, by incision.

Stiff adhesive clay of the nature of mortar seems to have been used sometimes for the purposes of sealing; see Job 38. 14, "It is turned as clay to the seal." The word here translated clay, חמר *chomar*, is used (Gen. 11. 3,) as mortar for building. It was probably with this that the chief priests and Pharisees sealed up the stone of Christ's sepulchre; closing the parts that came together with mortar, and impressing it while fresh with their signets. In the same manner might be sealed up the wells or fountains, as alluded to in Canticles 4. 12, "A garden inclosed is my sister, my spouse, a spring shut up, a *fountain sealed.*" Springs and fountains were covered over with a large stone (Gen. 29. 3,) to preserve them from dirt, and might be sealed to preserve the ownership of them, as they were valuable possessions, and sometimes occasioned disputes. (Gen. 21. 25, and 26. 20.) The double allusion, both as to covering from injury and preserving the right of possession, is applicable to Solomon's spouse, allegorically a *sealed fountain*. On this verse Bishop Patrick remarks, "Cotovicus, in his *Itinerary*, says, that there is a fountain three miles from Bethlehem southward, called by the name of *Fountain Sealed;* to which he went, and was told that water still runs from thence in pipes to the place where Solomon's temple stood. But he himself intimates, that herein he follows an uncertain report." This spring, however, which is even yet called the "*Sealed Fountain,*" still supplies with water the three remarkable reservoirs, called Solomon's Pools, about an hour's distance from Bethlehem. It arises under ground, and there is no access to it but by a hole like a narrow well. After descending this for about four yards, Maundrell says, the traveller comes to a vaulted room, forty-five feet long and twenty-five broad, adjoining which is a similar room, but of smaller size. Both are covered with handsome and very ancient stone arches, supposed to be the work of Solomon. Here are four sources of the water, which flows into a kind of basin, and thence by a subterranean channel down to Solomon's pools. The friars at Bethlehem point out this spring as the *sealed fountain* to which Solomon compared his bride. They have a tradition that he shut up this spring, and sealed the mouth of the well with his signet, to preserve the water pure for his own drinking. The tradition harmonizes very well with the epithet he chose for his bride.

Deeds, covenants, and other writings of consequence, were sealed up, and placed in a vessel, having a seal on its mouth for security. (See Jeremiah 32.) So the Greeks used to keep important documents closed up in vessels of brass or earthenware. The Jews also put them into sealed bags; *leathern* bags most probably, for greater durability. To this custom Job alludes, chapter 14. 17, "My transgression is *sealed* up in a *bag,*" as if it were a testimony or evidence against him. So Deuteronomy 32. 34, Moses, speaking in the Lord's name, of the divine displeasure against iniquity, says, "Is not this laid up in store with me, and *sealed* up among my treasures?"

Letters of consequence or from persons of rank are still inclosed and sealed up in bags in the East. In Moor's *Oriental Fragments* is a description of such inclosing. The letter being folded, sealed, and directed, is put into a bag of fine muslin, which is placed within another bag, larger, and made of very rich silk, thickly embroidered in flowers of gold or silver. The top of this bag is tied, about two or three inches down, with a long string of silk and gold twist, with tassels at the ends; and the string is passed through a mass of red wax, impressed with the great seal of the writer. The tassels sometimes contain in a knot a slip of paper, inscribed with the name and principal title of the writer. This sealed bag is put finally into another bag of fine muslin, and is then ready for the messenger.

The seal or signet was sometimes used for the sign manual (as the seals of Mahometans are often to this day in the East), by inking the engraved part, and impressing it upon the substance written on. It was probably in this manner that Jezebel used Ahab's signet, when she wrote letters in his name concerning Naboth. (1Kings 21.) Sentences, as texts or maxims, were engraven on seals (as is still done in the East), and to this custom alludes John 3. 33, "He that hath received his testimony, hath set to his seal that *God is true;*" *i.e.*, John, who hath received Christ's testimony, has made the text, "God is true," his maxim, as though he engraved it on his signet, in the manner of what we now call mottos. Similar is the allusion in 2Timothy 2. 19, "The foundation of God standeth sure, having this seal, *The Lord knoweth them that are his.*" This latter sentence is represented as the text, or motto, of the seal (figuratively speaking) impressed upon "the foundation of God," which means here believers, built up in religious truth.



Signet of the present Sultan.

The New Testament writers use the symbol *seal*, to denote the marking out of God's people from the wicked, by impressing them, as it were, with his peculiar signet; whereby also they are sealed up, or the access of evil to them obstructed, as in Revelation 7, where the servants of God are sealed in the forehead before the woes are let loose on the earth. In the parallel passage, (Ezek. 9. 4,6,) a mark is set on the foreheads of the mourners for the iniquity of the city, which mark Parkhurst understands to mean the impression of a seal made with ink, as above stated.

The Talmudists say the mark was the Hebrew letter ת *tau*, which was symbolical of life, and was anciently written as a cross.

Seal is also used figuratively for a confirmation, as the seal confirms a deed or covenant. So St. Paul says of the Corinthians (1Cor. 9. 2,) "The seal of mine apostleship are ye in the Lord:" because their conversion and instruction was the confirmation of his mission. In John 6. 29, God is said to have sealed Christ, because in his incarnation he confirmed his divine mission by the voice from heaven (Matt. 3. 17,) and by miraculous powers.

Sealing is also used for the operation of the Holy Spirit, as the impression of a seal upon the converted, and no longer hardened heart of man, (Eph. 1. 13,14,) "In whom (Christ) also after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our redemption, &c."

A parallel text is in 2Corinthians 1. 22.

The seven seals which John saw (Rev. 5. 1,) on the sealed up book of prophecy are a mark of its importance. This seems to have been the book of Daniel's vision which he was commanded to seal up (that it should remain private) till the time of the end; till opened as in the Apocalypse.

In the second century after Christ, the Basilideans used gems, shaped and engraved after the manner of seals, for superstitious purposes, as amulets, and bearing their mystic devices. These seals, or engraved stones, are commonly called Abraxean gems, from the mystical word Abraxas, or Abrasax, which is frequently read on them, and which is thought to be the name applied to their Supreme Being. The Greek letters of which it is composed, in their numerical value, make up the amount of 365; which they taught was the number of the spiritual powers, or angels, which proceeded in gradations from the celestial regions (called Pleroma or Fullness), and governed the universe. The word abraxas was of Egyptian origin, and was thence adopted by the Basilideans. On their stones are also to be read the names of Jao (abbreviated from Jehovah) Adonai, Sabbaoth. But these heretics had no veneration for the God of Moses; whom so far from considering to be the Supreme God, they placed as the last and lowest of the angels (whom they called Æons) as the creator of this inferior world.

It was a distinguishing feature of these kind of heresies, that they interwove some of the doctrines of Christianity with the mythology of the Egyptians; and some interminglings of Greek mythology and philosophy. Most of these Abraxean gems, or seals, bear inscriptions in Greek, very difficult to be understood, on account of the cabbalistic and mysterious words which disguise the sense. On some of them are seen human figures, with the head of a cock; or a cock having other heads and figures incorporated with it; in allusion to the Greek god of healing, Esculapius, whose symbol was a cock, to betoken the vigilance necessary to a physician.

These gems were most probably medical amulets, used by these mystics in their pretensions to medico-magic, to which they were much addicted, and by which they are accused of having imposed on the rich and credulous. M.

SEAR. A Hebrew measure containing about a gallon and a half, liquid measure, or about a peck, dry measure.

SEASON. A season of the year is expressed in Hebrew by the word מעד *moad* or *magnad.* It is derived from the verb יעד *joad* or *jagnad*, to appoint. In some parts of Scripture, as in Numbers 10. 4, and 14. 35; Joshua 11. 5, it signifies to meet by appointment: and thus the idea is beautifully marked of the heavenly bodies meeting at appointed times in their set conjunctions, and arriving at their due place in the firmament; and thus bringing about what we call the seasons.

This מעד *moad*, is the word used where we have it rendered "set time" in Genesis 17. 21; because it refers to the season of the year at which Sarah was to bear Isaac; and for the same reason the word מעד *moad* is used, (2Kings 14. 16,) alluding to the season of the year at which the Shunamite's son (an only one, and a child of promise, like Sarah's,) was to be brought forth. Also in Hosea 2. 9, "I will return and take away my wine in the season," because referring to the vintage season, which was in July. And in Deuteronomy 16. 6, "Thou shalt sacrifice the passover at even, at the season that thou camest forth out of Egypt," *i.e.*, in the Spring.

Where "season" in our translation means any indefinite time, it is expressed in Hebrew by עת *oat* or *gnat*, as in Exodus 18. 22; Jeremiah 33. 5; Ezekiel 34. 26; Deuteronomy 28. 17.

An appointed, given, or limited time, is expressed by the Chaldee word זמן *zemon*, as in Daniel 2. 16.

When the promise is made to Noah (Gen. 8. 22,) that the seasons shall succeed each other in due rotation, without any interruption from destructive phenomena, such as the Deluge, six kinds of division of the year seem to be indicated,—seed-time and harvest, and cold and heat, and summer and winter. Summer and winter alone have peculiar names appropriated to them. The word autumn never occurs in our translation, and spring only once, in Ezekiel 17. 9, "It shall wither in all the leaves of her spring," where it might be equally well translated, "branch," as "all the leaves of her branch," as the same word צמח *tzemach* is in other parts of Scripture rendered "branch." Summer, in Genesis 8. 22, and the other parts of Scripture, is יקץ *kilz*, from the verb יקץ *jakatz*, to awaken: literally, the awakening season, which in this sense includes spring, being, together, that division of the year when the earth is awakened from its dormant winter state.

The Jewish civil year began in our September. The first season in order to be noticed is seed-time, זרע *zero* or *zerang*, so called from the verb זרע *zarang*, to spread abroad. Its duration was from the last part of Tisri, through all Marchesvan, and the first half of Chisleu; that is, from the beginning of October to the beginning of December. During this time the Jews ploughed, sowed wheat and barley, and gathered the latest grapes. At this period they lighted their fires, and left their cool summer houses, or small country seats, to retire to the warmer houses in the town. (Jerem. 36. 22.)

In speaking of seed-time we may here remark, that the Jews were forbidden, in Leviticus 19. 19, and Deuteronomy 22. 9, to sow their fields and their vineyards with divers seeds. The cause of this prohibition, we learn from Maimonides, was, that the sowing of divers seeds together was an idolatrous custom of pagan people, such as the Zabians and Amorites, in honour of some of their false deities, and attended with charms and fumigations, and even with filthy rites. Maimonides mentions the sowing together of corn and dried grapes, which seems to be some old rite in honour of the ancient Ceres and Bacchus. Verse 9 above quoted in Deuteronomy 22, countenances the conjecture that the prohibition to the Jews was on account of idolatry; for it gave as a reason, "Lest the fruit of the seed which thou hast sown, and the fruit of thy vineyard, be defiled," *i.e.*, God would not accept the offering of the first-fruits of what had been sown contrary to his law and his honour, and then the whole would be unclean, and unfit for the use of man.

Winter, חרף *choreph*, from the verb חרף *charaph*, to strip: literally, the stripping time, when the trees are stripped of leaves, and the earth of flowers. The same root signifies to reproach: figuratively, to strip of honour; hence winter is also called חרף *choreph*, as it were the reproach of the earth. This season was the last part of Chisleu, all Tebet, and the beginning of Shebeth, *i.e.*, from the beginning of December to the beginning of February. In Judæa it is extremely cold, with vehement storms of wind and rain, which do great damage; hence Our Lord's parable of the house that fell when the rain descended and the winds blew. (Matt. 7. 26.) The cold season, קור *kór*, is the end of Shebeth, all Adar, and beginning of Nisan, *i.e.*, from the beginning of February to the beginning of April. The commencement of this season is very cold, but soon becomes warmer. Then by the melting of the snow formerly the Jordan used to overflow its banks so much as to constitute an era in the times, (1Chron. 12. 15,) "These are they that went over Jordan in the first month, when it had overflowed all its banks." This "first month" is Nisan, which was the beginning of the ecclesiastical year. This inundation was so great as to drive the wild beasts from their lairs. Jeremiah, in chap. 49. 19, and 50. 44, speaks of the lion coming up from the swellings of Jordan. This river is now so shrunk that it is scarcely perceptible, particularly in summer, till the traveller approaches close to its channel, the sides of which are closely veiled by thickets. The barley at this time was usually ripe.

The harvest, קציר *katzir*, from the verb קצר *katzar*, to mow and reap, lasted from the latter end of Nisan, during all Jyar or Ziv, to the first half of Sivan; that is, from the beginning of April to the beginning of June. The wheat and barley harvest took place at this time, the barley being the first. During harvest time rain very seldom falls; the weather is delightful, and the air is serene. Where, in 1 Samuel 12. 17, the prophet says, "Is it not wheat harvest to-day? I will call unto the Lord, and he shall send thunder and rain, that ye may perceive and see that your wickedness is great," the occurrence of thunder and rain at this season is made use of as a miracle, so that when it took place, "the people greatly feared." So Proverbs 26. 1, classes rain in harvest with snow in summer, as equally strange and injurious.

Summer, קיץ *kitz*, or the awakened season, is the latter half of Sivan, all Thammuz, and the beginning of Ab; that is, from the beginning of June to the beginning of August. The weather is then so warm in Judæa, that the people live very much upon the roofs of their houses. (See art. Roof.) Those who had summer residences in the country, repaired thither, or to their "summer parlours," well ventilated and artificially cooled. (See Amos 3. 15; Judges 3. 20-24.) This was the time of the vintage.

The hot season, חום *chum*, or the great heat, is the latter part of Ab, all Elul, and the beginning of Tisri; *i.e.*, from the beginning of August to the beginning of October. During this time the heat is intense in most parts of Judæa, and the face of the country is burnt up, and the fountains and brooks dried away.

Throughout the Scriptures, the seasons most commonly alluded to are summer and winter, making, as it were, the year into two principal divisions, the awakened, קיץ *kitz*, and the stripped, חרף *choreph*, the spring being included in the former, and the autumn as the commencing part of the latter, when the first leaves begin to fall off, and when the flowers have dropped, but are succeeded by fruits. So Job 29. 1-4, "O that I were as in months past, as I was in the days of my youth." (In the Hebrew, "As I was in the days of my *winter*.") Job could not mean winter, that dreary season which is symbolical of age and desolation; but his autumn, when his judgment was matured, and when its fruits had succeeded to the flowers of his spring and summer. So in Isaiah 18. 6, when the prophet foretels the destruction of the Ethiopians, and that the birds and beasts shall have a year's food on them, he says, "The fowls shall *summer* upon them, and all the beasts of the earth shall *winter* upon them."

The four seasons, spring, summer, autumn, and winter, seem to be indicated in Job 38. 31,32, by reference to remarkable stars. "Canst thou bind the sweet influence of Pleiades?" These are seven stars in the constellation of Taurus, which rise with the sun about the vernal equinox, generally accompanied by rains, harmonizing with the latter rain or spring rain of the Hebrews. Dr. Hales produces astronomical proofs that Taurus was the cardinal spring-constellation in Job's time. See Horne's *Introduction*.

The next star, כסל *Cesil*, which our version renders Orion ("or loose the bands of Orion,") is thought by Dr. Hales, for astronomical reasons, to be Antares in Scorpio, which was the cardinal constellation of the autumnal equinox in Job's time. "Canst thou bring forth Mazzaroth in his season?" What star or constellation is meant by Mazzaroth has not been ascertained. The most probable Hebrew verb from which the word could be derived, seems to be אזר *azar*, to bind, to girdle; whence it has been supposed that Mazzaroth means the whole zodiac or girdle of the heavens, with its signs, but it is not certain that the zodiac was known in Job's days. Derived from אזר *azar*, to girdle, it would appear very strikingly that Mazzaroth is Orion, a constellation most remarkable for his brilliant belt of stars. Ancient nations calculated their seasons by the heliacal rising of certain stars and constellations, *i.e.*, their rising just before the sun. Orion's heliacal rising is in July, and was formerly in the middle of June: this would make him the fit constellation to mark the summer in this passage of Job. True, among classical writers we find Orion considered under a stormy aspect. Anacreon (*Ode* 17,) calls him *συγγον Ωριωνα*, sad Orion; and Horace, (*Epode* 15,) "Nautes infestus Orion," Orion hostile to sailors; but that is in his acronycal rising, (*i. e.*, rising about sunset,) which was in November. Then, when he is visible at night, is the season of storms, whence his appellations among the Greek and Roman writers. Wherefore in the 4th book of the Æneid, Anna persuades Dido to detain Æneas, while winter and watery Orion vex the sea:

> Dum Pelago desævit Hyems, et aquosus Orion!

"Canst thou . . . . . guide Arcturus and his sons?" It is pretty generally received that עיש *Gnish* means Arcturus in the constellation Boötes, formerly Arctophylax, the bear-ward. "His sons," alludes to the group of Boötes and his greyhounds (the Canes Venatici,) and the Great Bear, which is close to him. These northern constellations represent winter in opposition to Mazzaroth. The heliacal risings of Arcturus begin in October. It was considered a stormy star: "Sævus impetus Arcturi cadentis," (Hor. *Ode* 1, book iii.) in the note to which are quoted the following lines:—

> Increpui hybernum et fluctus movi maritimos,
> Nam que Arcturus signum omnium sum accerrimum,
> Vehemens sum exoriens, cum occido vehementur.

"I have chidden (or vexed) winter, and moved the ocean-floods. For I am Arcturus, the most stern sign of all; I am vehement when I rise, more vehement when I set."

The former and the latter rains are seasons often mentioned in Scripture, and answer to autumnal and vernal periods. These rains are called by the Jews יורה *jorah*, (sometimes מורה *moreh*,) and מלקש *malkosh*. The Rabbins, and most of the commentators, agree that jorah, which we translate "the former rain," was the rain of autumn; and malkosh, (which we render "the latter rain,") was the spring rain. As the Jews began their civil year in autumn, this was the natural order to them. But Calmet and others think that jorah is the vernal rain, and malkosh the autumnal, because jorah is always mentioned first in the Scriptures, spring being naturally the beginning of the year, (not to the Jews, however,) and because malkosh is derived from לקש *lakash*, a verb signifying to make the vintage, to crop, to gather; also because Joel 2. 23, says, "He will cause to come down to you the rain (malkosh,) in the first month," which first month of the civil year would be Tisri (October). But it is to be remembered that the prophets always spoke of the ecclesiastic year, the first month of which is Nisan (March), according to which malkosh would be the March and April rain.

Psalm 84. 7, says, "The rain (jorah) filleth the pools," which seems to indicate that jorah was the autumnal rain, that filled the pools after the summer's drought. As for the derivation, we may understand malkosh to be derived from לקש *lakash*, to gather, or make the vintage, because that rain coming in spring caused the crops to grow, and prepared them for being gathered. ירה *jorah*, is derived from ירה *jarah*, to cast forth like darts, also to guide, instruct, regulate. *Jorah* seems derived from this verb, because falling in October and November, after the seed was sown, it prepared the earth for casting it forth. The Septuagint, indeed, translates jorah (which the Jews consider the autumnal rain,) as *πρωιμον*, the early, and malkosh, *οψιμον*, the late rain; but as the Seventy-two were translating into a Gentile language, it is natural to suppose they might use the Gentile order of nature.

The two rainy seasons in Judæa are in the latter part of October and beginning of November, and latter end of March and beginning of April. Rain at any other time is very rare. The autumnal rains are not without intermission, but fall in frequent and heavy showers. The weather during the day is warm, but at night cold. The spring rains are violent, and accompanied by chilly weather.

There is a tradition that before the fall of man the globe was not placed obliquely as at present; that there was no variation of seasons, nor twilight; and that had man continued innocent the earth would have been blessed with one perpetual spring or mild summer. We find nothing corroborative in Scripture, except that it appears from Genesis 2. 5,6, that before the fall, at least, there was no rain: "the Lord God had not caused it to rain upon the earth, but there went up a mist from the earth, and watered the whole face of the ground." To this tradition of the change of the position of the earth at the fall, and the introduction of the different seasons, Milton alludes, *Paradise Lost*, book x.

The Creator, calling forth by name
His mighty angels, gave them several charge,
As sorted best with present things. The sun
Had first his precept so to move, so shine,
As might affect the earth with cold and heat
Scarce tolerable; and from the north to call
Decrepit winter, from the south to bring
Solstitial summer's heat. . . . . .
Some say, he bid his angels turn askance
The poles of earth, twice ten degrees and more,
From the sun's axle; they with labour push'd
Oblique the centre globe; some say, the sun
Was bid turn reins from the equinoctial road,
Like distant breadth to Taurus, with the seven
Atlantic sisters, and the Spartan twins,
Up to the Tropic Crab: thence down amain
By Leo, and the Virgin, and the Scales,
As deep as Capricorn; to bring in change
Of seasons to each clime; else had the spring
Perpetual smil'd on earth with vernant flowers,
Equal in days and nights.

The same tradition is alluded to in Ovid's *Metamorphoses*, book i.; after the golden age, Jupiter shortens the spring, and divides the year into four seasons, summer, winter, unequal autumn, and short spring; then first was ice and burning heat.

Jupiter antiqui contraxit tempora viris,
Perque hyemes, æstusque, et inæqualis autumnos,
Et breve ver, spatiis exegit quatuor annum.
Tum primum siccis aer fervoribus ustus
Canduit; et ventis glaciis astricta pependit.

M.

SEAT. The place in which a person is seated regulates, in Eastern nations, the degree of rank or precedence which he claims for himself, or receives from others. In Persia, the distance from the throne within which the dignitaries of the court and nobles may sit is regulated by the strictest etiquette. The same particuliarity is observed in every department of public and private life, in the formal divan, in the social feast, and even in the retirement of the domestic chamber. To this peculiarity there are many allusions in Scripture: thus "the seat of Moses," in which the Scribes and Pharisees sate, expresses metaphorically the dignity which belonged to their office as teachers or expounders of the Law; "the seat of honour" to which allusion is made in the Apocrypha, was the highest seat in the synagogue so much coveted by the Pharisees. Thrones are mentioned only in reference to deity or sovereignty; every other kind of dignity is determined by the seat. It was usual for persons who were greatly respected to be employed as judges or arbitrators; and for such seats were provided in some public place, round which the people respectfully stood, paying the most respectful reverence to the person deemed worthy of occupying the seat. Job alludes to this interesting characteristic of ancient simplicity.

When I walked early through the city,
And a seat was set for me in the streets;
The young men saw me and made way for me;
The aged ranged themselves around me;
The rulers restrained themselves from talking,
And laid their hands upon their mouths.
WEMYSS's *Translation.*

A similar custom prevailed in ancient Greece, and is mentioned by Homer in his description of the shield of Achilles.

The appointed heralds still the noisy bands,
And form a ring, with sceptres in their hands;
On *seats* of stone within the sacred place
The reverend elders ponder'd o'er the case.
Iliad, xviii.

Among the Romans a chair of a particular form was used by the magistrates when administering justice, and this is "the judgment-seat" so often mentioned by the writers of the New Testament. C.

SEBA. The son of Cush and grandson of Ham; the genealogists say that he was the progenitor of the tribes on the west of the Euphrates.

SEBAT. The fifth month of the Jewish civil year, and the eleventh of the ecclesiastical year.

SECRET. We may perceive throughout the whole tenor of Scripture, that there are two classes of secrets: 1st, A secret, utterly and entirely such, which is not intended to be revealed; which the understanding of man is incapable of comprehending; or of which the existence may be made known; but not the nature and manner. 2nd, A secret hidden from the world in generel, but which may be revealed at some fitting time, to selected persons; in fact, a secret less absolutely such than the foregoing.

At the head of the first class are those secrets belonging to the Almighty, which are sometimes called the deep things of God; those ineffable depths into which we are unable to look. The essence and nature of God, his eternal duration without beginning or end, his omnipotence, omnipresence, and omniscience; all these are deep and secret things which our finite minds cannot contain; and even the faint idea of which caused the Psalmist to exclaim, (Psalm 139. 6,) "Such knowledge is too wonderful for me, it is high, I cannot attain unto it." In Deuteronomy 29. 29, such unfathomable secrets are put in opposition to those things which would have been secrets but for Revelation, but which are made known at fitting times to fitting persons: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of his law."

Of the second class are things not generally known, but revealed at fitting times to fitting persons, such as those revelations of God's will and his ways as he has been pleased to make known from time to time, though not generally; and also his secret and inward communion with, and influence on the spirit of man.

In the Hebrew Scriptures this distinction is more obviously made than in our version, by the use of two different words, סתר *seter*, applied to the first class, and סוד *sod* to the second. סתר *seter* (or its form נסתרת *nesterath*,) derived from the verb סתר *satar*, to hide or conceal, is the word used in Deuteronomy 29. 29: "The secret things belong to the Lord our God," *i. e.*, his unapproachable depths, or the secret things reserved for himself alone, as contradistinguished from the "things revealed" in the latter part of the verse.

Psalm 31. 7, "Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder:" the unknown dwelling of God which we cannot conjecture, knowing only that the "heaven of heavens cannot contain him." (1Kings 8. 27.)

A parallel passage is in Psalm 27. 5: "In the secret of his Tabernacle shall he hide me," used here as a highly figurative expression for the extreme security of a hiding place undiscoverable by enemies.

Isaiah 65. 19. The Lord says, "I have not spoken in secret places, in a dark place of the earth." He did not keep his law an unapproachable secret from Israel; but made it publicly known, as at Mount Sinai. Daniel, in chap. 2, ver. 22, speaking of God, says, "He revealeth the deep [and secret things," (מסתרתא *meseterata*, formed from סתר *seter*.) At first sight this may appear to mean God's revelation to Daniel of the secret of Nebuchadnezzar's vision, which did not remain a secret, but was publicly explained. But on looking at the original text, we shall find that these "deep and secret things" do not relate to the explained vision; throughout the whole chapter, wherever the secret of the dream is mentioned, as in verses 18,19,28,30,47, the word used is רזא *raza*, רזין *razin*, plural, clearly distinguishing it from the "deep and secret things" above, which thus appear to allude, not to the explained dream, but to those deep things of God's nature, the existence of which he has given us to know, but not the manner of them, such as his attributes of omnipotence and omniscience, &c. Thus Daniel blesses God that he had revealed such knowledge of those attributes as (without understanding the manner of them,) gave him (Daniel) and his companions faith, to seek assistance in their straight from God, as able to hear them and to aid them. And the prayer of faith being answered, Daniel thanks and praises God accordingly. (Psalm 30. 12,) "Who can understand his errors? Cleanse thou me from my secret faults," (נסתר *nester*, from סתר *seter*,) particularly appropriate here as meaning those sins which are actually a secret to ourselves; which we have forgotten, or are not conscious of, and are known to God alone. This meaning is evident from the beginning of the verse, "Who can understand his errors?" We shall see *infra*, that secret sins, *i. e.*, sins of which we are conscious, but which we hide from the world, are expressed by a different Hebrew word.

From this first and high sense of the substantive סתר *seter*, the word comes to be applied to inferior things, but always in the sense of profound secresy, as in 1Samuel 19. 2. A hiding-place, not to be made known to any one, (Deut. 32. 38,) translated in our version "protection," but meaning a place of refuge not to be approached or found out. The Lord reproaching idolaters says, "Where are their gods? Let them rise up and be your protection," (סתר *seter*, secret place,) *i. e.*, your hiding-place from my vengeance.

In Proverbs 9. 17, it is used for a theft, which of course the perpetrator would closely conceal. "Stolen waters are sweet, and bread eaten in secret is pleasant." Prov. 21. 19, the "gift in secret" that "pacifies anger," suggests the idea of a bribe, a common Oriental mode of pacification to this day. In Judges 3. 19, the secret errand Ehud pretended to Eglon, appeared from the use of this word to be so profound a secret that none but Eglon himself should know it, wherefore all persons were sent out from his presence. It must be observed, however, that the use of the word סתר *seter* in the absolute sense of secresy is limited to the substantive and adjective. The verb סתר is used in the general senses of to hide, to conceal.

The second class of secrets, things less absolutely hidden than the first, not universally known, but revealed at fitting times to fitting persons, is marked by the use of the word סוד *sod*, which occurs only as a noun in Hebrew; there is no verb whence it is derived. The highest sense of it is in its application to those operations and counsels of God which he is pleased to reveal at his own time; and also his secret communion with the spirit of man. So in Job 29. 2,4, "O that I was as when the secret (סוד *sod*) of God was upon my tabernacle," *i. e.*, the peace of God which passeth general worldly understanding. Psalm 25. 14, "The secret of the Lord is with them that fear him; and he will show them his covenant;" not only the peace of God, but gracious revealings of his will and his way, uncomprehended by the wicked. A parallel passage is John 7. 17: "If any man will do his (God's) will, he shall know of the doctrine whether it be of God, or whether I speak of myself." Amos 3, "Surely God will do nothing, but he revealeth his secret unto his prophets." Here סוד *sod*, a secret that will be revealed is used instead of סתר *seter*, an incomprehensible secret; such as is alluded to in Deuteronomy 29. 29; סוד secret, here, is that which God resolved in his privacy to do, which remained a secret till revealed at a fitting season to fitting persons, the prophets. This word, סוד *sod*, secret, is sometimes translated counsel, and applied to the determinations of God, private till the proper time of their revelation. Jerem. 23. 18, "Who hath stood in the counsel (secret) of the Lord;" *i. e.*, what prophet can pretend to announce God's will, of his own knowledge, before it has been revealed to him? Hence comes a lower sense of the word as counsel, private conference, (Gen. 49. 6,) "O my soul, come not into their secret," *i. e.*, into the private counsel wherein they plotted cruelty. סוד *sod*, not סתר *seter*, is used, because it was not an absolute secret, but known to a few. Job 19. 19, "All my inward (or secret) friends abhorred me," *i. e.*, the confidants of my private counsels. Prov. 11. 13, "A tale-bearer revealeth secrets," (סוד *sod;*) what he has heard in private conference.

The distinction pointed out in the classes of secrets expressed by סתר *seter*, and סוד *sod*, is proved by observing what Hebrew words are used for secret in a general and indefinite sense, merely as something reserved or hidden from public knowledge. The usual word is עלמה *gnalmah* or *almah*, from עלם *gnalam* or *alam*, to hide, cover up; it is used Psalm 90. 8, "Thou hast set our iniquities before thee: our secret sins in the light of thy countenance;" *i. e.*, our conscious sins which we covered up from the world. So in Psalm 64. 21, "God knoweth the secrets of the heart;" all the private thoughts of the heart in an indefinite sense. So also in Ecclesiastes 12. 14, "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Job 11. 16, Zophar says to Job, "O that he (God) would show thee the secrets of his wisdom," *i. e.*, those things concerning the state of his soul which Zophar thinks he might have known, were he not deficient in religious knowledge, because he had ignorantly and presumptuously (as Zophar reproached him,) justified himself on account of his former innocence. Job 28. 2, "He bindeth the floods from overflowing, and the thing that is hid (original תעלומה *tagnalumah*, from עלם *gnalam*,) bringeth he forth to light." As Job in the foregoing verses of this chapter has been speaking of nature, or natural history, it is most probable that by the hidden things he means the seed or corn hidden in the ground, which God brings to light.

Another word for secret is סתם *setem*, from סתם *satam*, to obstruct, hinder, used in Ezekiel 28. 3, "There is no secret that they can hide from thee." This we may certainly understand as in the light of sciences, or the secrets of science and worldly knowledge which are obstructed or hindered from the world in general by the difficulty and labour attending their acquisition. The following verse favours this view, as it manifestly alludes to worldly knowledge and acquirements. "With thy wisdom and with thine understanding thou hast gotten thee riches."

The same distinction is to be traced in the Greek of the New Testament between deep and incomprehensible things, and secrets of a less absolute nature.

The first class, deep incomprehensible things, or things only partially revealed, of which we know the existence, not the mode of existence, is expressed by *μυστηριον*, translated mystery, and harmonizing with the Hebrew סתר *seter*, which is, in fact, the original root from which *μυστηριον*, mystery, is derived. The radical letters are S. T. R., to which the servile M מ being prefixed, gives M. S. T. R., and with the usual vowel *e* interpolated in the Hebrew pronunciation without points, we have M*e* ST*e* R*e*, mystery. In 1Timothy 3. 16, the incarnation of Christ, in which state he was justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, is called the mystery of godliness, because the manner of the union of the human and divine natures is beyond our comprehension. Therefore is the atonement called a mystery in 1Corinthians 2. 7; and the resurrection, 1Corinthians 15. 51; the mystical union of Christ with his Church. (Ephes. 5. 32.) In brief, all those great dogmata of religion, the fact of the existence of which is revealed, but not the manner, essence, and nature; and which are thus touchstones of faith, that, seeing them, not with eyes of perfect understanding, we yet believe; walking by faith, and not by sight. Faith and mystery are inseparably connected; for faith is the evidence of things not seen, (Heb. 11. 1;) if clearly seen through they could be no longer objects of faith; "faith cometh by hearing," (Rom. 10. 17,) not by seeing. When Our Lord (Matt. 4. 2,) tells his disciples that to them it was given to know the mystery of the kingdom of God, the text does not mean that all things were to be wholly opened up to them; but that they were the fitting persons chosen to be taught the facts of the existence of things hitherto unknown to them, and still hidden from "those who were without," such as the incarnation, atonement, resurrection, &c. We say the fact of the existence of such things, not the mode of their existence, which remained a mystery still. The mysteries of the Gospel, of the kingdom of God, we see now but "through a glass darkly," (2Cor. 13. 12;) "but when that which is perfect is come," we shall see "as face to face," and doubtless increase in knowledge of divine things will be one of the joys of the glorified state. We cannot expect that all the secrets of God himself will be laid open to us; such expectation would be a presumptuous lowering of his dignity. But we may reasonably hope that all things connected with our salvation, and with the vindication of God's ways to man, will be no longer mysteries, but will be cleared up to us, that our joy may be full.

The second or inferior class of secrets is never expressed in the Greek by *μυστηριον*, but by less definite words, such as *κρυπτα*, *κεκρυμμενα*, &c.

N.B. The verb *κρυπτω* with its participles, like the Hebrew verb סתר *satar*, is used in the indefinite and general sense, to hide, to conceal.

We may here remark that when in Judges 13. 18, the angel that appeared to Manoah and his wife refused to tell his name, because it was secret, as our version renders it, the Hebrew word used is not any of those mentioned in this article, but is פלאי properly wonderful, something beyond mortal capacity or experience. It harmonizes with what is said in the following verse, that the angel did wonderfully, *i. e.*, that he did some extraordinary things of the nature of miracles. His name was something not to be uttered by mortal lips, as his deeds were not to be imitated by mortal powers. In Isaiah 9. 6, where the name of the Messiah is to be called wonderful, it alludes to the ineffable name Jehovah, which is considered by the Jews too holy to be pronounced, and indeed the true pronunciation of which they say is lost. M.

SEED. The prolific principle of future life, whether in animals or plants, is properly called "seed," and hence in Scripture the term is frequently used to signify posterity or descendants. When the word is used emphatically, "THE SEED" implies some conspicuous descendant, immediate or remote, of the person mentioned; thus, "*the* seed of the woman," "*the* seed of Abraham," "*the* seed of David," are used to point out the Messiah, who was descended from Eve, and remedied the disasters of the Fall,—from Abraham, and fulfilled the prophecy that "in him all the families of the earth should be blessed;" —and from David, whose kingdom, in a spiritual sense, he restored. It may be remarked that many commentators, with great probability, assert that Christ is called "the seed of the woman" in allusion to his having been born of a pure virgin, as foretold by the prophet Isaiah.

Both in ancient and modern times, the Jews have vauntingly styled themselves "the seed of Abraham," and have boasted of the spiritual privileges attached to their descent; it was for this reason that they were reproved by Our Blessed Lord, when he told them that God "from these stones (that is, the Gentiles) could raise up children unto Abraham." C.

SEER, חזה *chozah*, a Beholder of Visions; from חזה *chaza*, to gaze or look steadfastly; also, ראה *roeh*, from ראה *raah*, to see or perceive mentally, but less frequently used than *chozeh*. Though the Seer was a Prophet to whom the Lord revealed his will in visions, and by types, which the Seer was commissioned to announce and explain, and thus foretell coming events, yet there is a distinction made in Scripture between Seers, and Prophets properly and especially so called. (2Kings 17. 13,) "The Lord testified against Israel and against Judah, by all the prophets and all the seers." (Isaiah 30. 9,) "This is a rebellious people which say to the seers, See not, and to the prophets, Prophesy not unto us right things." By the derivation of the name prophet, נביא *nabi*, which comes from נבא *nibba*, to foretell, to speak, in an eminent and extraordinary manner, it appears that God generally revealed himself to the *prophets*, *clearly*, by oral communication or spiritual inspiration, and to the seers, *chozah*, (from *chaza*) more obscurely in visions, or dreams, and by shadowings of types. We have said that God *generally* revealed himself orally to the prophets; for it sometimes occurred that revelations were made to *them* also in visions, as in the case of Ezekiel, Jeremiah, Isaiah, &c., but most frequently by oral communication, which is marked by such expressions as "The word of the Lord came to Hosea." (Hosea 1. 2.) "The prophet said in the word of the Lord." (1Kings 20. 35.) "Hear ye now what the Lord saith." (Micah 6. 1.) "I heard the voice of the Lord saying." (Isai. 6. 8.) "Now these be the last words of David. The spirit of the Lord spake by me, and his word was in my tongue." (2Sam. 23. 12.) But the seers had their communications mostly by visions, either awake, as in a trance, or in ecstasy, or asleep in dreams. The different ways in which the Lord made prophetic revelation is pointed out in Joel 2. 28, "And it shall come to pass afterwards that I will pour out my spirit upon all flesh: and your sons and your daughters shall *prophesy:* your old men shall *dream dreams:* your young men shall *see visions.*"

To the different kinds of prophetic inspiration, St. Paul alludes (Heb. 1. 1,) "God who at sundry times and in *divers manners* spake in times past unto the fathers by the prophets."

The prophets were a higher class than seers; the manner of their inspiration was clearer and nobler; the oral communication of the Lord: while that of the seers was necessarily a lesser and more obscure kind, by similitudes, and by visions. A strong proof of the superiority of *oral* inspiration over visionary is given in Numbers 12. 6,7,8, "If there be a prophet among you I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. *My servant Moses is not so*, who is faithful in all my house; *with him will I speak mouth to mouth*, *even apparently*, and not in dark speech." Prophets named in conjunction with seers are always mentioned first. (Deut. 13. 1,) "If there arise a prophet or a dreamer of dreams." (Isai. 29. 10,) "The prophets and your rulers, the seers hath he covered." (2Chron. 9. 29,) "Nathan the prophet, and Iddo the seer."

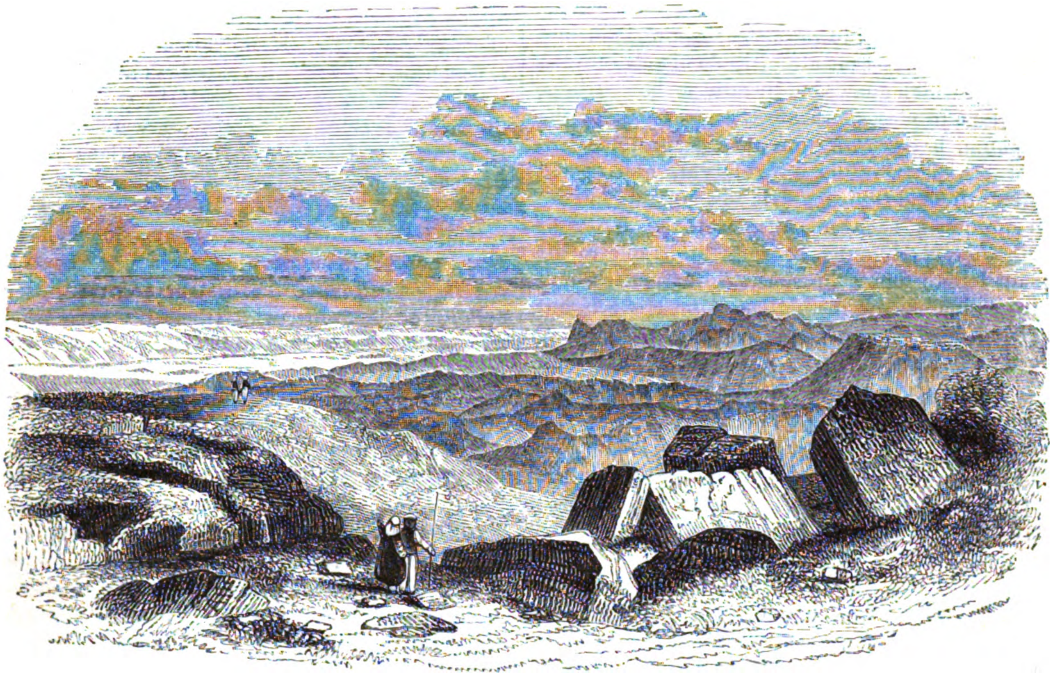
The inspired persons of eminence, such as Isaiah, Ezekiel, Amos, Zechariah, &c., and Nathan, who was conspicuous in David's time, are called prophets. Those of minor note, of whom only the names are preserved to us, as Heman, (1Chron. 25. 5,) Iddo, (2Chron. 12. 15,) Asaph, (2Chron. 39. 30,) Jeduthun, (2Chron. 35. 15,) are seers: see also Amos 6. 12; when Amaziah opposes Amos, he calls the latter "Thou *seer*," *not*, thou *prophet*, as if giving him an inferior title in scorn. Prophets also were teachers, and were the heads of colleges of divinity, or schools for instruction in every thing relating to religion, and the service of God. (See art. School.) Seers did not fill this office; we never read of the sons of the seers, as we do of the sons (*i. e.*, disciples) of the prophets, nor the schools of the seers. Originally, in very early times, the word seer was used instead of prophet. (1 Sam. 9. 9,) "He that is now called a prophet (*nabi*), was before time called a seer." But the Hebrew word thus used was not חזה *chozah*, as above, but ראה *roch*, from ראה *raah*, to see, to perceive mentally, as well as corporeally, as we say, "I see the meaning of such a thing." The original meaning of the word *roeh* is a perceiver, a man who had prophetic perceptions. From the death of Moses to the era of Samuel, the gift of prophecy was very scarce in Israel. During all the time of the Judges, we read but of two prophets, Deborah, (Judges 4. 4,) and a prophet whose name is not given, (Judges 6. 8,) "The Lord sent a prophet unto the children of Israel." The Jews fancy this was Phineas, which is very unlikely; as Phineas, were he this prophet, must have been at least two hundred years old, an age which men did not attain to in those days, besides, if he were such an eminent person, it is most probable his name would have been recorded. Whenever the Lord did *then* give prophetic revelations, it appears it was not by *vision*, for 1Samuel 3. 1, says, "there was no open vision," literally, "vision did not break forth," the revelation was oral; and that was very rare, for the verse above quoted says, "the word of the Lord was precious in those days, there was no open vision." Samuel was the first acknowledged prophet that had been for a long time; and he was distinguished by the title of roeh, (seer or perceiver,) which appellation (and never chozah) is regularly applied to him, as 1Samuel 9. 9,11,19; 1Chronicles 26. 28; 1Chronicles 29. 29; 1Chronicles 9. 22.

The word *nabi*, translated prophet, was known before Samuel's time, and is applied to Abraham, (Gen. 20. 7,) but in those early times it signified properly an instructor, (which Abraham is said to have eminently been,) a preacher of righteousness, a person who spoke in a remarkable manner. (See art. School.) In Exodus 7. 1, Aaron is appointed prophet, (*nabi*) *i. e.*, spokesman, to Moses, as explained by Exodus 4. 14-16, "Is not Aaron the Levite thy brother? I know that he can speak well, and thou shalt speak unto him and put words in his mouth, and he shall be thy spokesman (Hebrew, דבר *deber*, thy word,) unto the people." *Nabi*, prophet, also means a revealer or declarer of God's word; but it always implies oral communications; and is applicable to Abraham, (*vide supra*) both because he preached righteousness and communicated God's will; and because God spake to him himself, as we read in several parts of Genesis.

Miriam is called a prophetess in Exodus 15. 20, both because she was skilled in sacred poetry, in which she probably instructed the Hebrew women, as she led their choir in their hymn of thanksgiving for the overthrow of Pharaoh, (Exod. 15. 21,) and also because she spoke utterances by the inspiration of the Lord. (Numb. 12. 1,2,) Miriam and Aaron rebelled against Moses, and said, "Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us?" In process of time, when prophecy both by word and by vision became more usual, the application of titles to the persons favoured with it became more distinct, and more fixed. *Roeh* for seer, became in a manner obsolete; and *nabi*, prophet, was applied to persons whose inspiration was chiefly oral, and *chozeh*, seer, to persons visited by visions. In 2Samuel 15. 27, David says to Zadoc the priest, "Art not thou a seer?" which is thought by good critics to be a faulty translation; as it does not appear that priests were ever called seers, but were a superior class of men; that instead of the noun, it is the verb that should be used, (particularly as the words "*art not*" do not appear in the Hebrew,) and that it should be, "Behold! return thou into the city in peace." This view is taken by the LXXII, who render it *Ιδετε συελιστρεφεις εις την πολιν εν ειρηνη*.

In the New Testament, the characters of seer and prophet are combined with, and merged in, the more glorious one of Apostle, (the inspired messenger of Christ,) whose office as much exceeded that of prophet and seer, as the Christian dispensation does the Mosaic; as the Gospel exceeds the Law. The Apostles, besides their special characters as Ambassadors of Christ, were *prophets* in the widest manner, not merely foretelling events relative to one or two nations, and to be shortly fulfilled, (like the Jewish prophets,) but pouring forth, in the most catholic spirit, predictions concerning the whole world, and extending so widely through time, that some of them still remain unfulfilled. The Apostles were *seers* also. (Acts 16. 9,) "A vision appeared to Paul in the night, there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us."

In 2Corinthians 2. 1,2,3,4, St. Paul tells us of his remarkable ecstasy, when he was "caught up into Paradise, and heard words which it is not lawful for a man to utter." St. Peter saw in a trance the admission of the Gentiles into the covenant of grace. (Acts 10.) And the limited visions of the Jewish seers fade (like the light of the stars in that of the sun,) before the vast and splendid Apocalypse of St. John. M.



Mount Seir.

SEIR is the name employed in various parts of the Old Testament Scriptures to designate the mountainous range that extends from the south of the Dead Sea nearly to Akaba, on the Elanitic branch of the Red Sea; running through the land of Idumea, or Arabia Petræa. It is also applied in a more general sense to the whole tract of country occupied by the Edomites:—"Ye are to pass through the coast of your brethren, the children of Esau, which dwell in Seir." (Deut. 2. 4.) Seir, the Horite, from whom the district took its appellation, must have lived at a very remote period; for in the days of Abraham, when Chedorlaomer made war upon the kings, his descendants were a powerful tribe. The only account of this patriarch of which we are in possession is contained in Genesis, ch. 36, from the 20th to the 30th verses: "These are the sons of Seir, the Horite, who inhabited the land: Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan; these are the dukes of the Horites, the children of Seir, in the land of Edom." The mountains and adjacent country were held by Seir's posterity till they were expelled or extirpated by the Edomites: "The Horims also dwelt in Seir before time; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead." (Deut. 2. 12.) Reference is frequently made by the prophets to Idumea under its ancient name: "Son of man, set thy face against Mount Seir, and prophesy against it; and say unto it, Thus saith the Lord God, Behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate, and thou shalt know that I am the Lord." (Ezek. 25. 3,4.) The prophecies against Seir, however, properly belong to Idumea, and for information as to their literal accomplishment, we refer to that head. Mount Hor formed part of the range of Seir. When the Edomites refused the children of Israel a passage into Canaan, the latter, who had proceeded northward, on the western side of Seir, as far as Mount Hor, retraced their steps to Ezion-Geber, now Akaba; from thence they took a north-eastern course, and, passing to the eastward of Seir, "compassed the land of Edom." The mountains of Seir are called by the Arabs Djebel Hesma and Djebel Sheraz. P.

SELAH, סלה This word occurs seventy-one times in the Psalms, and thrice in Habakkuk; but commentators have not agreed respecting its signification. In the Septuagint it is rendered *Διαψαλμα*, which, according to Suidas, means a change of music or tune. It occurs for the most part in the Psalms which have the title מזמור *Mizmór*, a name indicating that they were sung to an instrumental accompaniment. If, as is most probable, סלה be derived from סלל *salal*, "to exalt," its formation must be from the noun סל *seel*, "exaltation," with ה as an adverbial suffix; it consequently signifies "in a higher or louder tone," and is probably addressed both to the musicians and the singers. Gesenius is of opinion that it intimated a direction "to repeat the preceding verse in a louder strain, so as to direct the attention of the congregation to some important prayer, sentiment, or assertion." The Targum explains "selah" by לעמון *le-hilmon*, "for ever;" and a Rabbinical commentator adds, that it gave notice for the congregation to join in a choral interruption of "for ever and ever," similar to the "*in sæcula sæculorum*" of the Latin Church. It is remarkable that the word is altogether omitted in the Vulgate translation. T.

SENATE. See Sanhedrim.

SENNACHERIB, Hebrew, סנחריב Greek, (Herod. II. 141,) *Σαναχάριβος*. A king of Assyria, who flourished about the close of the eighth century before the Christian æra. In the reign of King Hezekiah, he invaded Judæa and laid siege to Jerusalem, but an angel of the Lord smote the Assyrian camp by night, and destroyed such multitudes that the monarch abandoned his enterprise in despair. The Egyptians arrogated this miracle to themselves, declaring that Sennacherib had been compelled to raise the siege of Pelusium by their god, Phtha, who sent a multitude of rats into the Assyrian camps, which gnawed their quivers, bow-strings, and shield-straps to pieces. From the statement of the prophet Nahum, however, it appears certain that Sennacherib penetrated very far into Egypt, and sacked some of its principal cities. His disappointment at Jerusalem produced such an effect on the ferocious Sennacherib that his tyranny became intolerable to his subjects; at length his own sons, Adrammelech and Sharezer, assassinated him in the temple of Nisroch, but their parricide was so odious to the people that they were obliged to fly into the land of Armenia; and their younger brother, Esarhaddon, was placed upon the throne. .C.

SENTENCE. See Council, Trial, &c.

SEPHARVAIM. A district in Assyria, the precise locality of which cannot now be identified.

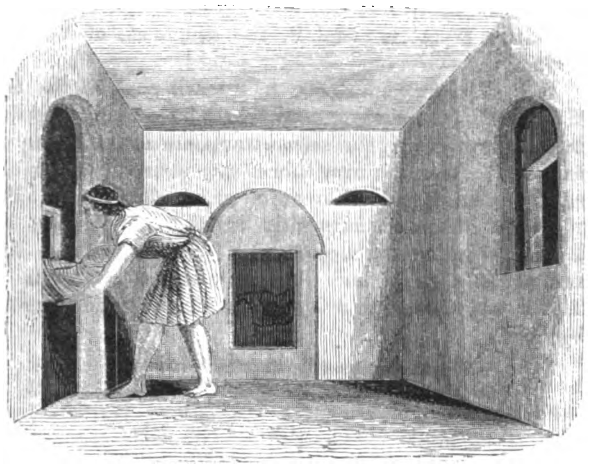
SEPTUAGINT. The name given to the most ancient Greek version of the Old Testament, from its being supposed to be the work of seventy-two learned Jews, who were engaged to perform this task by Ptolemy Philadelphus, king of Egypt, B.C. 284. The translators are usually called the Septuagint, or Seventy, either because seventy is a round number, or because it was a number to which peculiar sanctity was attributed. (See Seventy.) Though the fables which the Jews relate of the miraculous origin of this version are utterly unworthy of credit, it must be considered as a wonderful providence in aid of the progress of Christianity. It created an expectation of the coming of the Messiah among the Gentiles, who could not have become acquainted with the writings of the Hebrew prophets except through the medium of the Greek language. It has also been, with great propriety, observed, "That there are many words and forms of speech in the New Testament, the true import of which cannot be known but by their use in the Septuagint. This version also preserves many important words, some sentences and several whole verses, which originally made a part of the Hebrew text, but have long ago entirely disappeared. This is the version, and this only, which is constantly used and quoted in the Gospels and by the Apostles, and which has therefore received the highest possible sanction which any version can receive."

The Rev. Dr. Wall, of Trinity College, Dublin, has recently discovered the source of many important variations between the Septuagint and the Hebrew text. When the Jews began to have an extensive intercourse with the western nations, and when, at the same time, their native language ceased to be spoken in its original purity; they tried to vocalize their words, which, for the most part, was composed of consonants by freely using the quiescent letters (אהוי *ahevi*,) instead of vowels, but as these letters have a grammatical significance, their introduction, though it facilitated the sound, had a tendency to alter the sense, and has, in fact, perverted it in many passages. In fact, no Biblical scholar should neglect the study of the Septuagint; it furnishes important corrections of the Hebrew text of the Old Testament, and is the best guide to the peculiar Hebrew and Syriac idioms used by the writers of the New Testament. T.

SEPTUAGINT CHRONOLOGY. The chronology of the Septuagint version differs from that of the Hebrew text in some important particulars; it reckons fifteen hundred years more from the creation to the birth of Abraham. Dr. Kennicott assigns very plausible reasons for preferring the numbers and dates of the Septuagint. He says that the Hebrew Scriptures, during the two first centuries of our era, were exclusively in the hands of the Jews, the early Christians preferring the Septuagint, and that the Rabbies may have taken advantage of this circumstance to introduce changes which would flatter the national vanity. This, however, is a very improbable supposition; it is much more likely that the imperfection of the system of numeration in use among the Hebrews, who, like the Greeks, the Romans, and the modern Arabs, used letters to express numerals, may have caused this discrepancy, which, after all, is not greater than what is found in many other ancient histories. T.

SEPULCHRE. The Hebrew sepulchres were of two classes; the common or vulgar, and the noble. The former were in a general cemetery, which was always to be without the city, because the poverty of the persons whose kindred were buried there did not permit them to raise durable distinguishing marks over their burial places, by which passers-by might learn they were near a grave, and avoid the legal pollution that among the Jews would be occasioned by contact with it. The Jewish doctors made the following prohibitions concerning them, viz., that no water-course should be led by the cemetery, nor any public way be run through it, nor sheep should graze there, nor wood be collected in it; nor should it be lawful to walk there with phylacteries on the forehead, or the Book of the Law hanging to the arm. Strangers were buried in this public cemetery; wherefore the chief-priest bought the potter's-field to bury strangers in, with Judas' returned bribe. (Matt. 27. 7.) The widow of Nain was a poor woman whose son was to have been buried in the public cemetery without the city. (Luke 7. 12.) These common burial places, in all probability, consisted of nothing more than a field, or inclosure, with excavations or graves like ours. The synagogue of each city also provided two places of public sepulture for persons who were degraded by having suffered capital punishment; one for those strangled or slain with the hand, the other for those stoned or burned. (For the punishment of burning, see Sentence.)

If our Lord had been executed by sentence of the Sanhedrim, instead of that of the Roman governor (which would have been the case, had he not been apprehended on a high festival), he would have been stoned as a blasphemer, according to Jewish law, (Levit. 24,) and would have been buried ignominiously in one of these sepulchres for the degraded, and the prophecy of making his grave with the rich in his death (Isai. 53. 9,) would have remained unfulfilled. The noble sepulchres were those that belonged to private families, or illustrious people; they were in the private property of the family, as that of Abraham and his family in his purchased field of Machpelah, and that of Joseph, near Shechem, in the parcel of ground bought of the sons of Hamor (Josh. 24. 32); or in gardens, as those of the kings Manasseh and Amon (2Kings 21.), and the sepulchre of Joseph of Arimathea (John 19.); or in some part of the house, as that of Samuel. (1Sam. 26.)



Sepulchral Vaults.

These sepulchres were either caves, or excavations in the ground arched and lined with stones, or caves cut out of the rock. All these sepulchres had in front an inclosed court, within which was the cave, which, if intended for a family burial place, contained niches hollowed within the sides, to contain the bodies at full length; these niches the Rabbins called כוכין *kokin.* The mouth of the tomb or burial cave within the court was closed by a large stone, which fitted in, and was closed up with mortar. In the outer court the bier was set down, and the body carried through the mouth, or narrow entrance, into the tomb, and placed in its niche. In the Greek New Testament, the words *μνημα* and *μνημαιον* express the *sepulchre* in general, including the court and the inner burial place; *ταφος* is used by St. Matthew to designate the tomb wherein the body was placed. Marks were placed over sepulchres, not only as monumental, in memory of the dead, but also to warn passengers of their vicinity, that they might avoid pollution. There are two words in the Scriptures to designate these sepulchral marks; the first is מצבה *matzab*, or *matzbah*, from יצב *jatzab*, to place; it signifies a memorial set up. This word is used to express the pillar set up by Jacob over Rachael's grave. (Gen. 35. 20), and also the pillar set up by Absalom in his own life time, as a memorial of himself; "for he said, I have no son to keep my name in remembrance." (2Sam. 18. 18.) This word is also used by modern Jews to indicate their monumental stone and epitaph, and it is rendered in the Septuagint *στηλην*, a pillar. The other word used in the Hebrew Scriptures for the mark over graves is ציון *ziun;* this expresses merely a mark or sign, indicating that a grave, or something belonging to a dead person, lay there; it is the word used in 2Kings 23. 17, and in our version rendered "title:" "Then he (Josiah) said, What title (*ziun*) is that I see? and the men of the city told him, It is the sepulchre of the man of God which came from Judah." The Septuagint here renders it *σκοπελον*, a sign, or something elevated.

The Hebrew word *ziun.* It is used in Ezekiel 39. 15, to signify a mark to show where the remains of a carcase lay: "When any seeth a man's bone, then shall they set up a sign by it till the buriers have buried it in the valley of Hamon Gog." In Jeremiah 31. 21, it is used for a way-mark. It was usual annually to refresh and beautify the monumental marks, and also to whitewash them, in order to render them more conspicuous, that men might know and avoid them. The Talmudists fix the 15th of February for the performance of this work. To this custom Our Lord alludes in Matthew 23. 27: "Woe unto you, scribes and pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." At the funerals of persons of rank and wealth, quantities of spices and aromatics were used; some were burned, others buried with the body. (2Chron. 16. 14.) "And they buried him (Asa) in his own sepulchre........ and laid him in the bed (the niche), which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art, and they made a very great burning for him." This custom probably arose from the embalming of Jacob in Egypt. (Gen. 50.)

Thus, though Our Lord had been executed as a criminal, he received after death the funeral honours of the illustrious, for Nicodemus and Joseph of Arimathea placed a quantity of spices round his body (John 19.40); and the pious women who believed on him brought spices on the morning of his resurrection, to burn in his honour in the outer court, for they could not expect to penetrate into the actual tomb, knowing it had been closed by the chief-priests.

Our Lord's sepulchre was hewn in a rock, and appears to have been intended by Joseph of Arimathea for himself alone, and not for a family vault, for only the one receptacle or niche has been found in it. Mary Magdalene was in the outer court when she perceived that the stone had been rolled from the tomb or cave in which the body had lain. (John 30. 1.) John came to the sepulchre, but only went to the door of the tomb (not inside), and looked into the grave, or receptacle, which seems to have been below the floor of the court where he stood, for he stooped down. (John 19. 5.) Peter, however, went through the no longer closed entrance into the tomb, in which he saw the linen clothes lie, empty; then John came in to him from the court, and witnessed the same, and they retired. Mary Magdalene stood without, in the court, weeping, and, stooping down at the entrance to the tomb, saw the two angels sitting, one at the head, and the other at the feet of the grave, or *kok*, who announced to her the resurrection.

The burial place of Lazarus was a cave. (John 11. 38.) It does not appear in St. John's account of the raising of Lazarus that Christ went farther than the court, where standing, he ordered the stone to be removed from the tomb, and cried out to Lazarus, who was enabled to come out of the *kok*, or niche, as far as the mouth of the tomb, or entrance into the court; but being clothed in grave-clothes, and with the customary cloth, or *sudarium*, over his face, Jesus commanded the bystanders to loose him, and let him go at large.

The sepulchre of Our Lord as now existing is a kind of grotto in the natural rock. The part in which is this grotto was insulated from the rest by the workmen of the Empress Helena. The tomb-chamber is nearly shaped like a horse-shoe; its height is eight feet one inch; breadth, fifteen feet ten inches; the entrance is four feet high, and two feet four inches wide. The place where the body lay is now raised above the floor, by the alterations of time; the whole has been incrusted with white marble. A magnificent church was built over the whole, which has been burnt more than once; but the Holy Sepulchre itself remains uninjured.

The sepulchres near Jerusalem called the Tombs of the Kings, but which are more properly the sepulchres of the sons of David, exhibit the remains of a magnificent edifice. The approach is through a passage cut in the rock into an open square (the usual outer court) of rock, in the west side of which is excavated a porch, with beautiful sculpture of fruits and flowers; on the left is the entrance to the inner chamber, which has three doorways and three different sides leading to the outer chambers, in which are hewn niches, and in the floor of one are sunk quadrangular niches. The doors appear from the accounts of early travellers to have been of stone, highly polished, and the panels beautifully cut. The doors turned on tenons of one piece with themselves, resting on sockets in the rock.

According to Josephus, great treasures were buried in David's sepulchre, which Hyrcanus opened and took out 3000 talents of silver. And afterwards Herod making search there for money found none, but some golden vessels, which he took away. It is probable that sepulchres might have been used for treasuries, as places of particular safety, on account of the religious opinions held concerning them. M.

SERAPAH. A proper name belonging to several persons mentioned in the Old Testament, but none of any note.

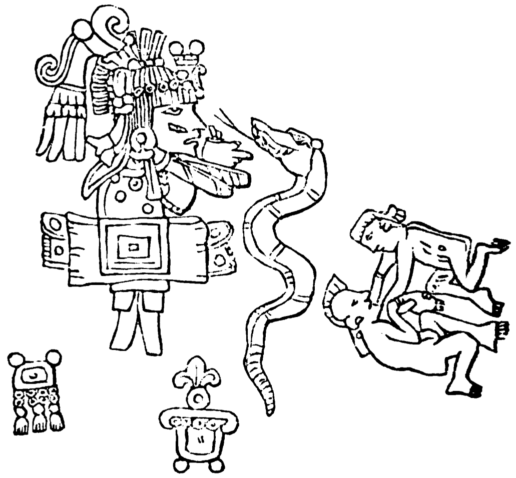
SERAPHIM, שרפים from שרף *saraph*, "to burn;" and hence Kimchi interprets it by מלאכי־אש *malakey-esh*, "angels of fire," in allusion to the כבד *kabód*, or "glory," which surrounded angelic beings; but, as this glory was common to all angels, the explanation, though generally received, is not quite satisfactory. שר *sar*, in Hebrew, and *seraph* in the cognate Semitic languages, such as the Arabic and Ethiopic, signifies "a chief or noble," and was applied to the higher order of archangels. The seraphim described by Isaiah (6. 2) had each six wings; with two covered the face; with two the feet, and with two they flew. They also cried one to another and said, "Holy, holy, holy is the Lord of Hosts! the whole earth is full of his glory!" See ANGEL. T.

SERPENT, נחש *nachash*. The verb from which this noun is derived signifies literally "to augur or predict from the appearance of serpents," a mode of divination common among the ancient nations, to which they gave the name of *ὀφιομαντεία*. The late Dr. Adam Clarke having thought fit to oppose all preceding translators and commentators in his explanation of the circumstances recorded in the third chapter of Genesis, and having thus unwarily given new strength to the sceptical cavils raised against the Scriptural account of the Fall, it becomes necessary to enter at some length into an examination of the Biblical narrative, and to point out some singular confirmations of its veracity derived from the records of profane antiquity. It is stated that "the serpent (נחש *nachash*) was more subtle than any beast of the field;" and, in allusion to this declaration, Christ advises his disciples "to be wise as serpents." Dr. Adam Clarke, however, chooses to deny that the serpent is conspicuous either for subtilty or wisdom; to this we may answer, that the extraordinary power of fascination exerted by various kinds of serpents is a display of subtilty, and of a powerful instinct which may be well called "animal wisdom," superior to any other portion of the animal creation. In fact, the Vishnú Púrana, clearly alluding to their great intelligence, declares that serpents sprung from the head of Brahma. There can, however, be little doubt that the term נחש *nachash* is applied in Scripture, like the generic phrase "reptile," to a great variety of animals, but chiefly to those of the serpent-tribe. It must also be observed, that in the Hebrew, and in other Semitic dialects, נחש *nachash*, is used to signify "brass;" and that it is difficult to assign a satisfactory reason for this connection in etymology between the compound metal and serpents; two causes have been assigned,—1, the similarity of colour; and 2, the use made of both in divination.

It is of more importance to remark that in the traditions of most Pagan nations, which have been embodied in their mythology, the serpent appears as the enemy of man, and a triumph over this enemy is usually described as the greatest achievement of a popular deity. The Egyptian Horus is frequently represented piercing the head of some terrific serpent with his spear. From this source the Greeks and Romans adopted the fable of Apollo and the serpent Python, which is thus narrated by Ovid.

> Of new monsters Earth created more
> Unwillingly, but yet she brought to light
> Thee, Python, too, the wondering world to fright
> And the new nations with so dire a sight:
> So monstrous was his bulk, so large a space
> Did his vast body and long train embrace.
> Him Phœbus basking on a bank espied,
> And all his skill against the monster tried;
> Though every shaft took place, he spent the store
> Of his full quiver, and 'twas long before
> The expiring serpent wallowed in his gore.

Lok, one of the favourite heroes of the Northern mythology, is represented as a destroyer of serpents; and a legend, similar to the classic story just quoted, represents him as destroying a monstrous serpent with his hammer or mace. The similarity of all these accounts to the Scriptural narrative is obvious; but a still more striking parallel has been discovered in the Mexican mythology by Baron Humboldt; he says,



From a Mexican Painting.

"The groupe represents the celebrated serpent-woman Chinacohuatl, called also Quilaztli, or Tonacacihua, 'Woman of our flesh;' she is the companion of Tonacatenetli. The Mexicans considered her as the mother of the human race, and after the god of the celestial paradise, Ometenetli, she held the first rank among the divinities of Anahual; we see her always represented with a great serpent. Other paintings exhibit to us a feather-headed snake cut in pieces by the great spirit Tezcatlipoca, or by the sun personified, the god Tonatiuh. These allegories remind us of the ancient traditions of Asia. In the woman and serpent of the Aztecks we think we perceive the Eve of the Semitic nations, in the snake cut in pieces the famous serpent Raliya, or Kalinaga, conquered by Vishnu when he took the form of Krishna. The Tonatiuh of the Mexicans appears also to be identical with the Krishna of the

Hindoos, recorded in the Bhagavata Púrana, and with the Mithras of the Persians. The most ancient traditions of nations go back to a state of things when the earth, covered by bogs, was inhabited by snakes and other animals of gigantic bulk; the beneficent luminary, by drying up the soil, delivered the earth from these aquatic monsters.

"Behind the serpent, who appears to be speaking to the goddess Chinacohuatl, are two naked figures; they are of different colour, and seem to be in the attitude of contending with each other. We might be led to suppose that the two vases which we see at the bottom of the picture, one of which is overturned, is the cause of this contention. The serpent-woman was considered at Mexico as the mother of two twin children; these naked figures are, perhaps, the children of Chinacohuatl; they remind us of the Cain and Abel of Hebrew tradition."

In Egypt and other Oriental countries a serpent was the common symbol of a powerful monarch; it was embroidered on the robes of princes, and blazoned on their diadems, to signify their invincible might; and that as the wound inflicted by them is incurable, so the fatal effects of royal displeasure were neither to be averted nor endured.

Their favourite symbol of regal power was the serpent called מלכה *melekah* (from מלך *malak*, "to reign,") by the Semitic nations, *βασιλισκος*, *basiliskos*, by the Greeks, and *regulus* by the Romans, all of which names signify "kingly or royal." The basilisk is of a reddish colour, and its head is decorated with a crest in the form of a crown; it is not entirely prostrate like other serpents, but moves along with its head and half its body erect; the other parts sweep the ground behind,

> And wind its spacious back in rolling spires.

All other species of serpents are said to acknowledge the superiority of the basilisk; it was further fabled to be immortal, and to have the power of killing the strongest animals by its pestiferous breath.

The שפיפון *shephiphon*, (probably from שפפ *shaphaph*, "to hide,") is mentioned only in the valedictory prediction of Jacob describing the character and conduct of Dan. (Gen. 49. 17.) The Septuagint renders the word *κεραστης*, *cerastes*, or "the horned snake," so called from its antennæ, or projecting feelers. Nicander mentions the cerastes as dangerous from lurking on roads, and in the tracks left by wheels.

> The dread Cerastes will its form conceal,
> Even in the ruts left by the passing wheel.

The שרף *saraph*, or "fiery serpent," mentioned Numbers 21. 6-8, Deuteronomy 8. 15, Isaiah 14. 29, and 30. 6, probably derived its name from the burning sensation produced by its bite. To a Biblical student it is far the most interesting of its class. It bears the name of an order among the host of heaven, for seraphim is the plural form of *saraph*. The brazen serpent which was "lifted up by Moses in the wilderness," was modelled from the *saraph*, and thus it became a symbol of our blessed Redeemer, who was for our salvation lifted up upon the cross, as the serpent was elevated in Israel for the preservation of the people.

Some commentators have asserted that this serpent was winged, but the term מעופף *mehopheph*, used by Isaiah, does not necessarily imply "flying with wings." Ezekiel uses the verb from which it is derived to signify the brandishing of a sword, to which the vibratory motion of the serpent's tongue has a remarkable analogy. The legends of flying serpents have long since been discarded by naturalists as manifestly fabulous.

The serpent, or dragon, is employed by the sacred writers as the symbol of solitude and desolation, for as venomous and loathsome creatures generally hide themselves in uninhabited places among ruins, rucks, and rubbish, so where there is any mention of the ruin of a city, or the desolation of a province, the place is said to be a dwelling for dragons. Thus Isaiah 13. 22,

> And wolves shall howl to one another in their palaces,
> And dragons in their voluptuous pavilions;

similar to which Milton has said in *Paradise Lost*,

> And in their palaces,
> Where luxury late reigned, sea-monsters whelped,
> And stabled.

> And in her palaces shall spring up thorns,
> The nettle and the bramble, in her fortresses;
> And she shall become a habitation for dragons,
> A court for the daughters of the ostrich.—Isai. 34. 13.

> And I will reduce Jerusalem into heaps, a den of dragons; and the cities of Judah will I make a desolation without inhabitants.—Jerem. 9. 11.

When the opposite picture is intended, that is, a recovery from desolation, then the following language is used.

> And the serab, or glowing sand, shall become a pool,
> And the thirsty soil bubbling springs;
> And in the haunts of dragons shall spring forth
> The grass, with the reed and the bulrush.—Isai. 35. 7.

The serpent was painted on temples and sacred places to intimate the sanctity of the locality; we find this custom almost universal amongst ancient nations, Egyptians, Indians, Greeks, and Romans. Serpent-worship is also common among the uncivilized tribes of Africa, who pay homage to these animals as types of the malignant deities, whose powers of evil they are eager to propitiate. T.

SERVANT, SERVITUDE. In the earliest ages of which there are records extant, we find that slavery existed. It prevailed in all the nations of antiquity, without any exception, in a more or less mitigated form; being apparently coeval with the very institution of society, which, in its simplest condition, is an association or alliance for defensive purposes, presupposing the aggression of violent persons upon the natural rights of others. In the antediluvian world there were contentions and wars, "the earth was filled with violence," (Gen. 6. 2); the lawless warriors, who are termed "giants in the earth," forcibly compelling those whom they vanquished to minister to their wants and appetites. Noah was not unacquainted with the existence of slavery. In pronouncing the curse upon the descendants of Ham, he predicted that it would be the punishment which they should suffer for the wickedness of their progenitor: "Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Caanan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (Gen. 9. 25-27.) The expression servant signifies here, as it does in most parts of Scripture, a slave. The Hebrew word employed is עבד *gnedab*, a slave, in contradistinction to שביר *shebid*, a hired servant. At the time of Abraham slavery, in two of its forms, was generally prevalent: captives taken in war, and the children of slaves, born in the house of their master, were held in a state of servitude: "And when Abram heard that his brother (Lot) was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods and the women also, and the people." The request of the king of Sodom to Abraham shows that, in his estimation, the prisoners were the most valuable part of the spoil, "Give me the persons, and take the goods to thyself." We find that Job, who was a powerful emir in the land of Uz, a province of Seir or Idumea, possessed "a very great household; so that this man was the greatest of all the men of the East." That those who composed this household were slaves is apparent from the celebrated passage in which Job solemnly recognises the claims of his dependants: "If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me; what then shall I do when God riseth up? and when he visiteth what shall I answer him? Did not he that made me in the womb make him? and did not one fashion us in the womb?" In another place he refers to the custom of placing female captives to grind at a mill, which prevailed in Egypt at a very early period: "Then let my wife grind unto another." The first example which is recorded of a traffic in mankind occurs in the history of Joseph. His brethren sold him to dealers who supplied the slave mart of Egypt, which, from the concurring testimony of the Sacred Scriptures and the poems of Homer, was one of the very earliest that existed. "This commerce of the human species," Clarkson observes, "was of a very early date. It was founded on the idea that men were property; and as this idea was coeval with the first order of involuntary slaves, it must have arisen in the first practices of barter. The story of Joseph, as recorded in the Sacred Writings, whom his brothers sold from an envious suspicion of his future greatness, is an ample testimony of the truth of this conjecture. It shows that there were men, even at that early period, who travelled up and down as merchants, collecting, not only balm, myrrh, spicery, and other wares, but the human species also, for the purposes of traffic. The instant determination of the brothers, on the first sight of the merchants, to sell him, and the immediate acquiescence of these, who purchased him for a foreign market, prove that this commerce had been then established, not only in that part of the country where this transaction happened, but in that also whither the merchants were then travelling with their camels, namely Egypt; and they show farther, that, as all customs require time for their establishment, so it must have existed in the ages previous to that of Pharaoh. Thus was Egypt, in those days, the place of the greatest resort; the grand emporium of trade, to which people were driving their merchandise as to a centre; and thus did it afford, among other opportunities of traffic, the first market that is recorded for the sale of the human species. This market, which was thus supplied by the constant concourse of merchants who resorted to it from various parts, could not fail, by these means, to have been considerable. It received afterwards an additional supply from those piracies which existed in the uncivilized ages of the world, and which it greatly promoted and encouraged; and it became from these united circumstances, so famous as to have been known within a few centuries from the time of Pharaoh, both to the Grecian colonies in Asia, and the Grecian islands. Homer mentions Cyprus and Egypt as the common markets for slaves about the time of the Trojan war." Moses, therefore, found slavery a universal practice in his time, which had penetrated every state in existence, entwining itself round every social institution. By the Mosaic law, slavery was still permitted among the children of Israel, but the regulations established respecting it tended greatly to mitigate the condition of the bondmen. Among the Romans and other nations of antiquity, masters possessed an absolute power over their slaves. They scourged, tortured, or put them to death at pleasure; some they crucified, others they ordered to be burnt alive. The power of the master, however, was materially abridged by the statutes of the Jewish lawgiver: "And if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be surely punished." (Exod. 21. 20.) Further, it was provided, in case of the exercise of despotic violence by the master, "And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his man-servant's tooth, he shall let him go free for his tooth's sake." The power of punishing slaves capitally was exercised by the Israelites, but the master was liable to punishment if it was found that he acted with unnecessary rigour. It also deserves to be remarked that slaves were admitted to a participation of the spiritual privileges of the Jewish church. The initiatory rite of circumcision was administered to them; they were also permitted to partake of the ordinance of the passover: "But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof." Generally speaking, the slaves were treated with more humanity by the Jews than other nations; but, as it has been judiciously remarked by Paxton, the restraints imposed upon masters by the law of Moses, clearly prove that their power was very often abused. In most countries it was found necessary to curb, in some way, the cruel excesses of which slaves were the victims. Herodotus mentions that the Egyptian slave, though of all others the greatest drudge, was allowed to take sanctuary, from the persecution of his lord, in the temple of Hercules. At Athens, mitigations, in the condition of those in a state of servitude, were introduced, till Demosthenes declared that the condition of slaves in that city was preferable to that of a free citizen in many other countries. In Rome, also, laws were passed by the senate to protect, in some measure, the unfortunate slaves, but with very little effect.

Moses instituted an important distinction between slaves of Israelitish and heathen extraction. Persons who contracted debts which they were unable to pay, were liable to be sold for their payment, together with their wives and children; but their purchasers were subject to the following provisions: "And if thy brother that dwelleth by thee, be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant, but as an hired servant, and as a sojourner he shall be with thee, and shall serve thee unto the year of jubilee. And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants which I brought forth out of the land of Egypt; they shall not be sold as bondmen. Thou shalt not rule over him with rigour, but shalt fear thy God." (Levit. 25. 39-43.) This class is referred by Clarkson to the head of voluntary slaves, whose servitude was the result of their own free actions, for which they were morally responsible. "It consisted," he says, "of free-born citizens, who from the various contingencies of fortune, had become so poor as to have recourse for their support to the service of the rich. Of this kind were those among the Egyptians and the Jews who are recorded in the sacred writings. The Grecian Thetes also were of this description, as well as those among the Romans, from whom the class receives its appellation, the *Mercenarii.* We may observe of the abovementioned that their situation was, in many instances, similar to that of our own servants. There was an express contract between the parties; they could, most of them, demand their discharge if they were ill used by their respective masters; and they were treated, therefore, with more humanity than those whom we usually distinguish in our language by the appellation of slaves. As this class of servants was composed of men who had been reduced to such a situation by the contingencies of fortune, and not by their own misconduct, so there was another among the ancients composed entirely of those who had suffered the loss of liberty from their own imprudence. To this class may be reduced the Grecian prodigals, who were detained in the service of their creditors till the fruits of their labour were equivalent to their debts; the delinquents who were sentenced to the oar; and the German enthusiasts, as mentioned by Tacitus, who were so immoderately charmed with gaming as, when every thing else was gone, to have staked their liberty and their very selves."

The manumission of Israelitish servants was regulated with great exactness: "And if thy brother, an Hebrew man, or an Hebrew woman be sold unto thee, and serve thee six years, then in the seventh thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty; thou shalt furnish him liberally out of thy flock and out of thy floor, and out of thy wine-press; of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day." (Deut. ch. 15.) In case, however, that the servant, at the expiration of the term of servitude, either from attachment to his master, or on account of marriage with one of his slaves, expressed a desire to remain, he was to become a slave for the remainder of his life: "And it shall be if he say unto thee, I will not go away from thee, because he loveth thee and thine house, because he is well with thee; then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant shalt thou do likewise." The custom of boring the ears of slaves prevailed extensively in the East; and reference is frequently made to it, humorously, by Juvenal and other Roman poets.

The Israelites, like other conquerors, enslaved their captives. Moses commanded them, "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword; but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take to thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations." (Deut. ch. 20.) The Gibeonites were spared on account of their humble submission; but they and their posterity were condemned to slavery; Joshua having made them hewers of wood and drawers of water.

"It was a law," says Xenophon, "established from time immemorial among the nations of antiquity, to oblige those to undergo the severities of servitude whom victory had thrown into their hands." Conformably with this, we find all the Eastern nations unanimous in the practice. The same custom prevailed among the people of the West; for as the Helots became the slaves of the Spartans, from the right of conquest only, so prisoners of war were reduced to the same situation by the rest of the inhabitants of Greece. By the same principles that actuated these were the Romans also influenced. Their history will confirm the fact: for how many cities are recorded to have been taken; how many armies to have been vanquished in the field, and the wretched survivors, in both instances, to have been doomed to servitude?

It remains only now to observe, in showing this custom to have been universal, that all those nations which assisted in overturning the Roman empire, though many and various, adopted the same measures; for we find it a general maxim in their polity, that whoever should fall into their hands, as a prisoner of war, should immediately be reduced to the condition of a slave. It may here, perhaps, be not unworthy of remark, that the involuntary were of greater antiquity than the voluntary slaves. The latter are first mentioned in the time of Pharaoh; they could only have arisen in a state of society when property, after its division, had become so unequal as to multiply the wants of individuals; and when government, after its establishment, had given security to the possessor by the punishment of crimes. Whereas the former seem to be dated with more propriety from the days of Nimrod; who gave rise probably to that inseparable idea of victory and servitude which we find among the nations of antiquity, and which has existed uniformly since, in one country or another, to the present day. (Clarkson *On the Slavery and Commerce of the Human Species*.)

Proud Nimrod first the bloody chase began,
A mighty hunter, and his prey was man.

The purchase of slaves was expressly authorised by the Levitical law: "Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you to inherit them for a possession; they shall be your bondmen for ever." (Levit. 22. 44-46)

We have no description of the Jewish slave-bazaars, where the slaves were exposed for sale; but probably they did not differ much from those in ancient Rome, or in Constantinople and other Eastern cities of the present day. In Rome there was a continual market for slaves, where they were exposed to view with scrolls hanging at their necks, on which their good and bad qualities were specified. At Constantinople "the bazaar forms a hollow square, with little chambers, about fifteen feet each way around it, in which the slaves belonging to the different dealers are kept. A large shed, or portico, projects in front, under which, and in front of each chamber, is a raised platform, with a low railing around it, where the slave-merchant sits, and gossips, and doses over his coffee and pipe. In general, the best slaves are not exposed in the bazaars, but are kept at the houses of the dealers." (Stephens's *Travels in Turkey*, 1835.)

To recapitulate, therefore, we find that, according to the Mosaic law, slaves were acquired in the following manner; 1, by purchase; 2, by conquest; 3, when children of enslaved parents were born in the master's house; 4, when persons, unable to meet the demands of their creditors, were sold in payment of their debts; 5, when persons who had committed theft were unable to make restitution.

Kidnapping was adopted by many countries; but among the Jews it was highly penal. Speaking of man-stealing, Thucydides says, "The Grecians, in their primitive state, as well as the contemporary barbarians who inhabited the sea-coast and islands, gave themselves wholly to it; it was, in short, their only profession and support." Manstealing was esteemed no weighty crime by the heathen. Even in England, not very many years ago, there were found those who apologised for it in the case of the African slave-trade. "It has the authority of acts of Parliament passed in this country, as well as colonial laws, which recognise, if they do not confirm it, and the sanction of ancient and universal custom." (*Apology for Negro Slavery*, 1786.) The law of Moses, however, pronounced the sentence of death upon man-stealers: "He that stealeth a man, and selleth him, or if he be found in his hand, he shall be surely put to death." The law, nevertheless, was probably infringed in some instances.

In the year before Christ 721, the Assyrians invaded Syria and Palestine, carried away the ten tribes of Israel, and dispersed them through their country as slaves. The captive Jews appear to have been treated with great rigour; all trace of the ten tribes, as a distinct people, having been lost from that period. Speaking of them Tacitus says, "Dum Assyrios penes Medisque Persas oriens fuit despectissima servientium." Scarcely a century after the event just mentioned, Nebuchadnezzar II. entered Judæa with an army, plundered Jerusalem, and took a great number of the Jews, including Daniel, then but twelve years old, into Babylon, where they were held in bondage till Cyrus appeared as their liberator. The account given us of the training of the youthful slaves in Babylon, as pages for the royal palace, is exceedingly interesting; the customs of the Assyrians being, in this respect, nearly identical with those which prevailed at Constantinople before the introduction of those recent reforms which have produced such extensive changes in modern Turkey: "And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed and of the princes; children in whom was no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldæans." (Dan. 1. 3,4.) With this let us compare the description of the Sultan's seraglio in 1784, when it was visited by an intelligent French writer, Habesci.

"When one of these Christian children is first admitted for the service of the seraglio, he is put under the direction of the chief of the white eunuchs, who places him either in the great or in the little school; in the former, there are commonly six hundred, and in the latter three hundred. They are brought up under a very severe discipline, and are instructed in politeness and modesty. Their first study is the Mahommedan religion, and the Arabian and Persian languages; in order to learn them more properly to speak the Turkish, as it is spoken in the seraglio. They clothe them very neatly with good cloth, and diet them very temperately. When these youths arrive at an age sufficient to enable them to bear the fatigues of strong bodily exercise, they spare no pains to render them robust, active, and valiant. They exercise them likewise in the liberal arts. The bravest and most intelligent are selected for employment about the person of the Grand Signor; the rest are distributed in the service of the treasury of the seraglio, or in the repository for the drugs, cordials, and rare elixirs, which are carefully preserved for the use of the Grand Signor." Many of the great men of the Ottoman empire and its provinces have been brought up in this manner. Thus, as it has been remarked, the advancement of the Hebrew captive Joseph to be the viceroy of Egypt, and of Daniel, another Hebrew captive, to be the chief minister of state in Babylon, corresponds with the modern usage of the East.

At the time of the coming of Christ slavery prevailed universally. Neither he nor his apostles preached directly against it; although by inculcating the equality of all men in the sight of God, by insisting upon the duties of benevolence, self-denial, and, above all, of doing to others "whatsoever ye would that men should do to ye," they silently and effectually prepared for its abolition. Any other course would have provoked a general servile war, and plunged the world in bloodshed. In Rome and Italy the number of slaves was so immense that some individuals possessed several thousand; to have preached the abolition of slavery, therefore, at this juncture, without having prepared the way by the promulgation of the Gospel, would, in effect, have been to have entered into a hostile struggle with the whole power of the Roman empire, and with the civil power of every state in existence. "The Gospel was designed," observes a modern writer on moral science, "not for one race, or for one time, but for all men and all times. It looked not at the abolition of this form of evil for that age alone, but for its universal abolition. Hence the important object of its author was to gain it a lodgment in every part of the known world; so that by its universal diffusion among all classes of society, it might quietly and peacefully modify and subdue the evil passions of men; and thus, without violence, work a revolution in the whole mass of mankind." The condition of those slaves whose masters became Christian converts was immediately improved; Philemon was conjured to receive his fugitive slave Onesimus, "not as a slave, but above a slave, a brother beloved;" St. Paul strongly denouncing the crime of man-stealing, and placing it in the same category with parricide and homicide. P.

SETH, son of Adam and Eve, was born A.M. 130. (Gen. 5. 3,6,10,11.) He lived nine hundred and twelve years, and died A.M. 1042. Seth was the chief of the "children of God," as the Scriptures call them (Gen. 6. 2), that is, those who before the Flood preserved true religion and piety in the world, whilst the descendants of Cain gave themselves up to wickedness. The invention of letters and writing is by the Rabbins ascribed to this patriarch.

SETHIANS. Heretics who paid divine worship to Seth, whom they looked on to be Jesus Christ, the Son of God, but who was made by a third divinity and substituted in the room of the two families of Abel and Cain which had been destroyed by the Deluge. They appeared in Egypt in the second century, and as they were addicted to all sorts of debauchery, they did not want followers. They continued in Egypt about two hundred years. A.

SEVEN. A sacred number among the Jews, and supposed by them to contain many mysteries. The cause of the veneration of the number seven may be easily traced to the peculiar hallowing of the seventh day, at the very time of the Creation. But the Jewish traditions also ascribe to it a mystic holiness, from its being composed of the sacred numbers three and four. Three, as alluding to the three pre-eminent Sephiroth, or holy numbers of the Jews, and referring to the mystery of the Trinity in unity, held by the *ancient* Jews, though kept out of sight by the modern. The number four referred to the ineffable name Jehovah written with four letters in Hebrew, יהוה Rabbi Haggaion said "there were *three* lights in God, the *ancient*, the *pure*, and the *purified*, and these three made but one

God." Here we see the cabbalistic union of the numbers three and four; the three lights with the four-lettered name of God. Seven was also called the perfect number; because in that number of days God perfected the work of creation; and the name of the number שבע *shebang*, comes from the verb שבע *sebang*, to fill, to satiate; this verb also, in the conjugations Niphil and Hithpahel, signifies to swear, because an oath is the *perfection* of a covenant or a security.

The sacredness of the number seven may be traced running throughout all Scripture. Besides the seven days of creation, there was the seventh consecrated year of Jubilee, another type and commemoration of a Sabbatical season; the clean beasts admitted into the ark by sevens; the seven kine, and the seven ears of wheat in the prophetic dream of Pharaoh; the seven branches in the golden candlestick which were typical of seven lights, a perfect ministry in the Church; the seven bullocks and seven rams offered in sacrifices; the seven priests, who with their trumpets encompassed Jericho seven times; seven days, in prophetical language, meaning seven years, or as it is called, a week of years; and many other instances.

Nor shall we find the number less remarkable in the New Testament. With seven loaves our Lord performed the miracle of feeding the multitude, and seven baskets full of fragments were left; here seven was indeed the number of fullness.

In the Revelations, the seven stars, seven churches, seven golden candlesticks, seven thunders, seven angels, seven golden vials, the lamb with seven horns and seven eyes, the dragon with seven hands and seven crowns, &c.

The Jews walk seven times round the body of the dead repeating prayers, in the belief that the sacred number will drive away evil spirits from the corpse. They also mourn seven days for their dead, in imitation of Joseph, who mourned seven days for his father Jacob.

A veneration for the number seven, as something sacred, also ran through the heathen world, derived in the first instance from the patriarchal doctrine of the hallowed seventh day of creation; but afterwards intermingled with foreign superstition, such as that derived from the worship of the heavenly bodies, and especially of the seven planets, which were believed to make a celestial harmony; the world being created in harmony, and preserved by harmony. Each planet, they believed, had its peculiar notes or sounds; and was to be addressed with seven invocations on its peculiar day. Bishop Patrick, on Leviticus 4., observes that Apuleius, in his ninth book of Metamorphoses, recommends dipping the head seven times in the sea for purification; because Pythagoras taught this number to be above all the most proper in religion. Compare with 2Kings 5., where Naaman the leper, was sent by Elisha to wash in Jordan seven times. The Sabians, who believe that the earth was governed and fructified by the seven planets, performed their devotions seven times a day.

In classical mythology the seven-stringed lyre of Mercury bears an allusion to the seven-toned celestial harmony; and seven often occurs as a sacred or remarkable number.

In the Scriptures seven is said to mean, sometimes, a large but indeterminate number, as in Isaiah 4. 1, "Seven women shall lay hold on one man." In 1Samuel 2. 5, Hannah says that "she who was barren hath borne seven children." In Amos it is often repeated, "I will not pardon the seven sins of Damascus, Edom, Tyre, &c." In Proverbs 26. 16, "The slothful man thinks himself wiser than seven men that set forth proverbs." The casting of seven devils by Jesus out of a woman, &c., &c. In these and similar cases, some persons think the word seven only means a great number; but that seems no obvious reason why the number should be indeterminate here, any more than elsewhere, and if we admit the laxity of the application in these cases, we may equally admit it in all till at length the determinate number seven will disappear altogether; and we may as well read that God created the earth in a great many days as in seven days; and that Christ fed the multitude with a great many loaves, as with seven loaves; a mode of rendering which would leave many parts of Scripture very indefinite and obscure.

SEVENTY. A remarkable number amongst the Jews, being their sacred number, seven multiplied by the most perfect round number, ten. It is derived from the same Hebrew root as seven. (See art. SEVEN.) The two numbers are put in contrast or opposition with one another, in Genesis 4. 24: "If Cain be avenged seven-fold, truly Lamech seventy and seven fold." And in Matthew 18. 21, by Our Lord, in answer to St. Peter asking him how often he should forgive his brother, till seven times? "and Jesus said unto him, Not until seven times, but until seventy times seven." The number of seventy persons in forming a body seems to have been consecrated from the seventy persons of Jacob's family who went down to Joseph in Egypt, and were there the founders of the Hebrew nation. In allusion to them, the seventy elders of Israel, forming the grand court of judicature, were chosen, and also the seventy disciples chosen by Our Lord, and commissioned to preach the Gospel. As the names of the seventy disciples are not generally known, we give them from the catalogue in Townsend's *New Testament*, &c.:—

1 Agabus the prophet.
2 Amphias of Odyssus, sometimes called Amphiatus.
3 Ananias, who baptized Paul, bishop of Damascus.
4 Andronicus of Pannonia, or Spain.
5 Apelles of Smyrna, or Heraclea.
6 Apollo of Cesarea.
7 Aristarchus of Apamea.
8 Aristobulus of Britain.
9 Artemas of Lystra.
10 Asyncritus of Hyrcania.
11 Barnabas of Milan.
12 Barnabas of Heraclea.
13 Cæsar of Dyrrachium.
14 Caius of Ephesus.
15 Corpus of Berytus in Thrace.
16 Cephas, bishop of Konia.
17 Clemens of Sardinia.
18 Cleophas of Jerusalem.
19 Crescens of Chalcedon in Galatia.
20 Damus, a priest of idols.
21 Epenetus of Carthage.
22 Epaphroditus of Andriace.
23 Erastus of Paneas, or of the Philippians.
24 Evodias of Antioch.
25 Hermas of Philippi, or Philippolis.
26 Hermes of Dalmatia.
27 Hermogenes, who followed Simon Magus.
28 Hermogenes, bishop of the Megarenes.
29 Herodion of Tarsus.
30 James, the brother of Our Lord, at Jerusalem.
31 Jason of Tarsus.
32 Jesus Justus, bishop of Eleutheropolis.
33 Linus of Rome.
34 Luke the Evangelist.
35 Lucius of Laodicea in Syria.
36 Mark, who is also John, of Biblopolis, or Biblus.
37 Mark the Evangelist, bishop of Alexandria.
38 Mark, the nephew of Barnabas, bishop of Apollonia.
39 Matthias, afterwards the Apostle.
40 Narcissus of Athens.
41 Nicanor, who died when Stephen suffered martyrdom.
42 Nicolaus of Samaria.
43 Olympius, a martyr at Rome.
44 Onesiphorus, bishop of Corone.
45 Parmenas of the Soli.
46 Patrobulus, the same with Patrobas (Rom. 16. 14) of Puteoli, or, as others, of Naples.
47 Philemon of Gaza.
48 Philemon, called in the Acts Philip, who baptized the eunuch of Candace, of Trallium, of Asia.
49 Philologus of Sinope.
50 Phlegon, bishop of Marathon.
51 Phigellus of Ephesus, who followed Simon Magus.
52 Prochorus of Nicomedia, in Bythinia.
53 Pudens.
54 Quartus of Berytus.
55 Rhodion, a martyr at Rome.
56 Rufus of Thebes.
57 Silas of Corinth.
58 Sylvanus of Thessalonica.

59 Sosipater of Iconium.
60 Sosthenes of Colophon.
61 Stachys of Byzantium.
62 Stephen, the first martyr.
63 Tertius of Iconium.
64 Thaddeus, who carried the epistle of Jesus to Edessa, to Abgarus.
65 Timon of Bostra of the Arabians.
66 Trophimus, who suffered martyrdom with St. Paul.
67 Tychicus, bishop of Chalcedon, of Bythinia.
68 Tychicus of Colophon.
69 Urbanus of Macedonia.
70. Zenas of Diospolis.

With the same allusion to the celebrated number of seventy men forming one body, in reference to the seventy Hebrew elders, it would seem that the high-priest Eliezer chose out the seventy-two Jewish interpreters (commonly called the Seventy) to make, at the desire of King Ptolemy Philadelphus, that Greek version of the Hebrew Scriptures well known as the Septuagint.

The prophecy in Isaiah 23. 15-17, of the seventy years of Tyre, is thus explained by South. Verse 15: "'And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.'

"'According to the days of one king,' *i. e.* of one kingdom. (See Daniel 7. 17; 8. 20.) Nebuchadnezzar began his conquests in the first year of his reign; from thence to the taking of Babylon by Cyrus are seventy years; at which time the nations conquered by Nebuchadnezzar were to be restored to liberty. These seventy years limit the duration of the Babylonish monarchy. Tyre was taken by him towards the middle of that period, so did not serve the king of Babylon during the whole period, but only for the remaining part of it. This seems to be the meaning of Isaiah: the days allotted to the one king or kingdom are seventy years; Tyre, with the rest of the conquered nations, shall continue in a state of subjection and desolation to the end of that period; not from the beginning, and through the whole of the period; for, by being one of the latest conquests, the duration of that state of subjection, in regard to her, was not much more than half of it. 'All these nations,' saith Jeremiah (25. 11), 'shall serve the king of Babylon seventy years.' Some of them were conquered sooner, some later; but the end of this period was the common term for the deliverance of them all.

"Verse 17. 'And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.'

"'And at the end of seventy years.' Tyre, after its destruction by Nebuchadnezzar, recovered, as it is here foretold, its ancient trade, wealth, and grandeur, as it did, likewise, after a second destruction by Alexander. It became Christian early with the rest of the neighbouring countries. St. Paul himself found many Christians there. (Acts 21. 4.) It suffered much in the Dioclesian persecution. It was an archbishopric under the patriarchate of Jerusalem, with fourteen bishoprics under its jurisdiction. It continued Christian till it was taken by the Saracens, in 639; was recovered by the Christians in 1124; but in 1280 was reconquered by the Mamelukes; and afterwards taken from them by the Turks in 1516. Since that time it has sunk into utter decay; is now a mere ruin, a bare rock, 'a place to spread nets upon,' as the prophet Ezekiel foretold it should be. (26. 14.)"

For the seventy weeks of Daniel, see Week. M.

SHADDAI, שדאי *all sufficient.* One of the Hebrew names of God, which the Seventy and Jerome generally translate "Almighty." Job more frequently uses it than any other of the sacred writers. It is sometimes joined with El, which is another name of God: El-Shaddai, God Almighty. (Gen. 17. 1.)

SHADOW. The privation of light by an object interposed between a luminary and the surface on which the shadow appears; but it is credible that what we call spots on the sun are alluded to in 1John 1. 5, under the term shadows, or darkness; such defects, says the Apostle, may be in the sun, but there are none in God. A shadow falling on a plane follows the course of the body which causes it; hence it is often extremely swift, as that of a bird flying, which very rapidly, indeed instantly, appears and disappears from observation. Human life is compared to this. (1Cor. 29. 15.)

In Hebrews 10. 1, the word indicates the outline or adumbration of the grand truths of the Gospel afterwards to be revealed in full perfection.

Shadow is taken for the obscurity of night, for the total absence of light in a night of clouds; and hence "the shadow of death," intense darkness, to which add the horror which naturally attends the tomb and the unexplored regions of death; gloom and dismal terrors, terrors fatal and perpetual.

Shadow is also taken in a sense directly contrary to this, because, in countries near the tropics, every spot exposed to the burning heat of the sun is dangerous to health; therefore, nothing is more acceptable than shade, nothing more refreshing or more salutary; hence the shadow of a great rock is desirable in a land of weariness, (Isai. 32. 2;) hence shadow signifies protection, (Isai. 30. 2; Dan. 4. 12; Hos. 4. 13;) hence the shadow of wings in a bird is protection also; and hence the shadow, that is, protection, of God. (Psalm 17. 8; 63. 7; 91. 1; Isai. 49. 2.) Perhaps the word shade, however, might in these places be preferable to shadow, and would preserve a distinction. T.

SHADRACH. The Chaldean name given to Ananias, a companion of Daniel at the court of Nebuchadnezzar. (Dan. 1. 7.)

SHALIM, SHALISHA. Districts near Mount Ephraim traversed by Saul when searching for his father's asses, which cannot now be identified.

SHALMANEZER. A king of Assyria, mentioned 2Kings 17. 13.

SHAMBLES. Markets for the sale of meat appear to have been unknown in Judæa previous to the Roman conquest. We learn from the Talmud that most of the public butchers under the Romans were Gentiles, and that the Jews were forbidden to deal with them, because they exposed the flesh of unclean beasts for sale. Hence St. Paul, dissuading the Corinthian converts from adopting Jewish scruples, says, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake." (1Cor. 10. 25.) C.

SHARON, שרון derived from שור *sur*, a song, indicating a pleasant place, or from שרה *skarah*, to lead forth as flocks. (Lightfoot.) The name is applied to several places in Palestine.

I. Sharon, the plain in Palestine stretching from Cesarea and Joppa; bounded on the east by the mountainous range that runs south-eastward from Mount Carmel, and on the west by the shore that is washed by the Mediterranean sea. It was celebrated in the early periods of Jewish history for its fertility and natural beauties; so that the name of Sharon was used metaphorically to designate any lovely object: "I am the rose of Sharon and the lily of the valleys: As the lily among thorns, so is my love among the daughters." (Song of Solomon, 1. 1,2.) "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom like the rose. It shall blossom abundantly and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God." (Isai. 35. 1,2.) The plain produced grapes in abundance; and the Jewish Rabbins bear testimony to the excellence of its wines. Although, like most of modern Syria, the district of Sharon presents the aspect of desolation and wretchedness it appears still to retain some of its ancient attributes. Dr. E. Hogg, who visited the Holy Land in 1835, gives a favourable account of the present appearance of the plain. "Anxious to pursue our journey," he says, "we easily obtained mules, and the same evening proceeded to Ramla, (which is twenty-five miles west-north-west of Jerusalem,) the Arimathea of sacred writ, little more than three hours distant. Immediately beyond the town we passed a district of fertile gardens, impenetrably fenced with Indian figs, and thickly planted with fruit-trees and melons. We next entered the fine alluvial plain of Sharon, naturally fertile but little cultivated, in the midst of which is a village with a grove of olive-trees, near a capacious reservoir. As we approached Ramla, we remarked to the right a lofty tower, evidently a Christian relic, and commonly called the Tower of Martyrs. The crusaders, when they advanced along the coast, leaving Jaffa to the left, marched direct from Acre to Lydda, and thence to Ramla. The inhabitants abandoning their defenceless town, the crusaders found a welcome supply of provisions, remained three days, celebrated one of the festivals of the Church, and consecrated the first Latin bishop, investing him with a see that included both Ramla and Lydda." Lightfoot thinks that part of this plain of Sharon is the same as the plain of Ono, mentioned by Nehemiah, (6. 2,) which Ono is mentioned in conjunction with Lod, (Lydda,) in Nehemiah 9. 35, and 1Chronicles 8. 12. The part of the plain about Lod and Ono was also called the Valley of Craftsmen, from being the abode of a number of artificers; (Nehem. 11. 35,) "Lod and Ono, the valley of craftsmen;" also 1Chronicles 4. 14.

This valley of Sharon is mentioned in Isaiah 33. 9, in a prophecy of the distress of the Jews at the invasion of the king of Assyria: "Sharon is like a wilderness, Bashan and Carmel spake of their fruits." And again, in a prophecy of the flourishing state of the Church of God, (Isai. 35. 1,2,) "The desert shall rejoice. The glory of Lebanon shall be given to it, the excellency of Carmel and Sharon."

The above district is alluded to, in Acts 9. 35, "And all that dwelt in Lydda and Saron saw him (*i. e.*, Eneas healed by Paul,) and turned to the Lord." It is here written Saron from the Greek *Σαρωνα*.

II. La-Sharon, written in the Vulgate "Saron," a place on the west of Jordan, which was taken by Joshua, and its king slain, (Josh. 12. 18,) is thought to be the same as the Saron mentioned in Acts 9. 35, as above.

III. Sharon, a very rich valley famous for its pasturage, in the portion of the Gadites, on the east of Jordan. Bishop Patrick thinks it was here that the flocks of David were kept under the care of a native of the country. (1Chron. 27. 29,) "And over the herds that feed in Sharon, was Shitrai the Sharonite." Perhaps this Sharon may have derived its name from שור *shor*, a bull; it was in the neighbourhood of Bashan, famous for its oxen.

IV. Sharon, a city in this district, (1Chron. 5. 16;) "And they dwelt in Gilead, in Bashan, and in all the suburbs of Sharon."

V. Sharon, the name given by modern travellers to the plain north of Mount Carmel, parallel to the Mediterranean, from Akka, or Ptolemais, to Achzib or Ecdippe.

For the ROSE OF SHARON. See Rose. M.

SHAVE. The ancient Egyptians were the only Oriental nation who objected to wearing the beard. Hence, when the Pharaoh sent to summon Joseph from his dungeon, we find it recorded that the patriarch "shaved himself." (Gen. 41. 14.)

SHEBA. The queen of this country visited Solomon, attracted by the fame of his wisdom; but commentators have not agreed whether she was an Ethiopian, an Arabian, or a Nubian princess. Josephus says that the ancient city of Meroë, on the Upper Nile, originally bore the name of Sheba; and this would be decisive of the question, if we could rely on his authority. The Abyssinians to this day claim this princess as their countrywoman, and also Queen Candace, whose minister was converted by Philip. (Acts 8. 27.)

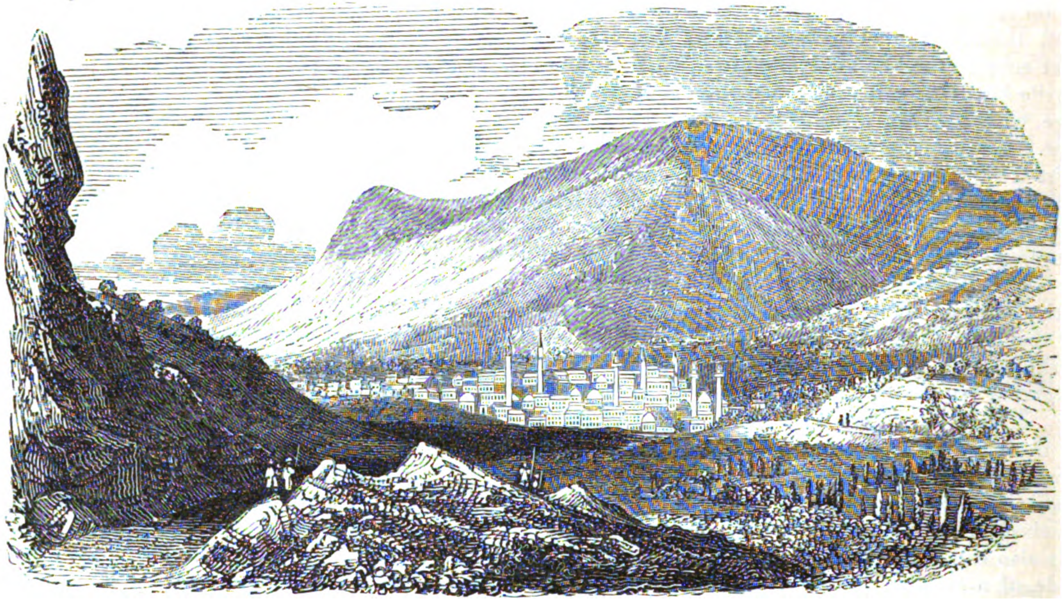
SHEBAT or SHEBET. The fifth month of the civil year of the Hebrews, and the eleventh of the ecclesiastical year. They began on this month to number the years of the trees they planted, the fruits of which were deemed impure until the fourth year. C.

SHECHEM, SECHEM, or SYCHEM. In the New Testament this city is called Sychar; it received its more ancient name from Shechem, the father of Hamor, who sold the ground near which the city is built to the patriarch Jacob. It was bestowed by the patriarch on his favourite son Joseph; and here Joseph's bones, which the Israelites had brought out of Egypt and carried with them during their tedious wanderings in the desert, were interred. On the same piece of ground was the well, called "Jacob's well," at which Our Saviour sat down when he had the memorable conversation with the woman of Samaria, recorded by St. John. (chap. 4.) In consequence of his convincing arguments, this woman, and several other Shechemites, recognised him as the Messiah.

Of this place Dr. E. D. Clarke says, "The traveller directing his footsteps towards the ancient sepulchres, as everlasting as the rocks in which they were hewn, is permitted, upon the authority of sacred and indisputable record, to contemplate the spot where the remains of Joseph, of Eleazar, and of Joshua, are deposited. If anything connected with the memory of past ages be calculated to awaken local enthusiasm, the land around this city is pre-eminently entitled to consideration. The sacred story of events transacted in the field of Shechem from our earliest years is remembered with delight; but with the territory before our eyes where these events took place, and in the view of objects existing as they were described above three thousand years ago, the grateful impression kindles into ecstasy. Along the valleys we beheld 'a company of Ishmaelites coming from Gilead,' as in the days of Reuben and Judah, 'with their camels bearing spicery, and balm, and myrrh,' who would gladly have purchased another Joseph of his brethren, and conveyed him as a slave to some Potiphar in Egypt. Upon the hills around, flocks and herds were feeding, as of old; nor in the simple garb of the inhabitants of Samaria was there anything repugnant to the notions we may entertain of the appearance presented by the sons of Jacob."

In the days of the Eastern empire Shechem received the name of Neapolis, "the new city," which its Saracenic conquerors corrupted into Nablous, or Naplous, a designation which it still retains. It stands between Mounts Ebal and Gerizim, and is commanded by the eminences of both; its walls are low, and have neither towers, rampart, nor ditch; the gates are of wood, and could not resist any vigorous attack. The population amounts to nine thousand persons, of whom rather more than a third part are Jews. The modern Shechemites are, both in their religion and politics, the most intractable race in Syria; fanaticism is always rife in the Samaritan districts; the inhabitants are not less intolerant than when they refused Our Blessed Lord admission into one of their villages, because they perceived that he was travelling in the direction of Jerusalem. "No stranger," says Poujoulat, "whether Jew or Christian, would be allowed to reside in the place." It is the metropolis of the Caraite Jews, who do not muster three hundred families beyond the walls of Naplous. Although their temple has been destroyed more than two thousand years, they do not fail to go up annually, as their ancestors did, to offer their sacrifices to "the God of their fathers," amid the ruins of the sacred edifice. Their rabbies have sometimes corresponded with the learned in Europe; they made important communications to Scaliger in the sixteenth century, and to Baron de Sacy in our own times. Indeed, they have always paid particular respect to the Oriental scholars who have shown an anxiety to examine their edition of the Pentateuch.

The vicinity of Naplous has been for centuries a perpetual theatre of wars and insurrections. The peasants descend armed from the mountains, and appear in the markets with their weapons of war. Nothing can be imagined more picturesque, and at the same time more savage, than the appearance of the Samaritan *fellah*, having a long gun on his shoulder, a kanjar suspended from his girdle, and wearing a loose blouse of the coarsest cotton, which leaves bare his brawny arms. Such figures are common on all the roads leading to Naplous, and fully explain the reason why the Samaritan districts are rarely visited by travellers. C.

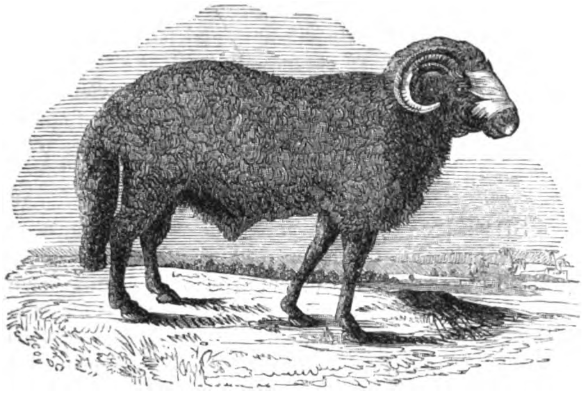


Naplous, or Shechem.

SHEEP. The sheep in Palestine are of two kinds. —The first, or Bedouin sheep, is like our large breed, except that the tail is rather larger and thicker. The second, and much more common, is remarkable from the extraordinary size of its tail, which is generally one-third the weight of the whole sheep. Some have been seen with tails of forty pounds' weight, and sometimes the Eastern shepherds have been obliged to contrive a little carriage harnessed behind to support the tail, and run along with the sheep. The tail is of a substance between fat and marrow; it is seldom eaten alone, but mixed with lean meat, and frequently melted as butter, and mixed with rice. The whole rump or tail of the sheep, and the fat, were commanded by the Mosaic Law to be burned on the altar of sacrifice; but the tail of the bullock or goat was not; wherefore the aim of the precept seems to have been, as Maimonides and others think, the preserving of the Israelites' health; for the fat of the tail, though considered as a delicacy, is very unwholesome, and apt to produce bilious disorders. On account of the fat being the Lord's portion of the sacrifices, it passed into a proverb to signify the best part of any thing.

The sheep, on account of its mild, inoffensive, patient character, is used in Scripture to typify the people of God. The sheep was an emblem particularly suited to represent the followers of Christ; not only from its innocence and meekness, but from its social nature (emblematical of brotherly love,) and from its habit of regularly following when led. "The lost sheep," is a particularly appropriate and beautiful expression for an erring human being; for it is well known that a strayed sheep never finds its own way back, but requires to be sought out by the shepherd. Wherefore (Matt. 10. 6,) Christ commissions his apostles to go to the lost sheep of the house of Israel; and (Matt. 18. 12,) represents the man whose sheep has gone astray, going forth to seek it.

Different words are used in the Hebrew Scriptures to denote sheep, each of which is beautifully expressive: as שה *seh*, a sheep; the corresponding Syriac verb signifies to cool, or grow cold. The sheep is a particularly chilly animal; and this word is often appropriately used to express a lamb, as especially tender and delicate, as in Exodus 12. 3,4, speaking of the lamb for the passover. It is sometimes used to express the smaller cattle, as goat or kid, but only as an individual. When a flock of



The Syrian Sheep.

the small cattle, goats and sheep collectively, is expressed, the word used is צאן *tzon*. Sheep and goats are frequently mingled together in flocks in Palestine: hence Our Lord's parable of separating the sheep from the goats, typical of separating the righteous from the wicked at the day of judgment, though so long mingled in the world. (Matt. 25. 33.) The sheep from their amiable character represent the righteous, and the goats the wicked from their greater boldness and inclination to mischief, and likewise because among the Jews demons were often represented in the form of goats (like the satyrs of classic mythology.)

כבש *kebesh*, is the term applied to a lamb under a year old, whether male or female. It is derived from the verb כבש *kabash*, to subdue, to subject, and implies the meek submissive disposition of all lambs at that early age; but after one year old the males are called איל *ajil*, and the females רחל *rachal*, because the male no longer continues mild and submissive, but acquires a boldness, and is appropriately denominated *ajil*, from a root whose primary ideal meaning (according to Parkhurst,) is interposition, intervention. The male sheep after he is a year old begins to interfere to protect the flock from attacks; איל differently pointed, (as *ejel*,) means strength, also an appropriate derivation.

The female is termed רחל *rachal*, from its meek, submissive temper, being derived from a verb not now occurring in the Hebrew, but remaining in Arabic, signifying to bear patiently, to submit. This word is beautifully used in the Hebrew text of Isaiah 53. 7, to express the peculiar meekness of Our Lord, like that of the female sheep, without any of the strength or resistance of the ram. "As a sheep (רחל *rachal*,) before her shearers is dumb, so opened he not his mouth." The analogous Greek word in the Septuagint and New Testament, *προβαλον*, plural *προβαλα*, which is used in the New Testament when speaking of the human flocks of Christ, indicates what their moral qualities ought to be,—patience, meekness, submission, social love, readiness to hear the shepherd's voice, (John 10. 3,) and to follow him (ver. 4.)

In John 10. 3, "He calleth his own sheep by name, and leadeth them out." It is not unusual among the Eastern shepherds to give their sheep names which the animals soon learn to know and to answer.

In John 11. 15,16,17, Our Lord three times desires Simon Peter to feed his sheep,—the appropriateness of which repetition is beautifully marked in the Greek New Testament. The first time the command is, "Feed my lambs:" the verb used is *βοσκω*, feed with food: the command is "feed my *lambs*," with "food convenient:" do not pay all your attention to the more advanced of the flock, and overlook the feebler; but attend also to *their* wants, and feed them with that spiritual nourishment that is best suited to their age and condition. In the second command, "feed my sheep," the verb is *ποιμαινω*, to take care of, like a shepherd, to lead, to rule. The former verb *βοσκω* implies ministerial teaching; the latter, ministerial and pastoral guidance, discipline, and example. In the third command, "feed my sheep," the verb is again *βοσκω*, to feed with food; but now it is applied to the *sheep*, the more advanced of the flock; give to *them* a *stronger* kind of spiritual nourishment suited to their capacity; distinguish them from the feeble, and do not treat them as "such as have need of milk, and not of strong meat: for every one that useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5. 13,14.)

In the passage from St. John above quoted, Our Lord three times asks Peter, "Lovest thou me?" and at each answer, "Yea, Lord," gives him a charge concerning the flock; and in the question, "Lovest thou me?" two different verbs are used. In the first two questions the verb used is *αγαπω*, to love; and the two corresponding charges are, first, "Feed my lambs," and second, "Feed (*i.e.*, guide, rule, lead) my sheep." The third time the verb is varied to *φιλεω*, which expresses a higher degree of love, and seems to indicate that providing proper nourishment in sound and elevated doctrine, (the "strong meat" of St. Paul,) for the matured part of the flock, "through good report and evil report," marks a more devoted love for the Lord, and zeal for his service, than even the performance of the two former charges.

Our Lord is called the Lamb of God, not merely on account of his meek and patient character, but in allusion to the lamb sacrificed for the Passover; he being the true paschal Lamb, "slain from the foundation of the world." (Rev. 13. 8.)

SHEKEL, שקל from שקל *shakal*, to weigh, because it was customary to weigh the money offered in payment. (Gen. 23. 16; Jerem. 32. 9; Zech. 11. 12.)

The shekels mentioned in Scripture are the shekel of silver and that of gold. The shekel is used to express both a weight and a coin. Concerning the weight and the value of the ancient shekel there is much doubt and uncertainty even among the Jewish doctors. It is believed that at first the shekel weighed ten gerahs, or two Attic drachms, and the value was about fourteen pence of our money. But afterwards it was made double in weight and value. The calculation is made by conjecture, and by the weight of the modern shekel, which has been found to weigh about nine pennyweights three grains of our avoirdupoise, something under half an ounce, and the value to be about 2*s.* 4*d.* of our money; (we speak of the silver shekel.) Bishop Cumberland says it was about equal to four Attic drachms. The Septuagint uses the word didrachmon, a two-drachm piece, to express the shekel, which some account for by their using the weight and value according to the standard of Alexandria, in which city they made their version. But others consider this an argument that the shekel was but four drachms (about a quarter of an ounce), till the time of the Maccabees. If this be the case, it will explain the apparent difficulty in the great weight of Absalom's hair, (2Sam. 14. 26,) viz., two hundred shekels, which, at the computation of half an ounce to a shekel, would be above six pounds; but is reduced to half, computing by the older shekel. Of these ancient shekels there are no authentic specimens extant. The Hebrew shekels at present known weigh generally half an ounce; when under that weight, they have been clipped or filed. They bear on one side the impression of a vase or cup, alluding to the pot of manna preserved in the tabernacle, (Exod. 16. 33,) and on the other a branch, in allusion to Aaron's rod that budded. (Numb. 17. 8.) The inscriptions on some are in the Samaritan, and on others in the Hebrew character: the latter are the more rare, but none older than the date of the Christian era are considered authentic by the best judges.

There are extant genuine *copper* coins of the Maccabees. These bear most commonly on one side the usual device of the vase (sometimes represented covered,) and on the other a vine leaf. Some, a vine leaf or bunch of grapes; reverse, a palm branch. Some rarer varieties have a palm tree between two baskets of dates; reverse, two branches of citron, and one fruit between them, or two citrons and one branch. Coins of this kind are sometimes the third part of the shekel. The inscriptions are in the Samaritan character; on one side, "The redemption of Sion," on the other the date of the year. Some bear "Simon;" on the reverse, "Simon, Prince of Israel." (Simon Maccabeus died B.C. 135.) Coins with his name are scarce.

There are extant some coins of Jonathan, brother of John Hyrcanus; also of Herod the Great, and his son, and Agrippa, before whom Paul pleaded; the inscriptions on the two latter are in Greek.

The thirty pieces of silver paid to Judas Iscariot for his treachery, are believed to have been shekels of silver.

"The shekel of the sanctuary" (Exod. 30. 15,) did not differ in weight and value from the ordinary shekels; but was a piece kept as a standard for the general coinage.

The money with which Jacob bought ground from Hamor (Gen. 33. 18,19) was marked with the figure of a lamb (a natural device among a pastoral people like the patriarchs). The Hebrew says he bought the ground for a hundred *lambs*, קשיטה *kesita*, calling the piece after the device (as formerly the old English coins stamped with an angel were called angels). In Acts 7. 16, Stephen explains that it was in money (not in actual lambs) that Jacob paid for the ground. The value of the piece cannot now be ascertained. It is not the shekel, as that is believed to have been first coined after the departure from Egypt. In Exodus 30. 13, a tax of half a shekel is levied on every person above twenty years of age, for the service and expense of the Tabernacle, (afterwards of the Temple,) and the holy things.

Nehemiah (10. 32) laid an annual tax of the third of a shekel on the people, after the Captivity, for the same purposes.

The gold shekel is differently estimated; by some at 18*s*. 6*d*. English, by others at twelve times the value of the shekel of silver, or about 1*l*. 10*s*. English. Bochart computes it at this value, and shows that such was anciently the relative proportions of the value of silver and gold.

In the account of David's purchase of the threshing-floor of Araunah, or Ornan, we find an apparent discrepancy between 2Samuel 24. and 1Chronicles 21. 25. The first text says that David "bought the threshing-floor and the oxen for fifty shekels of silver." The second quoted text, that "David gave for the place six hundred shekels of gold by weight." Bochart explains it, that the fifty shekels of *silver* (2Sam. 24.) are to be read fifty shekels in money, (as כסף *ceseph*, silver, is sometimes used for money in general, as in Genesis 42. 25,) and in 1Chronicles 21. 25, we are to read that David paid gold by weight, to the value of six hundred of the ordinary shekels, which, computing the gold at twelve times the value of the silver, would give fifty shekels of gold for six hundred of silver.

Other commentators explain that in 2Samuel 24. 24, the price of the *threshing-floor* is omitted, and only that of the oxen (which David bought with the floor) given, viz., fifty silver shekels; but that 1Chronicles 21. 25 gives the sum paid for the whole threshing-floor and ground about it, to build the courts of the house of the Lord for the ark. M.

SHEKINAH. The shekinah was the most sensible symbol of the presence of God among the Hebrews; it rested over the propitiatory, or over the golden cherubim which was attached to the propitiatory, the covering of the ark. Here it assumed the appearance of a cloud; and from hence God gave his oracles, as some think, when consulted by the high-priest on account of his people. Hence Scripture often says God sits on the cherubim, or between the cherubim, that is, He gives the most evident tokens of his divine presence by answering from hence the inquiries of Israel.

The Rabbins affirm that the shekinah first resided in the tabernacle prepared by Moses in the wilderness, into which it descended on the day of its consecration, in the figure of a cloud. It passed from thence into the sanctuary of Solomon's temple, on the day of its dedication by this prince, where it continued till the destruction of Jerusalem and the temple by the Chaldeans, and was not afterwards seen there.

The presence of the Holy Spirit, by the appearance of the shekinah, is frequently referred to in the New Testament. It appeared at the baptism and transfiguration of Jesus, and is called the excellent glory by Peter (2Epis. 2. 10). The idea of a radiance or glory, a mild effulgence, seems to be annexed to it. A.

SHEM, the son of Noah. (Gen. 6. 10.) He was born A.M. 1558. It is the opinion of the generality of commentators that Shem was younger than Japheth, and second son of Noah. (See Gen. 9. 23-25.) He lived six hundred years, and died A.M. 2158. The posterity of Shem obtained their portion in the best part of Asia.

The Jews ascribe to Shem the theological tradition of the things that Noah had learned from the first men. Shem communicated them to his children, and by this means the true religion was preserved in the world. Certain it is that from his race the Messiah descended. Some have thought Shem the same as Melchisedech. A.

SHEOL, שאול This Hebrew name for "the place of departed spirits," and the "state of the dead," is used in a variety of senses by the writers of the Old Testament, which it is desirable to investigate, referring to the articles Hell, Dead, &c., for the general opinions of the Jews respecting the continuance of existence after death. The word is usually said to be derived from שאל *sháál*, "to ask or seek," and may be supposed to have the same metaphorical signification as the *orcus rapax* of the Latins, or "the insatiable sepulchre" of English writers. This etymology, however, is rather uncertain, and no aid can be obtained from the cognate Semitic languages, for, though the word occurs in Syriac and Ethiopic, its use is too indeterminate to afford any clue to its origin. We are therefore left to determine its meaning from the context of the most remarkable passages in which it occurs. The first is (Gen. 37. 35), "And (Jacob) said, I will go down *into the grave* (שאלה *sheolah*) unto my son mourning." The meaning in this passage is obviously given in the translation.

There is rather more difficulty in Numbers 16. 30

where Moses declares that Korah and his company shall go down alive into sheól (שאלה *sheolah*), and in Numbers 16. 33, which describes the fulfilment of the prophecy. But on referring to Deuteronomy 32. 22, we find that *sheól* is used to signify "the under world." "For a fire is kindled in mine anger, and it shall burn to the lowest hell (שאול תחתית *sheol techitkith*);" to which the sequel gives the following parallelism: "It shall set on fire the foundations of the mountains." Hence it would appear that in the description of Korah's punishment *sheól* simply means the interior of the earth, and does not imply a place of torment.

In 2Samuel 22. 6 the English version stands thus: "The sorrows of hell compassed me about; the snares of death prevented me." The English word hell (from the Saxon *hela*, "to conceal,") does not here mean a place of torment, as will at once appear from a literal translation of the passage in which the parallelism of the Hebrew is preserved.

"The snares of *sheól* (חבלי שאול *chebley sheol*) encompassed me."

"The nets of death (מוקשי מות *mókshey maveth*) came upon me."

Thus viewed, it appears that "the snares of *sheól*" are precisely equivalent to "the nets of death."

In Job 11. 8, there seems to be an allusion to a belief, common among ancient nations, that there is a deep and dark abyss beneath the surface of the earth, tenanted by departed spirits, but necessarily a place of torment.

> Canst thou explore the deep things of God?
> Canst thou comprehend the whole power of the Almighty?
> Higher than heaven! What canst thou do?
> Deeper than *sheól*! What canst thou know?

And again (26. 5,6), in the description of God's omnipotence.

> *Sheól* is open before him,
> And there is no covering for the region of the dead.

In Isaiah 14. 9, "Sheól from beneath is moved for thee to meet thee at thy coming," the meaning of the prophet is, that when the king of Babylon, whose miserable fate he is predicting, should go down into the under world, or *sheól*, the ghosts of the dead would there rise up to meet him with contumely and insult. Our English version in this passage renders *sheól* "hell;" but, clearly, the place of torment cannot be meant, for it is said in verse 18, that all the kings of the nations repose *in glory* there; that is, "rest in their sepulchres, surrounded by all the ensigns of splendour which the Eastern nations were accustomed to place around the bodies of decased kings."

These and many other passages which might be quoted, sufficiently prove that a belief in futurity of existence was familiar to the Hebrews, but that they were unfixed and indeterminate. It is difficult, and in some cases impossible, to determine whether the term *sheól*, when used in a menacing form, implies the idea of future punishment or premature death. Hence, while we are led to conclude, with the Articles of the Church of England, that "the old Fathers did not look merely to transitory promises," we see that only through the Gospel were "life and immortality brought to light." T.

SHEPHERD. The Hebrews were eminently a pastoral people. Their wealth consisted chiefly in flocks and herds; and their principal employment was in tending them.

Hence everything relating to sheep and pasturage came into use as the most general types and allegories.

The word shepherd itself, רעה *rogneh*, comes from a verb רעה *ragneh*, which combines a number of beautiful ideal meanings. It is primarily to feed, to nourish; then to teach, or feed with spiritual food; to will, to desire (because the good shepherd desires the welfare of the flock), to entertain friendship, to associate oneself with (as the shepherd does with his flock). The noun רעיוני *ragnioni*, thoughts, meditations, comes from the same root, because the shepherd's life is one favourable to meditation.

Shepherd is appropriately used in Scripture allegorically for spiritual teachers, to lead and guide the people in the right way; to feed them with spiritual nourishment; to will and desire their welfare; to meditate for their benefit. All these characteristics of the good shepherd were exemplified in Our Lord (John 10); he calls his own sheep by name, and leads them to pleasant pastures. He gives his own life for the sheep, as a faithful shepherd exposes himself to the wolf to save his flock. "He gathers the lambs with his arm, and carries them in his bosom, and gently leads those that are with young," (Isai. 40. 11,) which beautifully expresses the Lord's care of the helpless and feeble. His character exhibits a perfect model for spiritual teachers to strive after; and Scripture contains many fearful warnings to the faithless and slothful shepherds, as in Ezekiel 33, &c. Shepherd is often put to express temporal rulers, whose duties to their people are of the same as those of the spiritual shepherds; vigilance, courage, care, good will, guidance. Isaiah (44. 28,) prophesying of Cyrus by name, calls him the Shepherd of the Lord, because he was to lead forth Judah from the captivity of Babylon.

Micah 5. 5, says that God will raise against the Assyrians seven shepherds (rulers) and eight principal men (Heb. princes of men). These persons are understood by some commentators to be Antiochus, and the Maccabees (who withstood him), and their successors from Aristobulus to Antigonus. Mede thinks the prophecy regards the destruction of some remarkable enemy of God in the latter days; and is the event as that foretold in Ezekiel 38. The Assyrian is often typically put an oppressor.

Zechariah 11. 8, speaks of three shepherds whom the Lord cut off in a month. The Rabbins say these were Moses, Aaron, and Miriam, who, though they did not die in the space of a month, received warning of death in that time, and died soon after one another.

Others think that they are three of the Maccabees, Judas, Simon, and Jonathan, who died in a month of years; *i.e.*, thirty years.

Zechariah 11. 16, the idol shepherd that neglects and ill-treats the flock is under the Roman imperial power as swayed by Caligula, Claudius, and Nero, in whose days Judæa was plunged in calamity. And the fall of the Roman empire is predicted, ver. 17, "Woe to the idol shepherd that leaveth the flock; the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened."

Genesis 46. 34, informs us that in the time of Joseph, every shepherd was an abomination to the Egyptians. This prejudice we must limit to *foreign* shepherds; for some of the Egyptians themselves followed the employment before the Hebrews came into the country, to maintain and preserve their own flocks and herds which they possessed, as we read in Genesis 47. The dislike was occasioned by the invasion of a pastoral horde from Arabia, who are commonly called Hyksos, or shepherd kings. They established themselves in part of Egypt, and established a dynasty, acting with great cruelty and tyranny, till at length, after a rule of some centuries (Josephus says five centuries, others two), the kings of the Thebais and Upper Egypt, who waged a continued war with them, drove them out. The date of this event has not been determined. The prelates Usher and Cumberland fix it before the birth of Abraham; but one objection to this date is, that the patriarch, who was himself of pastoral habits and a foreigner, was well received in Egypt, and generously treated by the king. (Gen. 12.)

"Both from the monuments and profane history we learn, that the Egyptians suffered very severely from the ravages of the pastoral and plundering tribes on their eastern frontiers, and that one horde named Hyksos, or shepherd kings, actually reduced the southern, and perhaps part of the central division of Egypt beneath their yoke. Hence the Egyptians were led to regard shepherds as little better than robbers, and it must be confessed that the occupations of both are frequently united by pastoral tribes. Their thorough detestation of the Hyksos meets us almost everywhere on the monuments; we see them crushed under the chariot wheels of the kings, trampled beneath the feet of the warriors, dragged in fetters as slaves to the markets, or massacred without mercy. They are figured as Caryatides, supporting vases and other articles of domestic furniture; they are even painted on the soles of shoes and sandals, as if to intimate that they should ever be under their enemies' feet. In the days of Abraham we find no traces of this virulent hatred of the pastoral tribes; and hence we may infer that the incursions of the Hyksos began to be formidable after the return of that patriarch from Egypt." *Illustrations of the Bible from Monuments of Egypt.* Dr. Taylor. M.

SHEWBREAD. The twelve loaves of unleavened bread which were placed every Sabbath on the table in the tabernacle, and remained there till the following Sabbath. The name is literally the "bread of faces," לחם פנים *lehem panim*, because it was placed before the face, or in the presence of the Lord. (Exod. 35.) The shewbread was placed on a table of shittim wood. (Exod. 25. 23.) This wood is generally understood to be of some incorruptible kind: but of what description is not agreed. Rabbi David Kimchi says it is the best kind of cedar; but Abarbinel (a Jerome among the Christians), thinks it was the wood of a kind of large thorny tree that grew in the wilderness, very close and solid, which could be sawn into fine-grained smooth planks; it is a kind of black acacia, the only tree growing commonly about Mount Sinai, and in the deserts of Arabia. The table of shewbread was three feet and a half long, twenty inches broad, and thirty inches high, covered with plates of gold, and ornamented with a border of wrought gold and a golden cornice (or crown), all round above the border. There were four golden rings, one at the top of each foot, to contain the staves made of shittim wood and gilt, by which it was to be carried.

The shewbread was made of the finest flour, and was in twelve cakes, to denote the number of the tribes of Israel. The Rabbins say these cakes were square, having four faces or sides; that each was ten handbreadths long and five broad, seven fingers deep, and each contained two tenth deals of flour, that is, two omers, each being the tenth of an ephah; (the quantity of flour in each cake is about ten pints English.) It is to be observed that the quantity of flour in each cake is exactly the quantity of manna allowed to be gathered by each man on the day before the Sabbath, (Exod. 16. 22,) the ordinary day's provision of manna being one omer. Therefore the quantity of flour, and the time of placing it on the table, viz., the Sabbath, were designed to remind the Israelites of the bread from heaven with which God sustained them in the wilderness, their daily bread. The cakes were laid on the table in two rows, one cake on another, six in each row. They were placed (that is, the lowermost cake of each row,) on a golden salver, says the Rabbins, and on the top of each row was a golden vessel, containing frankincense. Between the rows stood a golden cup with salt; this cup, as well as the vessels of frankincense, had covers of gold to preserve their contents from dust. The salt is mentioned in the Greek version of the Pentateuch. By the loaves, according to the Rabbins, stood a vessel containing the fourth part of a hin of wine, (about two pints;) the vessel was closely stopped that the wine should not grow sour. Meat offerings of flour made into cakes, (which offering the shewbread represented,) were accompanied by a drink-offering of the fourth part of a hin of wine. (Exod. 29. 40.) Salt accompanied all sacrifices, as did frankincense, except the sin-offerings. See SACRIFICE.

The tabernacle, its furniture, services, and sacrifices, were all types of Christ and his sacrifice; and the shewbread was a symbol of the sacrament of the Lord's Supper, itself a type of his sacrifice. The shewbread and the wine are too obviously sacramental to require discussion, and the salt and frankincense marked the sacrificial character of the type. The shewbread was perpetually before the Lord; a type that the sacrifice of Christ is had in perpetual remembrance before God for our benefit. As the shewbread represented the manna to the Israelite, the Eucharistic bread represents to the Christian that living bread, which like the manna came down from heaven. (John 6. 32,35,41.)

The shewbread was changed every Sabbath; fresh cakes being put in place of the stale. At the changing of them, the incense was burned as a sacrifice to God instead of the bread, which became the portion of the priests to eat, (like a part of the meat-offering made with flour, and unleavened, Levit. 2. 10,) and the wine was poured out as a libation before the Lord. The burning of the frankincense was a rite attendant on the meat-offering. (Levit. 2. 16.)

The ceremony of changing the shewbread is described by Maimonides. First entered four priests, two to take off the two rows of bread, and two to take the two cups of incense. Four others followed, two bearing the fresh bread, and two the cups of frankincense. The first four stood at the south side of the table, and the other four at the north, and while the one set took off the bread and incense, the other replaced them simultaneously, that the table might not be empty a moment, because it is written in Exodus 25. 30, "Thou shalt set upon the table shewbread before me alway." Half the bread was taken by the priests going out of attendance, and half by those entering on their course of ministry. But the chief priest received half from each course, because it is written, (Levit. 24. 9,) "It shall be for Aaron and his sons," *i. e.*, half for the high-priest, the remainder for the other priests. The priests did not eat any of the bread till they had burned the incense. It was not lawful to be eaten by any but the priests and families, and that only at the tabernacle or temple. But in a case of pressing necessity, some of the removed bread was given to David. (1Sam. 21.)

In 1Chronicles 9. 32, it appears that the Levites of the family of Kohath assisted the priests in preparing the shewbread. But to offer it before the Lord was the priests' office only.

The cakes were made with oil, (like the meat-offerings,) and, according to Maimonides, three golden pans were used, (or rather three sets of pans,) one to knead the dough, one to bake the cakes, one to hold them when baked.

The table furniture is understood by the Rabbins differently from our version. The word קשות *kesavoth*, which we render "covers," Rabbi Solomon Jarchi says were hollow gold pipes, which were placed under each cake to permit circulation of air, and to prevent them from growing mouldy by lying close one upon another. The word מנקית *menakioth*, which we render "bowls," he renders as golden props or rods, having five forks, one above the other; the props stood on the ground perpendicular and parallel with the loaves, and the ends of the pipes beforenamed resting on the forks in gradation relieved the weight of the loaves from pressing on each other and breaking the undermost.

Maimonides acknowledged he did not understand the symbolic meaning of the table of the shewbread. To the Christian it will appear a type of the Eucharistic table, with the consecrated bread and wine.

It has been thought that the sacred bread offered before Ceres in the Greek festivals of Thesmophoria, was derived from the shewbread of the Jews. M.

SHIBBOLETH, שבלת The word signifies "an ear of corn," or "a running stream." It was selected by the Gileadites as a test of an Ephraimite, who was unable to pronounce the שׁ but used שׂ in its stead. (Judges 12. 6.) Such dialectic varieties are usual in every country; the provincial peculiarities by which the English counties are distinguished are not less striking than those which marked the difference between men of Ephraim and Gilead. C.

SHIELD. In the Bible we meet with shields of different denominations. I. Tzinnah, a very large shield, properly a buckler or target, of brass or iron, or of leather studded with brass, having apparently a sharp spike in the centre (for offence as well as defence), the Hebrew word for thorn, hook, spike, goad, being derived from the same root. It was adapted for the infantry, and covered the whole person. In sieges it was serviceable to defend from the missiles showered from the walls of the beleaguered city. (Ezek. 25. 8.) It was the kind of shield used by the men of Napthali. (1Chron. 12. 14.)

This *tzinna* was the kind of shield used by Goliath (1Sam. 17.); from its size, a shield-bearer, or esquire, was required to carry it for the owner, when not in immediate use. This was the office of the "armour-bearers" we read of in Scripture. Such were the shields furnished by Rehoboam to the arsenals of the fortified cities of Judah. (2Chron. 11. 12.) Solomon's wealth was so great that he caused to be made, for state occasions, 200 of these large targets, of beaten gold, the value of each being 600 shekels of gold, about 900*l.* sterling. He made, besides, 300 smaller shields of gold, allotting three pounds of gold to each. It is of this large buckler that the Psalmist speaks when he alludes to the covering protection of God. (Psalm 5. 12; 30. 2; 91. 4.) It answers to the Latin *clypeus*.

II. The *magen*, מגן a smaller shield, answering to the Latin *scutum*, made, for the common soldiers, of wood, and studded, as the *tzinna*, or buckler, of the common men. In Ezekiel 39. 9, we read, "They that dwell in the cities of Israel . . . . . shall set on fire and burn the weapons, both the shields (*magen*) and the bucklers" (*tzinna*), which could not be done if these shields and bucklers were all metal. These *magen* seem to have had large strong studs on them. (Job 15. 26.) "The thick bosses of his buckler" (*magen*). The shields of the leaders and men of rank were of brass. In Isaiah 21. 5, we read of anointing the shield (when preparing for war, to give it a better polish); also in Isaiah 22. 6, we read that Kir uncovered the shield; took off the cover of linen, or leather, used to preserve its brightness. In the times of European chivalry, a silk veil or cover was used for the same purpose by knights. This shield was borne upon the arm, and lifted up to protect the head and face; the soldier covered the left eye with it, which was the reason that Nahash the Ammonite would only treat with the besieged men of Jabesh Gilead on condition of his putting out their right eyes, whereby they would be disabled for warfare. (1Sam. 11. 2.) This shield was adapted for cavalry, and we read much of it amongst foreign nations, who were strong in cavalry. It was the shield of the Libyans, Persians, and Ethiopians.

The difference between the shield and the buckler, or *tzinna*, was, that the latter covered the whole person, and saved it from the attacks of sword and spear; the *magen*, or shield, protected the head from darts, the stones of slings, and such kind of missiles. The word *magen*, for shield, is often used in the Psalms to signify saving, as *tzinna* is to signify covering.

The loss of this shield in battle was reputed infamous among the Jews, as the loss of the *scutum* was among the Romans. It is part of the Lamentation of David for Saul: "The shield (*magen*) of the mighty is vilely cast away." Solomon caused 300 of these *magen* to be made of gold, or perhaps overlaid with gold, as he had made 200 *tzinna*. (1Kings 10. 17.) In the reign of his son Rehoboam, when Shiskak, king of Egypt, invaded Judæa and plundered Jerusalem, he carried away the 300 small golden shields (*magen*); but we hear nothing of the 200 large *tzinna*. Probably they had been broken up to defray the expenses of the military stores when Rehoboam went to war with the revolted kingdom of Israel. (2Chron. 11. 11.)

The place of the plundered golden *magen*, Rehoboam supplied with others of *brass* (so much had the kingdom fallen off (1Kings 14. 27); but we read nothing of replacing the *tzinna*, bucklers or targets, which indicates that at least Shishak did not get them with the rest. Shields of this kind were counted among the riches of the kings of Judah. Hezekiah made treasuries for his shields, as for his gold and silver, and precious stones, and spices, &c. (2Chron. 32. 27.)

III. שלט *selat*. The word is derived from שלט *shelat*, to rule, to govern, to have dominion. It particularly distinguishes the shields of men of rank, principal leaders, men of valour, in fact, the Hebrew *knights*. In David's armoury hung a thousand of these shields (*selatim*), "all shields of mighty men" who had distinguished themselves by their exploits. These shields appear to have been adorned with some devices, for Ezekiel (27. 11) says of Tyre, "The Gammadims hanged their shields (*selatim*) upon thy walls round about; *they made thy beauty perfect.*"

Jehoiakim, at the coronation of Jehoash (2Kings 11. 10), gives to the *captains* of hundreds to arm themselves with, King David's shields (*selatim*) that were carefully kept in the Temple.

2Sam. 8. 7. When David smote Hadadezer, king of Zobah, he took the shields (*selatim*) of gold (much richer than the ordinary shields), which were borne by the servants or chief courtiers of Hadadezer, and brought them to Jerusalem as trophies.

The Rabbins give us the following description of King David's own shield of honour. It consisted of two triangles, so placed on each other that their respective angular spaces formed six equilateral triangles, in *each* of which, and in the central space common to both, was inscribed the word אבלא a contraction from אתח נבר לעולם אריני "Thou art mighty for ever, O Lord." M.

SHILOH, שילה The word occurs only once, (Gen. 49. 10.) "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Though all Christian, and the earliest Hebrew, commentators refer this remarkable prophecy to the Messiah, they are far from being agreed as to the etymology and meaning of the term shiloh. Some derive it from שלה *shalah*, "to be quiet," as if it alluded to Christ's designation of "Prince of Peace." But the most ancient versions offer the best explanation; they consider the word a compound of the relative pronoun ש *shi*, and the dative of the personal pronoun לה *loh;* so that the meaning of the passage would be "till he comes to whom it (the sceptre) belongs;" and this interpretation is confirmed by the prophet Ezekiel (21. 32), עד בא אשר־לו המשפט *had bo asher-lo hamishphat*, "till he comes to whom the right belongs," where the prophet clearly refers to the prediction of Jacob. T.

SHIMEI. A kinsman of Saul, who cursed David, and was afterwards put to death by Solomon.

SHINAR, שנער *Senaar*, *Σενααρ*. The country in a plain of which the tower of Babel was built. The land of Shinar is commonly understood as the province of Babylonia; but it is believed by some eminent authors to have been of greater extent, and to have included all the level land between the Tigris and the Euphrates. Michaëlis thinks it extended as far north as Edessa, near the Taurus mountains. The cities, Sinna, and Singara, south-east of Edessa, seem to retain traces of the original appellation of this extent of country, before it obtained the name of Mesopotamia.

The Samaritan Pentateuch calls it the land of Sopha. Suph means a tower; and the Jews frequently called the land of Babylonia, the land of the Tower.

The first settler and sovereign of Shinar was Nimrod, "a mighty one on the earth." (Gen. 10. 9,10.) As in the beginning of the world, territories were called after the names of their first possessors, it is most probable that Shinar was primarily called the "land of Nimrod," as it is termed in Micah 5. 6, "They shall waste the land of Assyria with the sword, and the *land of Nimrod* in the entrance thereof." And the name of Shinar was afterwards given, from the dispersion of the people at Babel; the derivation of the name being ש־נער "*that which is shaken out.*" The meaning of the Hebrew root נער *naar*, is to be shaken off; of the Chaldee root, to *migrate*; and of the Arabic, to be *expelled*. It is not uncommon in the Pentateuch to find places mentioned by subsequent names, particularly of commemorative ones, instead of those they bore at the period of which the text is then treating. The beginning of Nimrod's kingdom was the city of Babel, (Babylon,) which is evidently the subsequent name given in commemoration of the confusion of tongues, from בלל *balel*, (Chaldee *Balbel*,) to mingle, trouble, confound. Also Erech, (Aracca,) much to the south-east of Babylon, in Susiana, on the Tigris; Accad, called Arcad in the Septuagint, of which nothing certain is known; and Calneh, called Chalno, (Isai. 10. 9,) and in Ezekiel 32. 33, Channe, supposed to be the same as Chalne or Chalone, afterwards called Ctesiphon, in the country of Chalonites, not far from Babylon, on the east.

In the plain of Shinar, a colony of emigrants established themselves, and set about building the celebrated Tower of Babel, for some evil purpose; not to reach to Heaven, for the words, "whose top may reach to Heaven," are shown by St. Cyril to be a Scriptural phrase, merely meaning very much elevated. It was most probably an idolatrous temple, for the word שם *shem*, a name, "let us make us a name," is understood by many of the Jews to mean a God, the name of a God; as when we say "the Holy Name," in many instances, we mean God Himself.

It has been conjectured that it was dedicated to the sun or celestial fire, which was a prevalent worship in early times. Hebrew traditions constantly represent Nimrod as a fire-worshipper.

The work was displeasing to God, for He overthrew it by a most remarkable exertion of His power in the creation of a number of new languages, (Gen. 11. 7,8,) which occasioned the dispersion. Job alludes to this circumstance, (38. 12,13,) "Hast thou. . . . caused the day-spring to know his place, that it might take hold of the ends of the earth, that the wicked might be *shaken out* of it." Daniel 1. 2, says that Nebuchadnezzar carried away the sacred vessels from Jerusalem to the house of his God, viz., the Temple of Bel, the Sun, which is generally understood to have been built on the unfinished part of the tower of Babel.

On account of the wickedness and idolatry prevalent in the land of Shinar, Babylon its capital is put, in prophetic language, to signify false religion in opposition to the true. So in the vision of Zechariah, (5,) he sees an ephah, or bushel, and a woman sitting in the midst of it. The angel, speaking to Zechariah, tells him "this is wickedness;" and shows him the ephah borne away to have "a house built for it in the land of Shinar."

The emblem of true religion is a candlestick: and in allusion to this ephah or bushel, the type of idolatry, Our Lord says (Matt. 5. 15,) that "men do not light a candle, and put it under a *bushel*, but on a *candlestick*."

Genesis 14. 1, mentions Amraphel, king of Shinar, as leagued with some petty kings in a war against others who had been tributary to Chedorlaomer. This could not have been the great king of Babylonia, but a prince of some part of the land of Shinar; not a king *of Shinar*, but a prince or petty sovereign *in Shinar*. The Jerusalem Targum here calls it Pontus. Ancient maps show a city called Punda, on the west of the Tigris, above Erech, (Aracca,) and nearer to Babylon, which may be the place meant by the Targum; and of which Amraphel was prince. Isaiah 11. 12, mentions Shinar with other places, as a land from which God will yet recover a remnant of his dispersed people Israel. M.

SHISHAK. One of the Egyptian Pharaohs, the Sheshonk of the monuments, who, in the fifth year of Rehoboam, invaded Palestine with an immense army, took all the walled towns of Judah, and pillaged the Temple of Jerusalem. After his return, he added some sculptures to the walls of Karnak, for the purpose of recording the extent and locality of his victories. In this delineation, the king, as usual, presents his prisoners to the deity of the temple; and to each figure is attached an oval, indicating the town or district he represents. Mr. Champollion concludes one of these to be *Yooda Melchi*, "the King of Judah," a name whose component letters agree with the hieroglyphics, and the countenance of the figure presents the well-known cast of Jewish features. T.

SHIPS. The Jews were never a maritime or commercial nation, and their foreign trade, in the time of Solomon, appears to have been carried on through the Phœnicians, whose ships were built on the same model as those of the Carthaginians. So far were the Israelites generally from regarding the resort of shipping as advantageous, that Isaiah describes the security of the righteous as similar to the state of a land which enjoyed all the advantages of an abundant supply of water, but was not exposed to be visited by navigators, who in those days were, for the most part, pirates and kidnappers.

> But the glorious name of Jehovah shall be unto us
> A place of confluent streams, of broad rivers,
> Which no varied ships shall pass,
> Neither shall any mighty vessel go through.—Isaiah 33. 21.

In the same chapter he incidentally reveals to us the dread which his countrymen entertained of the perils of the sea, by comparing the enemies of God to a vessel on the point of being wrecked.

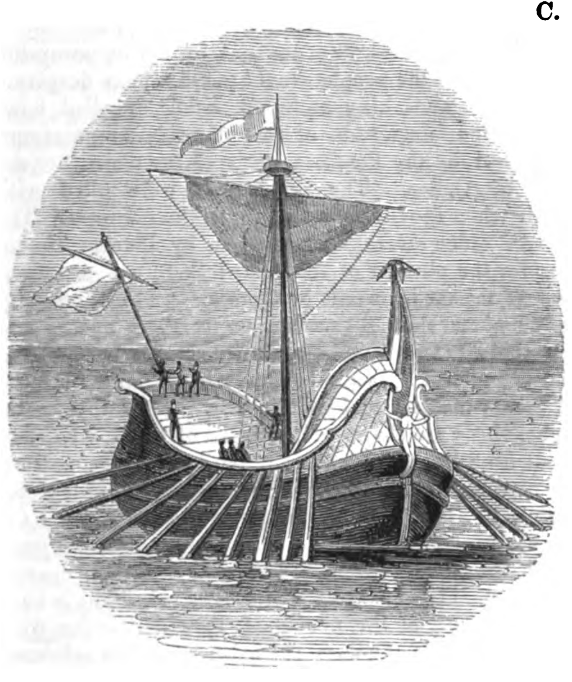
> Thy sails are loose, they cannot make them fast;
> Thy mast is not firm, they cannot spread the ensign.
> Then shall a copious spoil be divided,
> Even the lame shall seize their prey.—Ib. 30.

The Persians had the same aversion to navigation as the Jews, and placed dams across the Euphrates to prevent foreign vessels from entering the stream; but before they had acquired the empire of Asia, the Chaldeans had made Babylon the centre of a very extensive trade, both by land and water; hence Isaiah (43. 14) speaks of "the Chaldeans whose cry is in their ships."

In one passage the prophet takes a more favourable view of maritime commerce, using its increase to denote the glory and extension of the Church by the conversion of the heathen nations.

> Verily the distant coasts shall await me,
> And the ships of Tarshish among the first,
> To bring thy sons from afar,
> Their silver and gold with them.—Isaiah 60. 9.

C.



Carthaginian Galley.

SHRINES. A shrine is properly the interior or sanctuary of a temple, where the image of the deity was placed; but in Acts 19. 24, shrines mean medals, on which a figure of Diana's temple at Ephesus was impressed.

SHUMATHITES. The inhabitants of Shema, or Shuma, a city whose position cannot now be determined.

SHUNEM, a city of the tribe of Issachar, (Josh. 19. 18;) according to Eusebius, it was about five miles south of Mount Tabor.

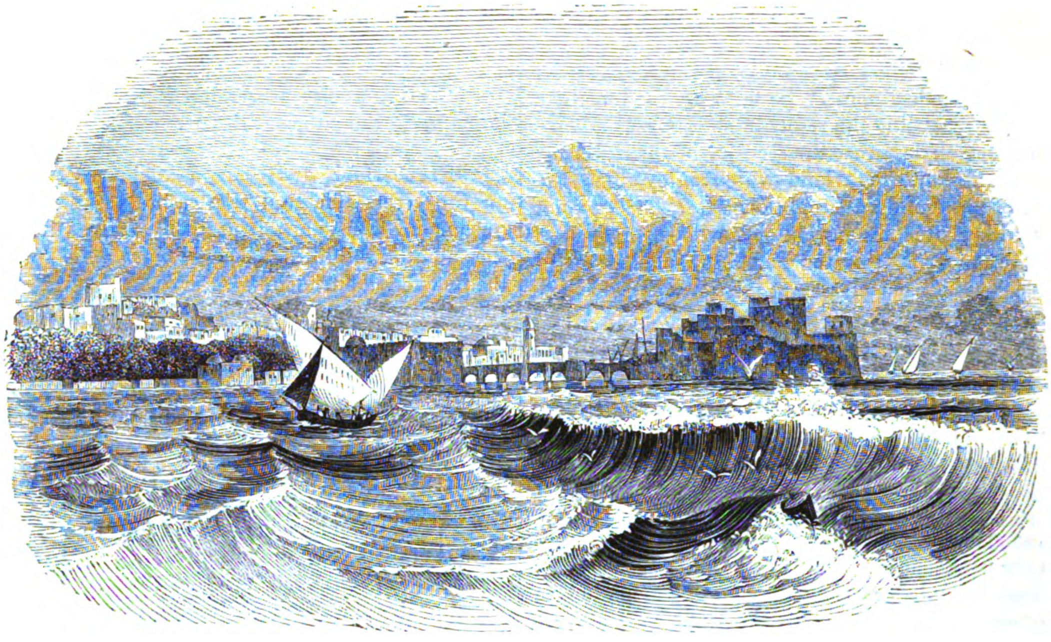
SHUR, a city of Arabia Petræa, which extended its name to the adjacent desert.

SHUSHAN or SUSA, a celebrated city of Persia, on the river Ulai, and the capital of the province of Susiana or Shusistan; it probably derived its name from the number of lilies ששנים *shashannim*, which grew in its neighbourhood. A high ridge of mountains sheltered it from the north-east wind, and, on this account, it became the residence of the Persian kings; it was, however, so scorched in summer that the inhabitants were forced to cover their houses with earth. It was here that Daniel had his vision of the ram and he-goat. (Dan. 8.) From this place Ahasuerus issued his decree permitting the rebuilding of the Temple of Jerusalem, in gratitude for which the Jews named one of the gates of the building the gate of Susa, and had a representation of the city graven on it. Alexander plundered the city, and obtained immense booty. After the conquest of Persia by the Mohammedans, Susa fell rapidly into decay, and is now little more than a heap of ruins. It is only remarkable for an edifice which the Persians assert to be the tomb of Daniel, but which is manifestly a structure of very recent date; nor is there any authority for the tradition of the prophet's being interred on this spot. C.

SIDON, in the Old Testament called Zidon, now Sayde or Saida, was the capital city of ancient Phœnicia; the fame of whose wealth, commerce, and learning extended to the remotest parts of the world. It is situated on the western coast of Syria, E. long. 36° 5 N. lat. 37°, distant about twenty miles from its daughter and rival, Tyre. From the neighbourhood of Sidon the mountains of Lebanon, which form the northern boundary of Palestine, run to the south, and throw off a range, which stretches eastward nearly to Damascus; which city is forty-five miles directly east of Sidon. The date of the erection of Sidon must be assigned to a very remote era.

In the account of the dispersion of the immediate descendants of Noah, we find the son of Canaan alluded to in such a manner as to induce the belief that he was its founder: "And Canaan begat Zidon his first born, and Heth, and the Jebusite and the Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: and afterwards were the families of the Canaanites spread abroad. And the border of the Canaanites was from Zidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lashah." (Gen. 10. 15,19.)

In the time of Joshua, before Christ 1445, Sidon appears to have been in the zenith of its glory. Tyre was then "a strong city;" but its neighbour was designated "Great Sidon." Joshua awarded the district "even unto" Sidon as the inheritance of the tribe of Asher; but if, as some suppose, he meant the city to be included, it was not possessed by the Israelites, continuing under its own king till the time of Ochus, king of Persia. The Sidonians were undoubtedly the first navigators. Their ships not only traversed the Mediterranean Sea, but boldly passed the Pillars of Hercules, and carried on a considerable traffic in tin and other metals with the British Isles. Sidonian colonies were planted on the shores of Africa; in parts of Europe settlements were



Modern Sidon.

also formed; for many centuries the people of Sidon being naval carriers for the neighbouring states:—

> A ruler of the waters, and their powers:
> And such she was;—her daughters had their dowers
> From spoils of nations, and the exhaustless East
> Poured in her lap all gems in sparkling showers.
> In purple was she robed, and of her feast
> Monarchs partook, and deemed their dignity increased.

"The Sidonians, under which denomination we comprehend the Phœnicians in general, were a people of most happy genius. They were, from the beginning, addicted to philosophical exercises of the mind; inasmuch that a Sidonian, by name Moschus, taught the doctrine of atoms before the Trojan war, and Abomenus of Tyre puzzled Solomon by the subtilty of his questions. Phœnice continued to be one of the seats of learning, and in later times both Tyre and Sidon produced their respective philosophers; namely, Bœthus and Diodatus of Sidon, Antipater of Tyre, and Apollonius of the same place, who gave an account of the writings and disciples of Zeno. As to their manufactures, the glass of Sidon, the purple of Tyre, and the fine linen they wove, were the products of their own country, and their own invention; and for their extraordinary skill in working metals, in hewing timber and stone, and their perfect knowledge of what was solid, great, and ornamental in architecture, we need only remind the reader of the large share which they had in erecting and decorating the Temple at Jerusalem, under their king Hiram. Their fame for taste and design, and ingenious invention was such, that whatever was elegant, or great, or pleasing, whether in apparel, in vessels, or in toys, was distinguished by way of excellence by the epithet of Sidonian." *Phœnicia, Encyc. Brit.*

The praises of Sidon are celebrated by Homer, Virgil, and other poets; the names of Tyre and Sidon being generally associated together. Isaiah alludes to the inhabitants of Tyre as those "whom the merchants of Zidon, that pass over the sea, have replenished;" and designates the Tyrian city "the virgin daughter of Zidon;" Sidon being the stock from whence she derived her greatness. The prophet Ezekiel, B.C. cir. 588, denounced fearful judgments against Sidon: "Again the word of the Lord came unto me, saying, Son of Man, set thy face against Zidon, and prophesy against it, and say, Thus saith the Lord God, Behold I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the Lord; when I shall have executed judgments in her, and shall be sanctified in her. For I will send unto her pestilence and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord."

This prophecy was fearfully accomplished B.C. 351. A Persian army under Ochus, consisting of three hundred thousand foot and thirty thousand horse soldiers, invested the city. The Sidonian garrison immediately set fire to their ships, in order that, by taking away the hope of escape, the people should make a more desperate defence. Zeunes, king of Sidon, being appalled, however, by the magnitude of the offensive preparations, and bribed by the Persians, betrayed the place into the hands of Ochus. The inhabitants were filled with despair when they saw the enemy in their streets. The walls of Sidon were encompassed by Persian troops, eager for the plunder of the place; there was no possibility of retreat by means of the sea. In this extremity the Sidonians shut themselves up in their houses and fired the city; forty thousand men, beside women and children, perishing in the conflagration. Thus were the judgments of God executed in her. After this catastrophe, those merchants and citizens of Sidon who were absent from it, pursuing their traffic in foreign countries, returned and rebuilt the city, which continued for eighteen years afterwards subject to the Persians. On the march of Alexander the Great into Syria, however, anxious to escape the detested Persian yoke, they opened their gates and welcomed the Macedonians. The luxury and wickedness of the people of Tyre and Sidon were still proverbial in the days of Christ, by whom reference was frequently made to them, in speaking of the unbelief and sin of Jewish cities. The preaching of the Saviour in their coasts was not, however, altogether ineffectual; for soon after his resurrection we find a Christian church in Sidon, who were visited by Paul, when the vessel in which he was going as a prisoner to Rome touched there.

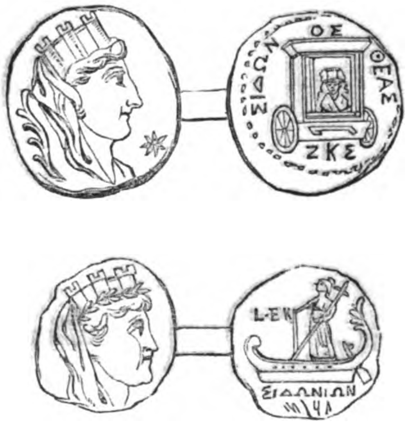
Modern Sidon (Saida, as it is called by the Turks,) presents a melancholy scene; its ruins lying on an open and unprotected shore, where, we are assured, scarcely a fisherman's boat can roll in safety. Its palaces are in the dust; its harbour, where once so many fleets rode in safety, is now utterly blocked up,—*statio male fida carinis.*

"The city as it exists at present rises immediately from the strand, and seen from a slight distance presents a rather imposing appearance. The interior, however, is most wretched and gloomy; a melancholy contrast to the gaiety of the gardens and mulberry grounds adjoining the walls. The gate had been closed a short time before our arrival, in consequence of some religious ceremony, and we were detained nearly half an hour till the necessary explanations had taken place. The portal is very massive, and has an air of military importance; but the instant it is unbarred the delusion vanishes. Some faint traces are still discoverable of the ancient lustre of Sidon, in the broken columns and architectural ornaments, which lie neglected at a little distance from the modern walls; and in one of the neighbouring gardens there is a reputed relic of antiquity, which the Jews affect to hold in extraordinary veneration. This object of their regard is alleged to be the tomb of Zebulon: the monument, if such it may be called, is extremely simple, consisting solely of two stones, which are supposed to have been placed at each extremity of the body; a conjecture, by the bye, which is somewhat extravagant, unless the patriarch was of gigantic stature, for the blocks are more than three yards distant from each other. Pliny attributes the invention of glass, or, at least, the original manufacture of it, to the artisans of this city, as it was here only that the sand brought from the coast of Tyre was believed to be susceptible of fusion. The modern proprietors have either lost the art, or do not any longer find it a lucrative branch of trade." *Letters from Palestine.*

Mr. Jowett observes, "About halfway between Sayde and Sour (Sidon and Tyre) are very extensive ruins, which once connected these two cities; but of the ruins there is scarcely one stone left upon another. They consist chiefly of lines which show, razed even with the soil, the foundations of houses, many stones irregularly scattered, a few cisterns, with half-defaced sculpture on them; and, at a considerable distance from the path, there are at one spot several low columns, either mutilated or considerably shrunk in the earth. These relics show, what indeed needed no such proof, that in peaceful and flourishing times, over this road, between such considerable cities as Tyre and Sidon, there must have been many smaller towns for pleasure, business, and agriculture, delightfully situated by the sea side."

The following additional particulars relative to fallen Sidon are given by Dr. E. Hogg, who made a journey to Damascus in 1835: "We soon came in sight of Saida, shorn of its ancient glory, looking from hence, as if it stretched on a tongue of land far into the sea. Large waves everywhere beat upon the lonely shore, clustering orchards fringed one side of the town, and long lines of sterile declivities seemed to forbid the possibility of approach. By a narrow path, sometimes shelving the brinks of precipices, or winding among masses of protruding rock, we at length descended; threaded a deep water course, bordered by fruit trees, and crossing a bridge, skirted for more than an hour a loose sandy beach amidst a foaming surf, to the height of our horses' fetlocks."

Speaking of the present condition of the city, he says, "Of its original splendour not a vestige remains. An insecure wall, with here and there the indication of a tower, or an occasional breach filled up with regularly-piled baskets of earth, encircles the town. Winding bazaars, of considerable length, but so narrow as with difficulty to be passed on horseback, exhibit a tolerable supply of commodities, and of respectably dressed passengers. The mean unpaved streets beyond, are disfigured by houses, sometimes large and well constructed, that, extending on arches across them, form damp and sombre passages. An aqueduct furnishes abundant water, and the surrounding district is well cultivated. The gothic windows and heavy buttresses of a mosque near the shore, with masses of broken columns, arches, and doorways, in the same direction, would seem to indicate the site of an ancient and spacious church. Along the margin of the sea, a broad rocky surface, nearly covered by the waves, is everywhere wrought into square excavations. The port remains encumbered and useless; and the roadstead, protected by a ridge of rocks, displays no shipping, although, as the residence of European consuls, some foreign trade must have existed before the war. The public baths, clean and well served, are fitted up like those at Beit e' Deen, although on a less costly scale."



Sidonian Coins.

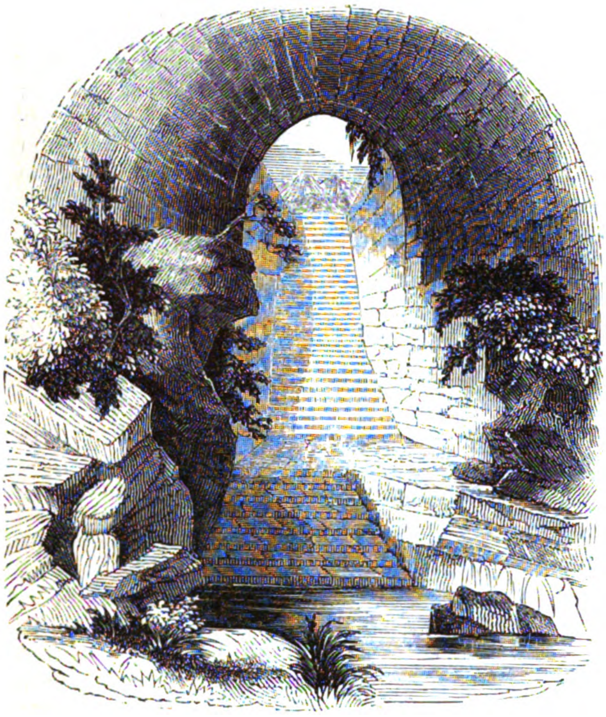
According to official returns made to the British government, the population of the district of Saida is at present 66,660 souls; of which 28,944 are Turks, and 36,716 Christians and Hebrews. It produces about one hundred cantars of silk in a year; its revenues, in the year 1835-6, being as follows:—capitation tax, in purses, of 500 piastres each, 788; customs, 975; toleration tax, 81; excise duties, 1,183; different other duties, 290: total revenue of the district of Saida, 3317.

On the 26th September, 1840, the town, which was then held by the troops of Mehemet Ali, Viceroy of Egypt, was taken by storm by the combined British, Austrian, and Turkish squadron, commanded by Commodore Napier. It had been strongly fortified by the Egyptians, who kept there large supplies of arms, ammunition, and provisions; but the defences were dismantled, and the town seriously injured by the bombardment. Our notice of the great Sidon must conclude here; we shall only add that the condition of the modern Sidonians is most deplorable,—alternately the slaves of Egyptian and Turkish masters, distracted by the bloody contentions of the tribes that now hold possession of Lebanon. P.

SIGN. This word is frequently used in Scripture for a miraculous appearance, which would attest the divine authority of a prophet or teacher. The Jews asked Our Lord for "*the* sign from heaven," not *a* sign, as in our translation, meaning thereby the appearance of the Messiah coming in the clouds of heaven, which Daniel had foretold, and which "the traditions of the elders," as appears from the Talmud, had declared to be the only certain sign of the advent of the promised inheritor of David's throne, and deliverer of the Jewish nation. In Isaiah 8. 18, the word is used for a prophetic similitude: "Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel."

SILOAH AND SILOAM. Both these names are given to a beautiful fountain under the walls of Jerusalem towards the east, between the city and the brook Cedron. The fountain of Siloah was the nearest to the Temple, and is therefore frequently mentioned in connexion with it. Thus Milton—

Siloah's fount, that flowed
Fast by the altar of the living God.



Pool of Siloam.

SILK, משי *meshi.* This substance is first mentioned in the Book of Proverbs, (31. 22,) and was probably unknown to the Hebrews before the time of Solomon. It was originally produced in China, and was exported from thence, chiefly in a raw state, to be manufactured in Babylon, Tyre, Berytus, and the islands of the Greek archipelago. On account of the great distance from which it was brought, silk was frequently sold for its weight in gold both in Greece and Italy. At length in the reign of the Emperor Justinian, (A.D. 560,) two Nestorian monks brought the eggs of the silkworm from China to Constantinople, and instructed the Byzantines in the art of rearing the worm and preparing the silk. From Constantinople the silk-trade gradually spread over the south of Europe. C.

SILVER, כסף *keseph.* The word is very frequently used in Scripture for money generally. The "silver cord" mentioned in Ecclesiasticus 12. 6, is understood to mean "the spinal marrow." C.

SIMEON. The son of Jacob and Leah; his father, when dying, showed his indignation against Simeon and his uterine brother, Levi, for their cruelty to the Shechemites, prophesying, "I will divide them in Jacob, and scatter them in Israel." (Gen. 49. 5.) The prediction was fulfilled, for the tribe of Levi never had any fixed lot or portion, and Simeon received only a canton which was dismembered from the tribe of Judah. (Josh. 19. 1.) In ecclesiastical history, a monk named Simeon Stylites ("resident of the pillar") is remarkable for the severity of his austerities; he took up his abode on the top of a pillar, and is said to have continued in this singular position for forty years. C.

SIMON. I. Maccabæus, the son of Mattathias, and brother of the heroic Judas and Jonathan; he was chief-priest and pontiff of the Jews from AM. 3860 to A.M. 3869, when he was succeeded by his son John Hyrcanus.

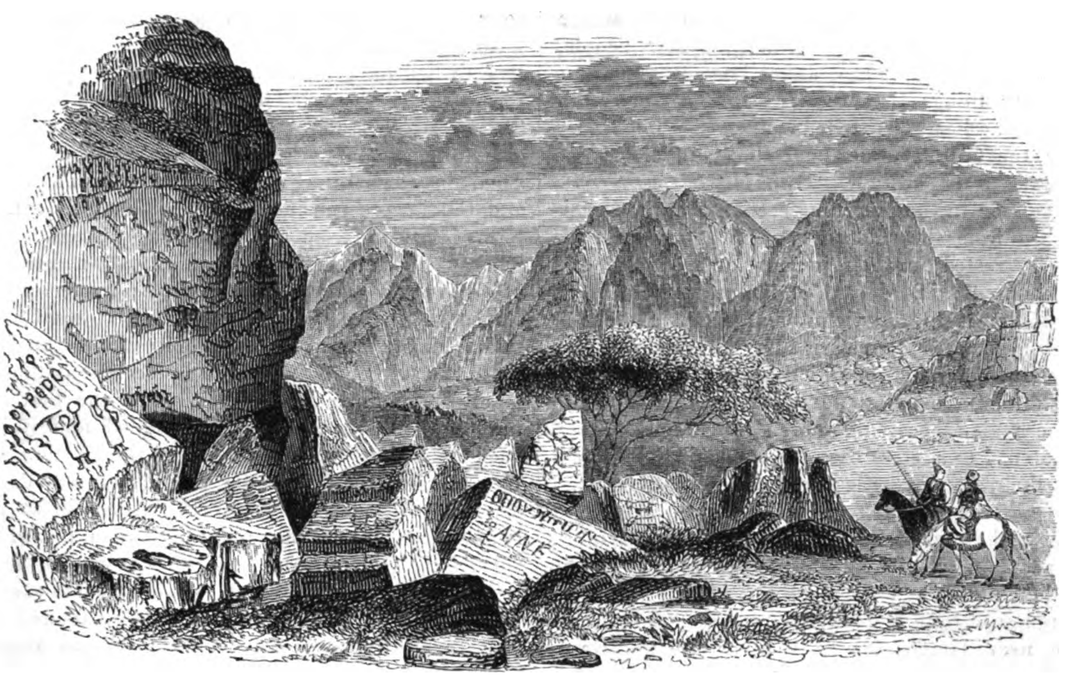
II. Simon the Zealot, so named because he belonged to the sect of the Jews which bore the designation of Zealots; he is also named the Canaanite, not from the place of his birth, but from the Hebrew word קנא *kana,* which signifies "to be zealous."

III. Simon, surnamed Peter: which see.

IV. Simon, the brother, or rather the cousin-german, of Our Lord; he was the son of Mary, the sister of the Blessed Virgin. Some commentators identify him with Simeon, bishop of Jerusalem and son of Cleopas.

V. Simon, surnamed Magus, "the wizard," because he deceived men by his juggling arts and pretensions to sorcery. He wanted to purchase the power of conferring the Holy Spirit, for which he was severely rebuked by St. Peter. Ecclesiastical historians inform us that he was one of the Gnostic heresy; but the accounts given of his doctrines are so obscure and inconsistent, that it is not easy to discover the nature of the errors which he taught. C.

SIN, WILDERNESS OF. When the children of Israel had miraculously passed through the Red Sea, they celebrated their deliverance and the discomfiture of Pharaoh and his host with a song of thanksgiving, accompanied by timbrels and dances on the Arabian shore. From thence they were conducted by Moses into the Wilderness of Shur. After a lapse of three days they found no water; at length, however, they discovered a fountain at Marah; but it being one of the sulphurous or medicinal springs, known to exist in this region, the people, murmuring against Moses on account of the bitterness of its waters, cried, "What shall we drink?" By miraculous agency the waters were made sweet; God a second time directly assuring to those that diligently hearkened unto his commandments, the constant exertion of his Almighty power for their special protection. They next came to Elim, where there were twelve wells of water, and three score and ten palm-trees,—a number which probably was meant to express a large and shady grove of those noble trees, affording an inviting position for an encampment. At the present moment nine of the wells of Elim remain; the number of the palm-trees is above two thousand; the place being situated in the valley of Gharondel, at a short distance from the Arabian shore of the Red Sea. We have been thus particular in describing the approach to the Wilderness of Sin and Sinai, to avoid the confusion which sometimes is found to arise from the mention of the *city* of Sin,—supposed to be Pelusium, a port on the Mediterranean Sea, at the confines of Egypt, which is termed by Ezekiel, chap. 30. 15,16, "the strength of Egypt,"—as well as the city and wilderness of *Zin,* lying at the base of Mount Seir, in Idumea. After resting at Elim for several days, the Israelites prepared to resume their march: "And they took their journey from Elim, and all the congregation of the children of Israel came into the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt." (Exod. 16. 1.) The period of the year, con-



Wilderness of Sin.

sequently, at which they entered the wilderness of Sin, corresponded to the end of April, according to our modes of computing time. Here, forgetful of the wonderful interpositions of God, already experienced in their behalf, the wanderers broke into open mutiny against their leaders. Addressing Moses and Aaron they said, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger." The desert refused subsistence to so great a number of men, women, and children; the utmost difficulty having been experienced in providing a scanty supply of provender for their cattle. A signal miracle was therefore wrought by the Omnipotent for their relief at this crisis: he rained bread from heaven in the shape of manna, and sent abundance of quails around the camp; the supply of the former continuing for forty years, till they came to the borders of Canaan. "He rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full. He caused an east wind to blow in the heaven; and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like the sand of the sea; and he let it fall in the midst of their camp, round about their habitations." It deserves to be remarked as a confirmation of the genuineness and historical accuracy of the Pentateuch, that the quail, of the genus *Perdix*, is yet to be found in the desert of Sin and the neighbourhood of Sinai. "It has been observed that in the progress of quails, from the northern regions up the Mediterranean, they uniformly, and on a day so exact as to be remarked in the almanacs of the island, stop at Malta. Here they descend so exhausted by fatigue, and in such prodigious multitudes, that the inhabitants pick them up with facility and in the greatest abundance. After resting one night, those that escape proceed to Syria and Arabia, and spread over Asia and Africa." (Maunder.)

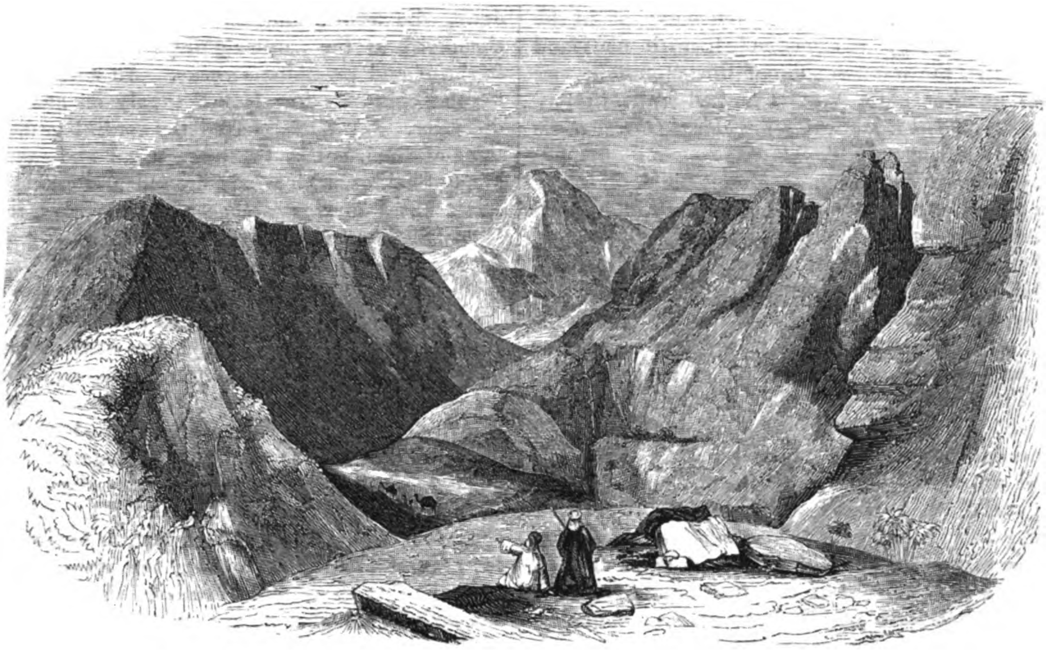
The Wilderness of Sin is also remarkable for a divine injunction delivered there relative to the Sabbath; which shows that that institution existed as an established custom before the law was given on Sinai; consequently, that the abrogation of the Mosaic code does not render it void, nor discharge any one from the obligation of keeping holy a day, which God blessed and sanctified at the dawn of Creation, "because that in it he had rested from all his work which God created and made." The Israelites were instructed to gather every morning manna sufficient for the day's consumption,—and no more. When they attempted to keep a surplus till the ensuing day, they found that it perished. On the sixth day, however, they were commanded to collect a double portion; no manna fell on the seventh; and the provisions saved for that day were not found to corrupt: "See for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." From the wilderness of Sin the children of Israel moved toward Rephidim, in the neighbourhood of Horeb and Sinai. P.

SIN. Sin is the transgression of the law, or want of conformity to the will of God. (1John 3. 4.) Theologians usually reckon eight kinds of sin. 1. Original sin, or the innate depravity which since the Fall has disordered human nature, and rendered our inclinations contrary to the law of God. 2. Actual sin, or a direct violation, with prepense purpose, of the divine laws; idiots and children, not having the right use of their mental powers, are held incapable of this species of transgression. 3. Sins of omission, leaving undone those things which we ought to have done. 4. Sins of commission, doing the things which we ought not to have done. 5. Sins of infirmity, arising from the weakness of our nature. 6. Secret sins, not merely those committed in secret, but those of which we are unconscious, either through ignorance or weakness. 7. Presumptuous sins, those which are perpetrated against light and conviction; and 8. Unpardonable sin, which consists in ascribing the operations of the Holy Spirit to the influence of Satan. "The reason why this sin is never forgiven," says Archbishop King, "is not because of any want of sufficiency in the blood of Christ, nor in the pardoning mercy of God, but because such as commit it despise and reject the only remedy, that is, the power of the Holy Spirit, applying the redemption of the Gospel to the souls of men." C.

SINAI. The holy and memorable mountain where Jehovah discovered his glory to his ancient people, revealing to his servant Moses that Law, which was a type of better things that were to come, is situated in Arabia, near the head of the Red Sea, on the promontory formed by the Gulf of Suez and the Gulf of Akaba. Longitude 34° 5′ E., latitude 28° 38′ N.

We have seen in the preceding section that the Israelites marched from the wilderness of Sin towards Rephidim, having rested in their journey at Dophkah and Alush. (Numb. 33. 12-14.) It is important to remark that Rephidim is in the vicinity of Mount Horeb:—Horeb, as we shall find hereafter, being the ancient name of the range of mountains of which Sinai is the principal. At Rephidim, there being no water for the people to drink, the region becoming more dreary and desolate, they threatened to stone Moses. God again interposed, saying to their desponding leader, "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the children of Israel." (Exod. 17. 6.) As they had not removed from Rephidim, that place must necessarily be near Horeb; for as soon as the miracle is related, the sacred historian adds, "Then came Amalek and fought with Israel in Rephidim." Accordingly we find that the plain on the western side of Mount Sinai, (part of the chain of Horeb,) is at this day called Rephiddim. From Rephidim the camp was removed to the wilderness of Sinai, near the base of the mount. It has been contended by infidel writers that the narrative is not true, because events which have occurred at one place, according to one account, are by another assigned to a different locality: but the truth is, that there is no discrepancy in reality, and the want of that studied appearance of consistency, which would characterise a forgery, affords us an argument in favour of the authenticity of the sacred records which it would be difficult to answer. Horeb was the denomination of the range; Sinai was the name of the eventful peak on which the law was given; so that the events which occurred in the latter, of necessity took place in the former also. In the 19th chapter of Exodus we have a particular statement of the majestic exhibitions of God's power attending the delivery of the law on Mount SINAI;—in the 5th chapter of Deuteronomy, reciting the Decalogue, it is said, "The Lord our God made a covenant with us in Horeb." During the absence of Moses with the Lord on Sinai, for forty days, the Israelites compelled Aaron to make an idol of gold, which they worshipped; they were encamped, at that time, at the base of Sinai; yet the matter is referred to in Deuteronomy 9. 8,9, thus, "Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you; when I was gone up into the mountain to receive the tables of stone, even the tables of the covenant which the Lord made with you." The Psalmist also applies the name of Horeb to the scene of their idolatry: "They made a calf in Horeb, and worshipped the molten image." (Psalm 106. 19.) But the supposition of discrepancy between the different narratives is at once put an end to by comparing the 3rd and the 19th chapters of Exodus; the author of which book himself applies the names Horeb and Sinai indifferently to designate the same place: "Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush was not consumed." After the commission which God then gave to Moses, it is added, "And this shall be a token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt ye shall serve God upon this mountain." (ch. 3. 1-12.) This mountain, whither they had come, agreeably to the command here given, is expressly designated Sinai in the 19th chapter. That the names Horeb and Sinai were considered by the Jews as convertible terms is evident from the following passage from Josephus: "Now Moses, when he had obtained this favour of Jethro, for that was one of the names of Raguel, stayed there and fed his flock. But some time after, taking his station at the mountain called Sinai, he drove his flocks thither to feed them. Now this is the highest of all the mountains thereabouts, and the best for pasturage; the herbage being there good, and it had not been before fed upon, because of the opinion of men that God dwelt there; the shepherds not daring to ascend it. And here it was that a wonderful prodigy happened to Moses; for a fire fed upon a thorn-bush, yet did the green leaves and the flowers continue untouched; and the fire did not at all consume the fruit or branches; although the flame was great and fierce." After reciting the charge then given to Moses, the Jewish historian adds, "But still he enjoined him, when he had brought the Hebrews out of the land of Egypt, to come to that place, and to offer sacrifices of thanksgiving there." (*Antiquities of the Jews*, b. 1, c. xii.) It is the more important that the proper application of the terms should be correctly understood, as in many maps and modern books of travels, the name Horeb is applied to a distinct mountain, at a distance from Sinai.

Mount Sinai is an object held in reverence alike by Christians, Jews, and the followers of Mahommed. On its summit, not far from the Christian chapel, are the ruins of a mosque, and frequent reference is made to Sinai in the Koran: "Call to mind," (says its author, in one passage,) "when we accepted your covenant, and lifted up the mountain of Sinai over ye, saying, Receive ye the law which we have given you with a resolution to keep it, and remember that which is contained therein, that ye may beware." He begins (ch. 95,) by swearing "By the fig, and the olive, and Mount Sinai." Some of the Mahommedan commentators contend that the souls of Mahommed and other prophets were present at Sinai during the delivery of the law. Never in the whole history of the human race had there been so fearfully majestic a scene as that which the children of Israel witnessed on Sinai, the God and Governor of the universe audibly giving a moral law to his creatures: "And it came to pass, on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up." "And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire, on the top of the mount, in the eyes of the children of Israel."



Mount Sinai.

Of late years several adventurous travellers, at the risk of being plundered and murdered by the Bedouins, have visited the desert and mount of Sinai. One of the first, and not the least intelligent, of them, the Rev. Dr. Shaw, gives us the following account of his journey:—"We have a distinct view of Mount Sinai from Elim; the wilderness, as it is still called, of Sin, lying between us. We traversed these plains in nine hours, being diverted all the way with the sight of a variety of lizards and vipers that are here in great numbers. I had not the good fortune to see the famous inscription that is said to be engraven upon the rocks just as we turn into the valley that conducts us to Mount Sinai. Sin was the first place where God gave the Israelites manna, (Exod. 16. 14,) and therefore some authors have imagined that those characters were left as a standing monument of that blessing to future generations.

"We were near twelve hours in passing the many windings and difficult ways which lie betwixt the deserts of Sin and Sinai. The latter is a beautiful plain, more than a league in breadth and nearly three in length, lying open towards the N.E., where we entered it; but it is closed up to the southward by some of the lower eminences of Mount Sinai. In this direction, likewise, the higher parts of it make such encroachments upon the plain that they divide it into two, each of them capacious enough to receive the whole encampment of the Israelites. That which lieth to the eastward of the mount may be the desert of Sinai, properly so called, where Moses saw the angel of the Lord in the burning bush, when he was guarding the flocks of Jethro. (Exod. 3. 2.) The Convent of St. Catharine is built over the place of this divine appearance. It is near three hundred feet square, and more than forty in height, being partly built with stone, partly with mud and mortar mixed together. The more immediate place of the Shekinah is honoured with a little chapel, which this fraternity of St. Basil hath in such esteem and veneration, that, in imitation of Mośes, they put off their shoes from off their feet when they approach or enter it. This, with several other chapels dedicated to particular saints, is included within the Church, as they call it, of the Transfiguration, which is a large, beautiful structure, covered with lead, and supported by two rows of marble columns. The floor is very elegantly laid out in a variety of devices, in mosaic work; of the same workmanship, likewise, are both the floor and the walls of the *Presbyterium*, upon the latter whereof is represented the figure of the emperor Justinian, together with the history of the Transfiguration. Upon the partition which separateth the *presbyterium* from the body of the church, there is placed a small marble shrine, wherein are preserved the skull and the hands of St. Catharine. The pilgrims are not admitted into this convent by the door (which is never open, unless when the archbishop, who usually resideth at Cairo, is to be installed), but we are drawn up by a windlass near thirty feet high, and then taken in at a window by some of the lay brothers, who attend there for that purpose. These, and the *Papasses*, or Presbyters, who are commonly called *Kalories* (good old men), make in all about a hundred and fifty in number, subsisting chiefly upon such provisions as are sent them monthly from Cairo. They live a very strict and austere life, abstaining not only from flesh, but also from milk, butter, and eggs; nothing of which we were permitted to bring into the convent, though we could have purchased them of the Arabs. Mount Sinai hangs over this convent, being called by the Arabs, *Jibbel Moûsa*, the mountain of Moses, and sometimes, by way of eminence, *El Tor*, the mountain. St. Helena was at the expense of the stone-staircase that was formerly carried up entirely to the top of it; but at present, as most of these steps are either removed, washed out of their places, or defaced, the ascent is very fatiguing, and frequently imposed upon their votaries as a severe penance. However, at certain distances, the fathers have erected, as so many breathing-places, several little chapels, dedicated to one or the other of their saints, who are always invoked upon these occasions, and after some small oblation are engaged to lend their assistance. The summit of Mount Sinai is somewhat conical, and not very spacious, where the Mahommedans, as well as the Christians, have a small chapel for public worship. Here we were shown the place where Moses fasted forty days (Exod. 24. 18; 34. 28), where he received the law (Exod. 31. 18), where he hid himself from the face of God (Exod. 32. 22), where his hand was supported by Aaron and Hur, at the battle with Amalek (Exod. 17. 9,12), besides many other stations and places that are taken notice of in the Scriptures. After we had descended, with no small difficulty, down the western side of this mountain, we came into another plain that is formed by it, that is, Rephidim. (Exod. 17. 1.)"—*Geographical Observations in Arabia Petræa*, &c. 1738.

Of the geological formation of Mount Sinai, Dr. Shaw gives the following account:—"That part of Mount Sinai which lieth to the westward of the plain of Rephidim, and is called the mountain of St. Catharine, consists of a hard reddish marble, like porphyry, but is distinguished from it by the representations which every part of it gives us of little trees and bushes. The naturalists call this sort of marble *Embuscatum*, or bushy marble; and for the same reason Buxtorf deriveth the word Sinai from the bush (or *rubus*) that was figured in the stones of it. It seems to have been hitherto left undecided to what species of plants this bush is to be referred; yet, if these impressed figures are to instruct us, we may very justly rank it among the tamarisks, the most common and flourishing trees of those deserts. I have seen some branches of this fossil tamarisk, as I shall call it, that were near half an inch in diameter. Yet the constituent matter, which was of a dark mineral appearance, like the powder of the lead ore, was of no solidity, crumbling away as the Armenian, or any other bole would do by touching it."

The atmosphere of this part of Arabia is described as generally serene; but it is occasionally disturbed by tornadoes. Dr. Shaw says, "When I travelled in this country, during the months of September and October, the atmosphere was perfectly clear and serene all the way from Kairo to Corondel; but from thence to Mount Sinai, the tops of the mountains would be now and then capped with clouds, and sometimes continue so for a whole day. This disposition of the air was succeeded, soon after, by a violent tempest, when the whole heavens were loaded with clouds, which discharged themselves, during nearly the space of a whole night, in extraordinary thunderings, lightnings, and rain. But these phenomena are not frequent, rarely falling out, as the monks informed me, above once in two or three years." Of the waters of the wilderness, the same reverend author observes, "Fountains and wells of water are so rare in these parts, that we may well account for the strife and contention that there was formerly about them. In the midland road, between Kairo and Mount Sinai, I do not remember to have heard or tasted of more than five, and these were all of them, either brackish or sulphureous. Yet this disagreeableness in the taste is vastly made up by the wholesome quality of the waters; for they provoke an appetite, and are remarkably lenitive and diuretic: and it may be owing to these qualities, that few persons are seized with any illness during their travels through those lonesome, sultry deserts."

Niebuhr, Laborde, Carne, Professor Robinson, Lord Lindsay, and Mr. Stephens, corroborate in the main the foregoing statements; although there is some difference of opinion amongst them as to the precise peak on which the Law was given to Moses. "Sinai," observes Carne, "has four summits; and that of Moses stands almost in the middle of the others, and is not visible from below, so that the spot where he received the Law must have been hid from the view of the multitudes around; and the smoke and flame, which Scripture says enveloped the entire Mount of Sinai, must have had the more awful appearance by reason of its many summits and great extent." Niebuhr, who appears to have only partially examined the localities, says that it is not easy to comprehend how such a multitude of people as the Jews, who accompanied Moses out of Egypt, could have encamped in the narrow gulleys adjoining Sinai, amid frightful and precipitous rocks. An extract from Professor Robinson's travels will supply an answer to this difficulty. "We approached the central granite mountains of Sinai, not by the more usual and easy route of Wady Shekh, which winds around and enters from the east; but following a succession of wadys, we crossed Wady Shekh, and entered the higher granite formation by a shorter route directly from the W.N.W., through a steep, rocky, and difficult pass, between rugged, blackened cliffs, eight hundred to one thousand feet high. Approaching in this direction, we were surprised and delighted to find ourselves, after two hours, crossing the whole length of a fine plain; from the southern end of which, that part of Sinai, *now* called Horeb, rises perpendicularly in dark and frowning majesty. The name of *Sinai* is at present applied generally to the lofty ridge running from N.N.W. to S.S.E., between two narrow valleys. The northern part, or lower summit, is the present Horeb, overlooking the plain. About two and a half or three miles south of this, the ridge rises, and ends in a higher point; this is the present *summit of Sinai*, the Jebel Mûsa of the Arabs; which, however, is not visible from any part of the plain. The plain is, in all probability, the spot where the congregation of Israel were assembled to receive the Law; and the present Horeb was the scene of the awful phenomena in which the Law was given. As to the present summit of Sinai, there is little reason to suppose that it had any connection with the giving of the Law, and less the higher peaks of St. Catherine." Lord Lindsay expresses the following opinions on the names now applied to the rival mountains: "With two exceptions, all the old travellers that I am acquainted with, from Fraymensperg, in 1346, to Belon, in 1548, call Jebel Mûsa, Horeb, and Jebel Katerin, SINAI. Since the middle of the sixteenth century, that hallowed name has reverted to Jebel Mûsa,—reverted I say, because, from Justinian's time till the beginning of the fourteenth century, the tradition identifying it with Sinai appears to be uninterrupted. In very early times, Jebel Serbet seems to have been the chief place of pilgrimage, under the belief of its being the Mount of God. Such uncertainty hath tradition!" "We put off our shoes from off our feet," continues his Lordship, "before approaching the most sacred spot on Mount Sinai, or rather Horeb, (as they call this part of the mountain,) where Our Lord is said to have appeared unto Moses in the burning bush. The little chapel is gorgeously ornamented; a New Testament in modern Greek, with superbly embossed covers, lies on the altar; behind it they show, not exactly the burning bush, but a shrub which they say has flourished ever since, its lineal descendant. The kind hospitable monks are not to blame,—they believe as the tale has been handed down to them; but on what authority, we must again and again ask, are these spots pointed out as the scenes mentioned in the Bible?" Speaking of the vicinity of Mount Sinai, Lord Lindsay says: "Nothing can surpass the rude and gloomy grandeur of these valleys; utter silence reigned on all sides, though now and then, the report of a gun from the neigbourhood of Mount Sinai murmured around us like distant thunder. Odoriferous shrubs grow in great abundance among the loose stones, as high as the peak of St. Catherine's, which is easier to climb than to descend, the solid granite being split into thousands of diminutive particles and ledges, smooth and slippery, and in some places, so nearly perpendicular, that a false step would be broken bones, if not worse."

Mr. Stephens, in summing up his account of the mountains of Sinai, describes the general impression created on his mind in the following words:—"I have stood upon the summit of the giant Ætna, and looked over the clouds floating beneath it; upon the bold scenery of Sicily, and the distant mountains of Calabria; upon the top of Vesuvius, and looked down upon the waves of lava, and the ruined and half-covered cities at its foot; but they are nothing compared with the terrific solitude and bleak majesty of Sinai. An observing traveller has well called it 'a perfect sea of desolation.' Not a tree, or shrub, or blade of grass is to be seen upon the bare and rugged sides of innumerable mountains, heaving their naked summits to the skies, while the crumbling masses of granite around, and the distant view of the Syrian desert, with its boundless waste of sands, form the wildest and most dreary, the most terrific and desolate picture that imagination can conceive." P.

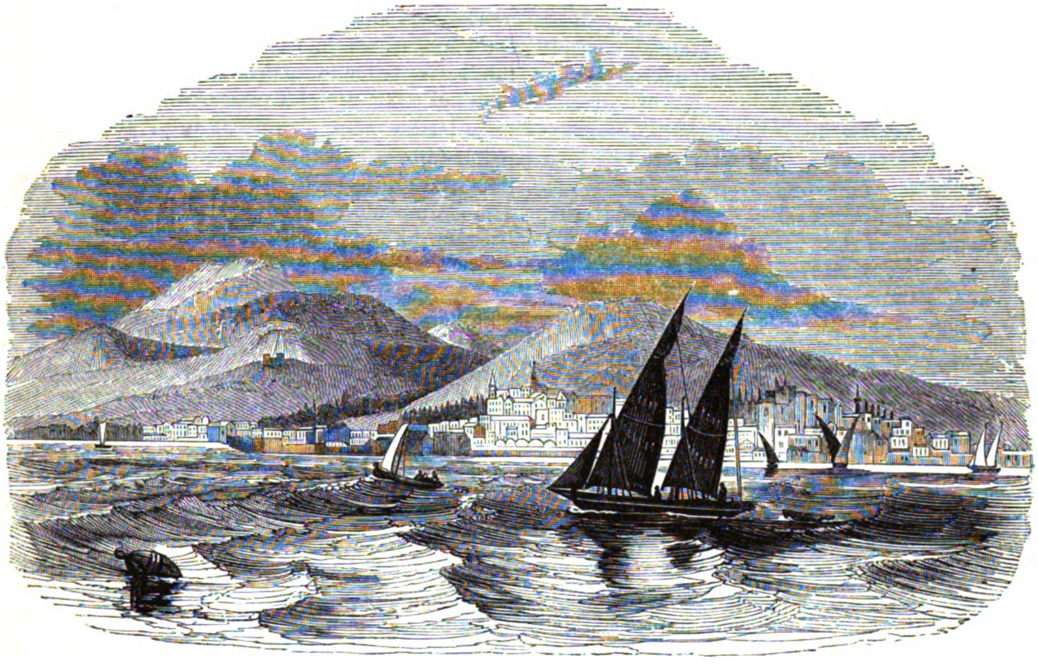
SINIM. The name of this people is mentioned only in Isaiah 49. 12. Some commentators of eminence have adopted the opinion of Manasseh Ben Israel, that the prophet alludes to the Chinese, who were undoubtedly the Sinæ of the classic writers, and from whom the Hebrews imported silk in the time of Solomon. (See SILK.) Others assert that the persons indicated are the inhabitants of the Nome of Syene, in the southern part of Egypt; but the majority, with more probability, believe that the tribes in the wilderness of Sin are the people intended. C.

SION. See ZION; JERUSALEM.

SIVAN. The ninth month of the Hebrew civil, and the third of the ecclesiastical year.

SLAVERY. See SERVITUDE.

SLIME. See BITUMEN.



Smyrna.

SMYRNA. A city of Ionia, in Asia Minor; it was one of the most ancient and flourishing of the colonies which the Ionian Greeks founded on the Asiatic side of the Ægean sea, and the excellence of its situation, on one of the finest bays in the world, has saved it from being involved in the fate which has overwhelmed most of the ancient cities of Anatolia. It claimed to be the birth-place of Homer, and several modern critics are of opinion that the claim is better founded than that of any of the six other cities which contended for the honour. It is mentioned only once in Scripture, as one of the Seven Apocalyptic Churches. (Rev. 2. 1.) The angel of the Church at Smyrna, when the Book of Revelations was written, is stated by ecclesiastical historians to have been the venerable Polycarp, a disciple of the evangelist St. John; the message to the Church at Smyrna is an affectionate forewarning of the persecution to which it was about to be exposed, and of which Polycarp was the earliest and most distinguished victim.

The modern town of Smyrna does not occupy the precise position of the ancient city; in consequence of the earthquakes to which the southern hills were exposed, the citizens gradually removed farther and farther to the north, until the original precincts were quite deserted. The present city is divided into two parts, the upper and lower; the first being inhabited by Turks and Jews, the second by Armenians, Greeks, and Franks. All the fine and remarkable buildings are in the lower town; it contains the markets, bazaars, shops, and stores, and it exhibits all the activity and animation belonging to a great commercial mart and a crowded seaport. The upper town is bounded by extensive cemeteries, and appears almost as tranquil as those abodes of the dead; the houses are mean; the windows closely barred, like those of prisons; and the streets all but deserted.

The Italians call Smyrna "the Flower of the Levant," and some French travellers have named it "the Miniature Paris of the East;" but, though far superior to most Turkish cities, it is not quite deserving of these flattering appellations. Fifteen hundred years ago, Strabo complained that the ancient city was deficient in its sewerage, and the modern city is equally in want of this necessary accommodation. Hence the centre of the narrow streets is usually a filthy channel, choked with all sorts of impurities, from whence pestilential exhalations arise, which render Smyrna the very metropolis of plague and fever. Within the last few years some good streets have been laid out in the lower town, and several excellent houses built by merchants in the suburbs; but still the old streets are so narrow that a loaded camel fills them up from one side to the other, and the passenger who meets one of these animals often finds it difficult to get out of the way.

One of the circumstances which strikes a European most forcibly on visiting Smyrna is the great diversity of the nations which have contributed to supply it with inhabitants. The citizens are distinct from each other in religion, language, dress and manners; each race has its own ceremonies, its own feasts, and even its own calendar. It is not at all unusual for one race to celebrate a festival on a day devoted by another race to penance and fasting. The Turks close their shops on Friday, the Jews on Saturday, and the Armenians, Greeks, and Franks on Sunday. There are no intermarriages or social communication between these different races; they never meet each other except in the market-place, and they only converse together on the price of cotton and opium, or the rate of exchange between piastres and dollars. The distinction of race is more strongly marked amongst the women than amongst the men. The Greek and Frank ladies have their faces uncovered; the Armenian and Jewish allow about half of the countenance to be seen, while the Turkish women hide every feature but the eyes.

A stranger would be led to believe that more languages were spoken in Smyrna than in any city which has existed since Babel; on one side caravans and strings of camels pour in from every part of central Asia, Syria, and Arabia; on the other fleets crowd the harbour from all the maritime states of Europe and America. The general medium of communication is the *Lingua Franca*, a barbarous jargon, compounded of bad Italian and worse Arabic, together with a plentiful admixture of vulgarisms and nautical phrases from every language in Europe.

Religious toleration has always been more freely granted in Smyrna than in any other Turkish city, and when there has been any outbreak of Mussulman fanaticism it has been directed against the Jews and the Greeks, rarely against the Europeans.

The population of Smyrna is supposed to exceed one hundred thousand, and it is rapidly increasing, especially since the police of the place has been improved, and greater security afforded to life and property. In no place is the decline of Turkish fanaticism more apparent, for the European consuls are ever ready to resent the slightest insult offered to Christians, whatever may be their denomination. In consequence of this protection the processions of the Greek and Latin churches pass freely through the streets, and some of the latter are so gorgeously conducted that a spectator might suppose himself in a city of Italy rather than of Turkey. C.

SOAP, ברית *borith.* It is not probable that the Jews were acquainted with the composition which we call "soap;" their *borith* appears to have been the herb sopewort, which is remarkable for its detersive qualities.

SODOM. The capital city of the Pentapolis, or "five cities of the plain," which were destroyed for their unnatural vices. See GOMORRAH and DEAD SEA.

SOLOMON, שלמה *Shelomeh;* in the Septuagint, *Σαλωμων;* in Josephus and the New Testament, *Σολομων;* and in the Vulgate and English versions, Solomon, is the name and successor of David, who from love of Bathsheba, made her son his heir in preference to the children he had by his other wives. While Solomon was yet a youth God appeared to him in a dream, and offered him his choice between wisdom, wealth, and power; the judicious prince preferred wisdom, and the other boons were superadded by his almighty benefactor. The name Solomon, which, like the Saxon "Frederick," signifies "peaceful" or "peaceable," is truly descriptive of this monarch's reign; he exerted himself to introduce industrial and commercial pursuits among his subjects, and entered into trading treaties with the Phœnicians, the Egyptians, and probably the Babylonians. In his reign the Hebrews, for the first time, began to pay some attention to naval affairs. For the purpose of trade in the Arabian and Indian seas, they occupied the port of Ezion-Geber on the gulf of Akaba, a station admirably selected both on account of its favourable position for commerce, and for defence against the plundering hordes of Arabs and Idumeans. The Mediterranean trade was principally conducted by Phœnician ships, in which the Hebrew monarch was permitted to send out his agents or supracargoes; the principal commerce was with the southern coast of Spain, from whence, in that age, silver was chiefly procured.

The overland trade with central Asia was managed by caravans, which had to traverse the deserts of Mesopotamia; in order to facilitate the communications, Solomon built the city of Tadmor, called afterwards Palmyra, on a fertile oasis, abounding in plantations of the date-palm, from which the city derived its name. The overland and maritime traffic proved so lucrative that Judea rapidly advanced in commercial wealth, while Solomon became the most wealthy monarch in Asia.

Soon after his establishment on the throne, Solomon was united in marriage to the daughter of the Egyptian Pharaoh. He celebrated the high birth and eminent beauty of this princess in several hymeneal odes or canticles; but being then under the influence of the Holy Spirit, he gave to these nuptial poems a more sublime and pious significance by making them mystically typical of the union between Christ and his Church. The alliance with Egypt and Tyre enabled Solomon to extend his sway over all the countries between the Nile and the Euphrates, and even to add to his dominions some districts beyond the latter river. Although he had a very numerous army, particularly strong in cavalry and war-chariots, it does not appear that Solomon acquired these additions to his territories by military conquest; on the contrary, it would seem that his high reputation for wisdom and integrity induced the nations to tender him a voluntary allegiance. His fame was so widely diffused that the queen of Sheba came from the distant regions of the South to admire his riches, and profit by his learning.

The Oriental traditions respecting this celebrated interview are both interesting and curious. They say that Solomon was gifted with such supernatural intelligence as to be able to command the services and control the actions of angels, demons, and animals. When he marched at the head of his army the birds of the air formed part of his attendants, and spread their wings over him, making a canopy to shade him from the sun; it was from one of these birds, the lapwing, that he heard an account of the queen of Sheba, whom he summoned to his presence. The queen immediately obeyed; she made various experiments to discover whether Solomon was really a prophet, and being at length fully convinced of the validity of his pretensions, she abandoned idolatry, and embraced the true religion, which was never afterwards wholly lost in her country.

Solomon was distinguished as an author by several treatises on natural history, which have long since been lost; he also wrote the Books of Canticles, Proverbs, and Ecclesiastes, which are included in the canon of the Old Testament. The Rabbins further assert that he wrote several treatises on magic, which were buried with him to prevent any one from being exposed to the dangers which Solomon had encountered by his intercourse with demons. Al Beidawi, borrowing from the Jewish traditions, relates the following extraordinary legend of the perils to which the king was exposed by his dealing with spiritual agencies. "Solomon having taken Sidon, and slain the king of that city, brought away his daughter Jerada, who became his favourite wife. The princess was continually lamenting the loss of her father, and, in order to console her, the king ordered the demons in his service to make a perfect image of the Sidonian monarch. This was done, and the likeness was so perfect that Jerada and her servants, according to the custom of their native land, offered idolatrous worship to the statue. For some time Solomon winked at this idolatry, but the remonstrances of his vizier awakened his conscience, he destroyed the image, punished the women, and went into the desert to atone for his offence by prayer and fasting. God, however, did not permit his crime to go wholly unpunished. It was Solomon's custom, whenever he went to bathe, to entrust the ring, or signet, on which his kingdom depended, to one of his concubines named Emina, and he placed it in her charge when he went into the wilderness. A demon, named Sakhar, assuming Solomon's shape, obtained the ring from Emina, and, by virtue of it, held the kingdom for forty days, during which period the king wandered unrecognised through his dominions, and was forced to beg alms for his subsistence. At the end of that time the demon was compelled to depart to his infernal habitation, and as he flew away, he threw the signet into the sea. It was swallowed by a fish, which restored it to Solomon. Having thus recovered his kingdom and his power, Solomon pursued Sakhar, overtook the demon, and having tied a great stone round his neck, threw him into the lake of Tiberias."

This and many similar legends of the Rabbins are based upon the fact that Solomon in the later part of his reign, actually lapsed into idolatry, being seduced by the multitude of wives he had taken from the surrounding heathen nations. His crime was punished by insurrections in various parts of his dominions; the chief leaders of these revolts being Jeroboam, afterwards king of the ten tribes, and Hadad the Idumean. Most commentators assert that Solomon repented before his death, and wrote the Book of Ecclesiastes as a manifestation of his sorrow for his transgressions.

The most magnificent work of Solomon was the Temple which he erected to Jehovah, "the noblest pile that ever pressed the earth." From the circumstance, mentioned in the article SCULPTURE, that the stones were brought ready prepared for the edifice, the Rabbins have derived a multitude of fables respecting the assistance which the demons rendered in the building. They add that Solomon "perceiving his end draw nigh before the edifice was completed, and aware that his presence alone compelled the demons to continue at their work, besought God that his death might be concealed from them until they had finished their task. It was so ordered; Solomon died as he stood at his prayers, leaning on his staff, which supported his body in that position an entire year. The demons continued to work during all this period, and, at its expiration, the Temple was complete. A worm was then sent to gnaw through the staff, which giving way, the king's body fell to the ground, and the secret of his death was thus discovered."

The wealth and power of the Hebrews was at their highest during the reign of Solomon; and the very extravagance of the legends we have quoted affords strong confirmation of the Scriptural accounts of the great prosperity of his kingdom, the splendour of his court, and the vast extent of his intellectual acquirements. His subjects did not appreciate his plans; commerce, which flourished so much during his reign, was quite abandoned after his death; and the Jews retrograded to their old agricultural and pastoral habits.

Solomon reigned forty years; he died A.M. 3029, B.C. 975, at about fifty-eight years of age, and was buried in the city of David. His history was written by the prophets Nathan, Abijah, and Iddo, but the works of these writers have unfortunately perished. T.

SOLOMON'S SONG. This beautiful poem, in its literal sense, is an union of the pastoral with the hymeneal ode, and was written on the occasion of Solomon's marriage with the daughter of the Egyptian Pharaoh. The author, however, as is usual with Oriental writers, united to this primary sense an allegorical and emblematical description of the union between God and his Church, which was typified by a marriage, on account of the ideas of peculiar mystery the Jews attributed to that appointment, for they believed that every marriage union was the counterpart representation of some original pattern in heaven. It is not always possible to discover the immediate connection between the literal and the allegorical sense; but, viewing the work merely as a pastoral poem, it would be found to abound in beautiful descriptions, natural imagery, and vivid delineations of nature. In the following passage there is a rare union of force and splendour of description with the softness and tenderness of passion.

Get thee up, my companion,
My lovely one, come away,
For lo! the winter is past,
The rain is over, is gone,
The flowers are seen on the earth,
The season of the song is come,
And the voice of the turtle is heard in our land;
The fig-tree puts forth its green figs,
And the vine's tender grapes yield a fragrance:
Arise, my fair one, and come away.—*Cantic.* 2. 10-13.

The following comparisons abound in sweetness and delicacy.

How sweet is thy love, O my sister, my spouse;
How much better than wine is thy love,
And the odour of thy perfume than all spices!
Thy lips, O spouse, distill honey from the comb;
Honey and milk are under thy tongue,
And the scent of thy garments is like the fragrance of Lebanon.—*Cantic.* 4. 10,11.

It would be easy to quote many passage of similar beauty, but these are sufficient specimens of its poetical excellence. C.

SON. The Hebrews used this word in a wider signification than is common in modern times. It was applied to any descendants, however remote; to sons by marriage or adoption; to disciples and favourite followers; to imitators of habit and conduct, as "sons of Belial," (Judges 19. 22,) for "wicked men;" "sons of the mighty," (Psalm 29. 1,) for "heroes;" to any production or issue which might allegorically be regarded as an offspring, as "sons of the burning coal," (Job 5. 7,) for "sparks;" "son of the bow," (Job 4. 19,) for "an arrow;" "son of the floor," (Isai. 21. 10,) for "threshed corn;" "sons of oil," (Zech. 3. 14,) for "branches of the olive tree." We also meet such phrases as "the son of beating," "the son of death," "the son of perdition," meaning persons who deserved these punishments. The angels and saints are frequently called "sons of God," because they receive a portion of the divine nature by the inspiration of the Holy Spirit. C.

SON OF GOD. A term applied in the Scriptures to magistrates and saints, but in a more especial manner to Jesus Christ. "Christ," says Bishop Pearson, "has a fourfold right to this title: 1, by generation, as begotten of God, (Luke 1. 35;) 2, by commission, as sent by Him, (John 10. 34;) 3, by resurrection, as the first-born, (Acts 13. 32;) 4, by actual possession, as heir of all. (Heb. 1. 2-5.)" C.

SONG. Songs were generally used on occasions of thanksgiving and triumph; such as the song of Moses at the deliverance from Pharaoh and his host, (Exod. 15. 1;) the song of Israel at the well of Beer, (Numb. 21. 17;) the song of Moses, in Deuteronomy, chap. 32; that of Deborah, (Judges 5. 12;) that of David on bringing up the ark, (1Chron. 13. 8;) of Hannah, (1Sam. chap. 2;) of the Virgin, (Luke 1. 46;) of the four-and-twenty elders, (Rev. 5. 8;) of Moses and the Lamb, (Rev. 15. 3.)

But a few, also, were sung on occasions of sorrow, such as that of David on Saul and Jonathan, (2Sam. 1. 18, &c.;) the Lamentations of Jeremiah; and the song he composed on the death of Josiah. (2Chron. 35. 25.)

It is said of Tyre, in Ezekiel 26. 13, as one mark of her desolation,

> I will cause the noise of thy songs to cease,
> And the sound of thy harps shall be no more heard.

Songs and viols were the usual accompaniments of sacrifices among the Jews and heathens. (Amos 5. 23.)

> Sacrifica, dulces tibia effundat modos,
> Et nivea magna victima ante aras cadat.
> SENEC. *Troad.*

Eccles. 11. 4, "And all the daughters of song shall be brought low," *i. e.* all the organs which perceive and distinguish musical sounds, and those also which form and modulate the voice; age producing incapacity of enjoyment, as old Barzillai remarks, (2Sam. 19. 35;) and as Juvenal notices, thus translated by Dryden:—

> What music or enchanting voice can cheer
> A stupid, old, impenetrable ear?

Psalm 68 describes the manner of Jewish musical festivities:—

> The singers went before,
> The players on instruments after;
> Among them were the damsels playing on timbrels.

In Hosea 2. 15, *singing* implies the manifestation of the divine favour, where the Targum says, "I will work miracles for them, and perform great acts, as in the day when they ascended up out of the land of Egypt."

In this sense, a song denotes a great deliverance and a new subject of thanksgiving; so a new song, as in Psalm 40. 3; Revelations 5. 9, and elsewhere, implies a new work of salvation and favour, requiring an extraordinary return of gratitude and praise. A.

SOOTHSAYER, a person who pretended to foretel future events by inspecting the entrails of animals, or inspecting such phenomena as the flight of birds, the aspect of the clouds, and other natural appearances. The Hebrew name מעונן *mehonen*, is derived from עין *ain*, "the eye," and appears to have some connexion with the belief in fascination by the eye (called by the Italians *indocchiatura*), which has from the earliest ages prevailed in the East. C.

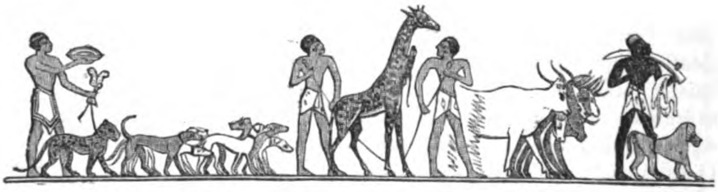
SORCERER; SORCERY. See WITCHCRAFT.

SOREK, a village of the Philistines, where Delilah, the mistress of Samson, resided. (Judges 16. 4.)

SOUL, נפש *nephesh;* and in Greek *πνευμα*, both of which words also signify breath, is the name of that inward active principle in man which perceives, remembers, reasons, loves, hopes, fears, desires, compares, resolves, adores, imagines, and aspires after immortality. The opinions of the ancients respecting the nature of the rational soul were numerous and varied. The ancient Egyptians believed that the continuity of its existence was in some mysterious way connected with the preservation of the body, and therefore they took great care to preserve the corpses of deceased friends and relatives. Among the Greek philosophers, the Stoics were the most strenuous in insisting on the distinction between the body and the soul, maintaining that the latter was a species of flame, or portion of heavenly light. The sacred writers use the word with some latitude of signification, sometimes for the vegetative, sometimes for the sensitive, but most frequently for the rational principle in man, which was created in the image of God, and formed to find its happiness in fellowship with Him. Thus Matthew 16. 26, "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

The question of the soul's immateriality, which is quite a different thing from that of its immortality, is a mere dispute about words, because it is impossible to explain what matter is, and therefore equally impossible to tell how it is to be distinguished from spirit.

The immortality of the soul may be inferred from its vast capacities, boundless desires, great improvements, dissatisfaction with the present state, and anxiety to possess some religion or other. It is also argued from the consent of all nations; the consciousness of sin; the power of conscience, and the justice of Deity. But the only sure foundation for this cheering belief is the revelation of the doctrine by Our Lord Jesus Christ, who "brought life and immortality to light." C.



Tribute from the South to the Kings of Egypt.

SOUTH. Three words were used by the Hebrews to signify the south: דרום *darom*, of which the derivation is uncertain; נגד *neged*, which literally means, "in the presence of;" and תימ *teman*, properly signifying "that which lies to the right hand." Egypt and Arabia lay south in respect of Canaan, and were therefore frequently mentioned by that designation. But from the Egyptians they may have learned the existence of nations living still farther to the southwards, for representations of victories over the negroes, and of negro captives, are not uncommon on the tombs in the valley of the Nile. One which is here copied represents the triumph of one of the Pharaohs over a negro chief, probably designed to be the type of his nation. It is evident that the figure exhibits the usual characteristics of the negro features as strongly as they are found at the present day. C.

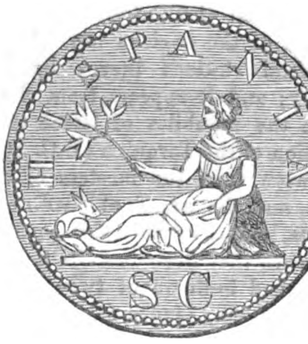
SOWER. The parable of the sower describes very accurately the mode in which that agricultural operation is performed in Palestine. Great care is necessary to preserve the seed from the flocks of starlings and other birds, as it was not usually covered over by harrowing. Isaiah mentions "sowing beside all waters," which probably alludes to the extensive cultivation of water-plants for fattening cattle in Egypt. Some, however, are of opinion that he refers to the cultivation of rice. C.

SPAIN, an important country in the south-west of Europe. Anciently it included the kingdom of Portugal, and comprehended the whole of the Peninsula; being bounded on the west by the Atlantic Ocean, on the south and east by the Mediterranean Sea, and on the north by the lofty chain of Pyrenean mountains which separate it from France. By the ancients Spain was called Iberia and Hispania; in the Old Testament, however, it is denominated *Tarshish*, from the city of that name in South-western Spain, on the banks of the Guadalquiver, which is termed by Aristotle, and other ancient authors, Tartessus (*Ταρτησσος*). There has been a great deal of controversy as to the true position of the Tarshish of the Bible; but there appears to be abundant evidence to support the hypothesis maintained by Heeren, Michaëlis, and some of the best British scholars and Biblical critics, that Spain was the celebrated emporium to which the Hebrews and Phœnicians traded. Spain was the richest country of the ancient world in the precious metals; it is scarcely credible that the Phœnicians, who colonized the northern shores of Africa, established settlements on various parts of the Mediterranean, and pushed their commerce beyond the pillars of Hercules, could have remained ignorant of a country equally celebrated for the various productions of its teeming soil as for its mineral riches, "where fruits of fragrance blush on every tree." It is related by Diodorus, that the Phœnicians, taking advantage of the ignorance of the Spaniards with regard to the immense wealth which was hid in the bowels of their land, first took from them those precious treasures in exchange for commodities of little value; afterwards the colonists instructed the natives in metallurgy.

We are informed in Genesis 10. 45, that one of the grandsons of Japheth was called Tarshish; and after the mention of his brothers Kittim and Dodanim, it is added, "By these were the isles of the Gentiles divided in their lands:" it is, therefore, probable that Spain was originally colonized by emigrants from Cilicia, in Asia Minor, where, according to Josephus, the descendants of Tarshish had originally settled. The riches of Spain are celebrated by Jeremiah, Ezekiel, and Isaiah: "Silver spread into plates is brought from Tarshish." (Jer. 10. 9.) "Silver," observes Heeren, "was certainly the principal, but could scarcely be the only object obtained. Gold, lead, and iron ore were discovered; and besides these, tin mines were opened by the Phœnicians on the northern coast of Spain beyond Lusitania. All these metals are mentioned by the prophet Ezekiel as the produce of the Spanish mines: 'Tarshish (Spain) traded with thee (Tyre), because of the multitude of thy goods; silver, iron, tin, and lead it gave thee in exchange for thy wares.' That, in addition to the mines, the Phœnicians were attracted to Spain by the great fertility of the southern part of the country, is proved by the direct testimony of ancient writers. Spain was regarded as the only country which was at once rich in metals, in corn, wine, oil, wax, fine wool, and fruits, which under its mild and benignant sky attain to the highest perfection. Their superabundance naturally suggested the invention of pickles and preserves. The trade in saltpetre was a branch of the earliest commerce of Spain." There is frequent mention of the ships engaged in the Spanish trade by the sacred writers. "The ships of Tarshish did sing of thee (Tyre) in thy market; and thou wast replenished and made very glorious in the midst of the seas." If Tarshish were situated in the eastern seas, it is difficult to understand how its ships could have sailed into the port of Tyre, on the Mediterranean. The Bible itself, however, affords us direct proof that Tarshish was situated in the *west*, for when Jonah attempted to fly to Tarshish, he embarked on board a ship bound thither, at a noted sea-port on the Mediterranean: "But Jonah rose up to flee to Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it to go with them unto Tarshish from the presence of the Lord." (Jonah 1. 3.) King Solomon, it is recorded, constructed "a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom;" and Hiram, king of Tyre, his ally and personal friend, sent with the servants of Solomon "shipmen that had knowledge of the sea," to navigate them; but this fleet must not be confounded with the *combined* Jewish and Phœnician navy in the western waters, which is mentioned in the chapter following that to which we have referred, (1 Kings 9. 26; 10. 22:) "For the king had at sea a navy of Tarshish *with* the *navy of Hiram* (sailing, we may presume, from the port of Tyre): once in three years came the navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks." From the facts, then, that Tarshish was situated in the *west*, that the productions of Spain corresponded with the commodities of Tarshish as described by the Prophets, that Spain was certainly known for its valuable mines to the Phœnicians and the Carthaginians, and that a lake, a city, and river, in the south of Spain, near the Guadalquiver, were called *Tartessus*, we are justified in concluding that Spain was the country described in the Old Testament as one of the great sources of Tyrian wealth.

Immediately after the foundation of Carthage by Queen Dido, about 846 years before Christ, the colonists appear to have turned their attention to Spain, justly called "the Peru of the ancient world." They at first formed commercial stations there; by degrees they acquired territory; and it appears from the treaty concluded between the republics of Rome and Carthage, after the expulsion of the Tarquins (B.C. 509), that the Carthaginians were then the masters of the northern coast of Africa, and the island of Sardinia; possessing the Balearic isles, besides considerable parts of Sicily and Spain, from whence they drew recruits for their armies. The Phœnicians had built about twenty towns on the coast of Spain, including Gades (Cadiz), Medina Sidonia (named after Sidon), and Malaga; but their descendants, the Carthaginians, reduced the whole country to subjection, with the exception of the mountainous districts of Biscay and Asturias. On the breaking out of the first Punic war, the Carthaginians were obliged to withdraw their army from Spain; but after its termination the country was again conquered by the Carthaginian general, Hamilcar Barca, the father of the great Hannibal. During the interval, the Romans had formed an alliance with the cities of Saguntum and Ampurias; and Hasdrubal, the son-in-law of Hamilcar, on founding the new capital called Carthagena, or New Carthage, signed a treaty, binding himself not to pass the river Iberus (Ebro), nor attack the Saguntines. Hasdrubal having fallen by the hand of an assassin, Hannibal was entrusted with the command; and the violation of the treaty, by an attack upon Saguntum, was the occasion of the second Punic war. During that war, Spain was the battle-ground between the Romans and the Carthaginians. The Romans, who proclaimed themselves the liberators of the Spanish nation, were victorious on several occasions; but their army was cut to pieces near Tarragona, and the two Scipios slain. Three successive generals, who succeeded to the command of the fresh armies sent into Spain, were covered with disgrace. The younger Publius Cornelius Scipio, however, soon revenged his father's death, and restored the honour of the Roman arms. Spain was completely wrested from the Carthaginians, and from this time the country was regarded as a province of Rome, divided into Hispania, Citerior and Ulterior; Carthage being, at the conclusion of the second Punic war, deprived of all her possessions out of Africa, and her fleet being surrendered into the hands of the victors, who soon afterwards levelled Carthage to the ground.

Under the Roman proconsuls several insurrections took place; but for some centuries after the contests between Cæsar and Pompey, it was a tranquil and prosperous dependency. In the reign of Tiberius we find, from the writings of Columella, a native of Gades, that the mines and fisheries of Spain furnished an inexhaustible source of wealth; flax and hemp were produced in large quantities; cordage was made from the fibres of the genista, or broom; the wool of its sheep was universally esteemed; and honey and wax of the best quality were obtained in abundance. Spain was at this time divided into three governments:—Lusitania, comprising Portugal; Bætica, to which Grenada and Andalusia now correspond; and Tarraconensis, which included the remainder of the Peninsula. Originally the language spoken in Spain was a branch of the Celtic; the Phœnicians and Carthaginians introduced their tongue, which was cognate to the Syriac; but at the fall of the commonwealth, the Latin language, which forms the basis of the modern Spanish, had obtained nearly general diffusion. The Romans, too, abolished the worship of Moloch, which they found there, and established in its stead the religion of Italy.



Medal of Spain.

Spain was one of the countries to which the Apostles at an early period of the preaching of Christianity directed their attention. It is perhaps doubtful whether Spain was actually visited by an Apostle; but the Gospel was certainly published there in the apostolic age. St. Paul, in the 15th chapter of his Epistle to the Romans, twice expresses his fixed determination to travel into Spain: writing from Corinth, he says, "Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go unto Jerusalem to minister unto the saints, &c.; when therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain." We are left in ignorance whether St. Paul ever had an opportunity of carrying his intention into effect. St. Denis, the Areopagite, sent one of his disciples from France into Spain, and Eugenius was so far successful, that a Christian Church was founded in Toledo, under his pastoral care. Irenæus, bishop of Lyons, A. D. 184, alludes to the Churches of Spain in his day; and among the fathers of the primitive Church are reckoned Basilides and Martialis, bishops in Spain. The religion of Christ at length spread over the Peninsula.

In the year 409, the Goths, who had poured in resistless myriads from the forests of Germany upon the Roman states, burst into Spain, and completely over-ran the country to the rock of Gibraltar. "The situation of Spain," observes Gibbon, in his history of the *Decline and Fall of the Roman Empire*, "separated on all sides from the enemies of Rome by the sea, by the mountains, and by intermediate provinces, had secured the long tranquility of that remote and sequestered country; and we may observe as a sure symptom of domestic happiness, that in a period of four hundred years, Spain furnished very few materials to the history of the Roman empire. The footsteps of the barbarians, who in the reign of Gallienus had penetrated beyond the Pyrenees, were soon obliterated by the return of peace; and in the fourth century of the Christian æra, the cities of Emerita or Merida, of Corduba, Seville, Braxara, and Tarragona, were numbered with the most illustrious of the Roman world. The various plenty of the animal, vegetable, and the mineral kingdoms was improved and manufactured by the skill of an industrious people; and the peculiar advantages of naval stores contributed to support an extensive and profitable trade. The arts and sciences flourished under the protection of the emperors. As long as the defence of the mountains was intrusted to the hardy and faithful militia of the country, they successfully repelled the frequent attempts of the barbarians. But no sooner had the national troops been compelled to resign their posts to the Honorian bands, in the service of Constantine, than the gates of Spain were treacherously betrayed to the public enemy about ten months before the sack of Rome by the Goths." The Goths once more introduced Paganism into Spain; but the energy of the Christian religion vanquished the victors, and in three centuries we find the Goths among the champions of the Cross.

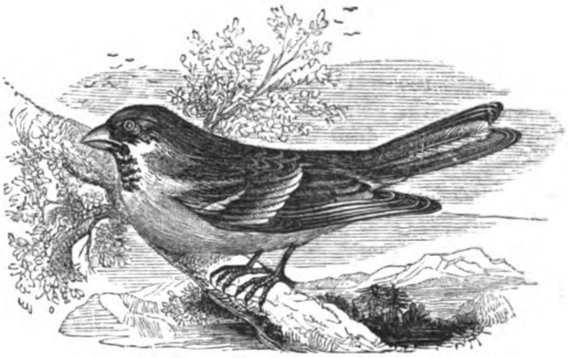
In the year A. D. 632, the impostor Mohammed died; before the end of the century his followers had conquered all Arabia, Persia, Syria, Egypt, and Northern Africa to the shores of the Atlantic Ocean. In the month of July, 710, a Saracen army of fifteen thousand men landed at Tarifa, the ancient Tartesium; Spain having been described to the caliph Walid as "Syria, in soil and air; Yemen, in climate; India, in spices and flowers; Hedjaz, in fruits and grain; Cathay, in mines; and Aden for useful coasts; full of cities and magnificent monuments of its ancient kings, and of the Greeks, that wise people." Spain, which had in turn been conquered and occupied by Carthaginians, Romans, and Goths, now fell into the hands of the Saracens, or Moors: the faith of Jesus was almost superseded in the country; the Christian worship having been altogether abolished about the twelfth century, in the kingdoms of Cordova, and Seville, of Valencia, and Grenada. The Christians at first were confined to a small portion of the north-west;

but by the successful struggles of the kings of Leon, and afterwards of the kings of Castile and of Arragon, they were enabled to extend their territory and maintain some degree of independence. The Arabs, it must be admitted, created "the most prosperous æra of the riches, the cultivation, and the populousness of Spain:" the Christians, on the contrary, living in a constant state of apprehension, or hostility, to maintain their existence, sunk into the lowest state of ignorance and superstition. The power of the Mohammedans in Spain began to decline in the fourteenth century; they were beaten in several battles; some important towns were recovered from them, and a Grenadian fleet was taken and burnt by the Castilian admiral. On the union of the crowns of Castile and Arragon, in the reign of Ferdinand and Isabella, strong efforts were made to overturn the Arab kingdom of Grenada; Ferdinand taking advantage of the dissentions of the Moslems, pressed with vigour the siege of Grenada, and, in 1492, Abdalla, the last Mohammedan king in Spain, surrendered to the Christian monarch, who guaranteed to the Moors liberty of conscience and worship, the enjoyment of their mosques with the revenues attached to them, as well as of their own laws. On the 22nd of September, 1609, the memorable *Ban* was published, in compliance with which, the remnant of the Moors, about one million in number, were utterly expelled from Spain.

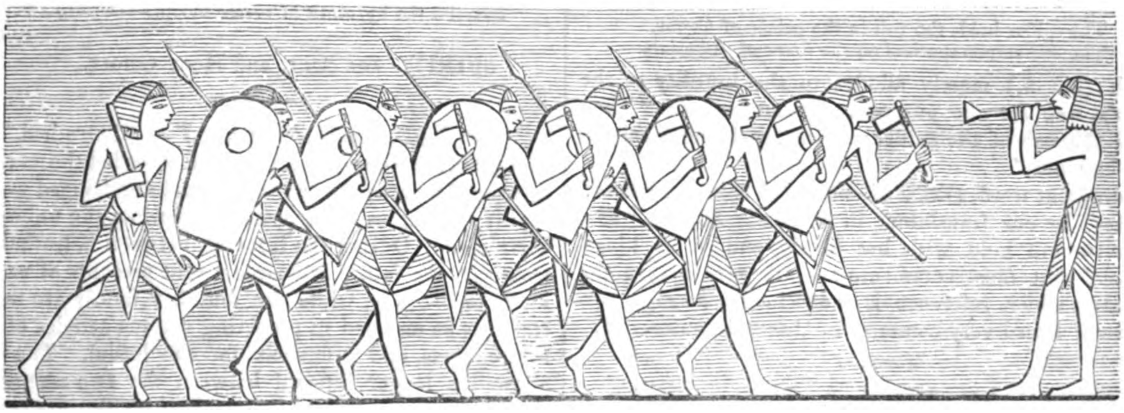
It deserves to be remarked, that "the ships of Tarshish," so celebrated in the days of Phœnician and Hebrew splendour, became equally renowned in modern times: a Spanish fleet, under the command of Columbus, boldly put to sea in search of a new world, and had the honour of discovering the great American Continent on the 12th of October, 1492. Notwithstanding the enterprise excited by the maritime discoveries of Spain in the fifteenth and sixteenth centuries, the country has occupied a low position in the scale of nations. Blest by nature with all the elements of prosperity, it has been blighted by ignorance and the grossest superstition. Although the Apostle of the Gentiles contemplated the publication of the elevated and benevolent principles of the Gospel in Spain himself, Christianity has been scandalized by the establishment in that country of one of the most detestable institutions that barbarism, bigotry, and fanatical cruelty ever devised: on the plea of upholding the cause of God, the Spanish Inquisition, between the years 1481 and 1808, tortured no less than 341,021 persons, 39,912 of whom were publicly burnt. P.

SPAN, a measure of three hand-breadths, or nearly eleven inches.

SPARROW, צפור *tzippor*, *στρουθιον*, *strouthion*. The Hebrew word is used by the sacred writers in a very vague and indeterminate sense, including all the small birds which were "clean," that is, which could be eaten without violating the precepts of the Levitical law. Rabbi Kimchi, indeed, asserts that צפור *tzippor* is a name for birds generally, or at least for such as make the chirping noise which the Hebrews call צפצף *tzitzip*. The sparrows of Palestine are even more remarkable than those of Europe for pertness, boldness, and familiarity; it is rare to see a cottage without several of their nests not only under their eaves but even on the inside of the roof. C.



Sparrow of Palestine.



Battalion of Spearmen.

SPEAR. The spear, or pike, was the distinguishing weapon of the heavy-armed infantry among the ancient nations; it was used very early by the Egyptians, with whom the manufacture of smooth spear-handles was a very important trade, great care being bestowed on smoothing and polishing them. The head was of metal, and double-edged, as was usual also among the Greeks. Warriors of gigantic strength prided themselves on the length and weight of their spears. We read that "the staff of Goliath's spear was like a weaver's beam." (1Sam. 17. 7.) Among the Jews and Greeks the butt of the spear was shod with iron for the convenience of sticking it in the earth when the soldiers piled arms; and this explains the circumstance of Asahel's slaughter by Abner: "And Abner said again to Asahel, Turn thee aside from following me, wherefore should I smite thee to the ground? how, then, should I hold up my face to Joab thy brother? Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there and died in the same place; and it came to pass that as many as came to the place where Asahel fell down and died, stood still." (2Sam. 2. 22,23.)

The usual length of an Egyptian spear was under six feet, head and shaft included; hence it would be wielded with one hand when occasion required. The pikes of the Greek phalangites were longer, but it is doubtful whether they were more effective weapons. In the time of the Trojan war they must have been shorter than the Egyptian spears, for we are told that the same weapon was used indifferently as a javelin and a pike.

The Egyptian spearmen were regularly drilled and taught to march with steps measured by sound of trumpet. The prophet Jeremiah (ch. 46,) intimates that the Libyans and Ethiopians formed the strength of the Egyptian heavy-armed infantry; but the spearmen represented in the preceding engraving belong to a native corps. See ARMS.

SPICE, SPICERY. Any aromatic drug possessed of hot and pungent qualities, as ginger, pepper, nutmegs, cinnamon, cloves, cassia, frankincense, calamus, myrrh, &c. The ancients seasoned their meats with spices, a circumstance to which Ezekiel alludes in his prophecy against Jerusalem, (Ezek. 24. 10;) they also used them to flavour their wine; thus the bride declares that Solomon should drink of "spiced wine," (Cant. 8. 2;) they employed them to perfume their beds and clothes; thus the tempter says, "I have perfumed my bed with myrrh, aloes, and cinnamon." (Prov. 8. 17.) The bodies of the dead were embalmed with spices; of which we find examples in 2Chronicles 16. 14; Jeremiah 34. 5; and Mark 16. 1. We learn from the Book of Genesis, (37. 25,) that the Arabs were the principal traders in spices, and that their merchants supplied Egypt. C.

SPIDER, עכביש *accabish*. This well-known insect is only twice mentioned in Scripture: Job describing the state of the wicked, says (8. 14),

> His confidence shall deceive him,
> And his house prove weak as a spider's web.

Not unlike this is the sentiment of the Persian poet, quoted by the Turkish conqueror on the capture of Constantinople:

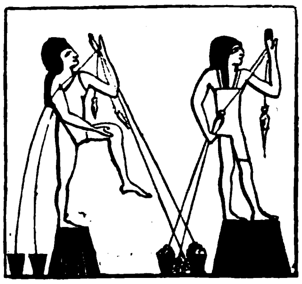
> The spider holds the veil in the palace of Cæsar,
> The owl stands sentinel on the dome of Afrasiab.

Isaiah (59. 5,) merely alludes to the inutility of the spider's web for the purposes of manufacture: "They weave the web of the spider; of their webs no garments shall be made."

A different word, שממה *shemamah*, has been rendered "spider" by our translators in Proverbs 30. 28, "The spider taketh hold with her hands, and is in kings' palaces;" but most commentators are agreed that the animal to which reference is made in this passage is a species of lizard very common in Oriental houses. T.

SPIKENARD, נרד *nard*. The *nardostachys*, a highly aromatic plant, growing in the East, supplied the extract, or unguent, called spikenard, which was highly valued by the nations of antiquity. It is mentioned in Canticles, and was probably first brought to Palestine during the reign of Solomon, the only one of the Hebrew sovereigns who patronised foreign commerce. According to St. John (12. 3,) a pound of ointment of spikenard, in the time of Christ, was worth three hundred denarii, a clear proof that it could not have been a native production of Syria. C.

SPIN. The task of spinning was a favourite domestic occupation with the ladies of antiquity, as it was once with those of our own islands, where unmarried ladies are still called spinsters. In Egypt, spinning was a staple manufacture, large quantities of yarn being exported to other countries, as for instance to Palestine in the time of Solomon. The spindles were generally of wood, and they increased their force in turning by having the circular head made of gypsum or some species of composition; in some instances, the spindles appear to have been of a light plaited work, made of rushes or palm-leaves, stained of various colours, and furnished with a loop of the same materials for securing the yarn after it was wound. In Homer's pictures of domestic life, we find the lady of the mansion superintending the labour of her servants, and sometimes using the distaff herself. Her spindle, made of some precious material, richly ornamented, her beautiful work-basket, or rather vase, and the wool dyed of some bright hue to render it worthy of being touched by aristocratic fingers, are ordinary accompaniments of a lady of rank, both in the Egyptian paintings and Grecian poems. This shows how appropriate was the present which the Egyptian queen Alcandra gave to the Spartan Helen, who was not less famous for her beauty than for her skill in embroidery. After Polybius had given his presents to Menelaus, who stopped at Egypt on his return from Troy,

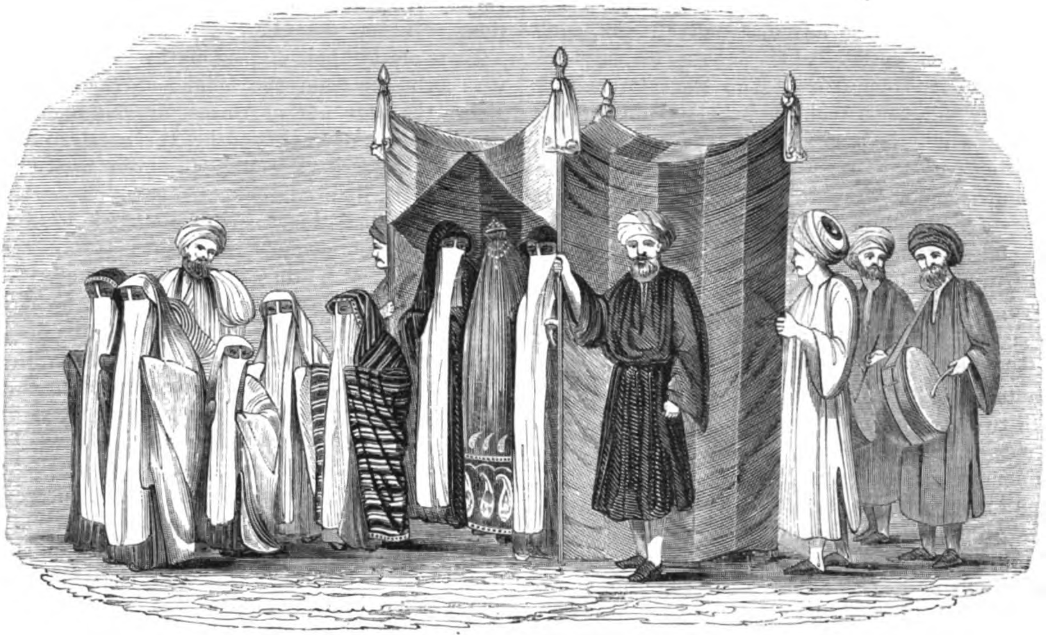

Egyptian Spinning.

> Alcandra, consort of his high command,
> A golden distaff gave to Helen's hand;
> And that rich vase, with living sculpture wrought,
> Which heap'd with wool the beauteous Philo brought,
> The silken fleece empurpled for the loom,
> Rivall'd the hyacinth in vernal bloom.—*Odyssey* IV.

C.

SPIRIT. See SOUL, and HOLY GHOST.

SPOUSE, *sponsa*, "promised" or "betrothed." In Palestine, the ceremony of betrothal preceded the marriage by several months, but the vows then interchanged were as legally binding as those pronounced when the union was completed. During the interval between betrothal and marriage, the future bridegroom sent presents of various kinds to the lady, while she and her family are understood to be engaged in preparing various articles of furniture, dress, and ornament for the bridal. The Jews allowed a longer interval between the two ceremonies than any other ancient nation; but, at the same time, showed a greater anxiety for the consummation of the nuptials after promises had been once interchanged. Any one whose marriage was thus pending was free from the obligation of military law: "What man is there that hath betrothed a wife, and hath not taken her? Let him go and return unto his house, lest he die in the battle, and another man take her." (Deut. 20. 7.) It was considered the greatest possible disgrace if a woman refused to fulfil her final engagement, or proved unchaste during the probationary period. On the other hand, if the bridegroom repudiated his bride before the day of marriage, her character would be ruined for ever. These circumstances are very strongly set forth in the 1st chapter of St. Matthew's Gospel, and are important



Modern Egyptian Bridal Procession.

on account of the place they hold in the evidence for the immaculate conception.

The bridal procession for bringing home the spouse was a very joyous ceremony in consequence of the importance attached to the probationary interval. It was headed by bands of music, next to which came the relations of the bride; then came her female companions, dressed in a simpler attire than that worn by the espoused lady; thus we read of the Egyptian princess, to whom Solomon was united: "She shall be brought unto the king in a raiment of needlework, the virgins her companions that follow, shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the king's palace." (Psalm 45. 14,15.) And here it may be remarked that the application of this very psalm to the delineation of the union between Christ and his Church is a clear proof of the great importance attached to the completion of a betrothal. The spectators joined in the acclamations raised by the members of the procession; and if the persons married were of high rank, a general holiday was observed on the occasion. A canopy was held over the head of the bride during the procession, and this is still used at the marriages of the modern Jews, though the ceremony is now performed in a house. C.

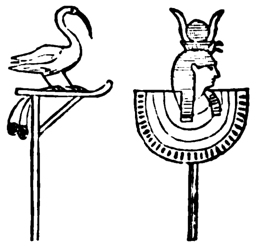
SPRING. See Season.

SPUNGE or SPONGE, a submarine substance of animal origin, being, like the corallines, the fabric and habitation of a particular species of insect. The cellular structure, combined with the constituent matter of sponge, renders it the fittest of all bodies to imbibe a great quantity of any fluid, and give it out again under pressure.

SQUARE. See Sculpture.

STACTE, a species of odorous gum, which distilled spontaneously from some resinous tree. It is mentioned only once in Scripture. (Exod. 30. 8.)

STANDARD. The Egyptians were the first nation that introduced the use of military ensigns. Every battalion of their army had a particular standard or banner on which some sacred object or symbol was delineated; probably the crests or cognizances of the different nomes into which the valley of the Nile was divided. We find Solomon alluding to this national custom when addressing his Egyptian bride: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners?" (Cantic. 6. 10.) The same custom was in use among the Jews, for David declares, "In the name of God we will set up our banners," (Psalm 20. 5,) an expression which seems to intimate that the standards were consecrated by some religious ceremony. Isaiah (13.2,) notices the setting up of the royal standards as a signal for the mustering of armies; and Solomon (Cantic. 2. 4,) incidentally shows that soldiers, in ancient as in modern times, took a pride in being faithful to their standards. C.



Egyptian Standards.

STAR, כוכב *kokab*, and in the plural כוכבים *kokabim.* Under the name of stars the Hebrews comprehended all constellations, planets, and heavenly bodies, with the exception of the sun and moon. A pastoral people must always possess some knowledge of astronomy. Tending their flocks by night, they must necessarily be led to some observation of the heavenly bodies, and to a speedy acquaintance with the constellations which are visible above their horizon. These luminaries also must have been observed as guides by the navigators of the Red Sea, and by the Idumeans, who travelled over pathless deserts of sand before the use of the mariner's compass was known. The Psalmist, to extol the power and omniscience of God, says, "He telleth the number of the stars, and calleth them by their names." (Psalm 147. 4.) We have, however, no proof that the stars were grouped into constellations, and known by definite names, in the time of the patriarchs, or even of the Hebrew commonwealth, although such names are used by the Septuagint, the Vulgate, and our authorized version, in translating two passages in the Book of Job, and one in the prophet Amos. In chapter 9. 9, our translators, following the Vulgate, read, "Which maketh Arcturus (עש *gnash*,) Orion (כסיל *kesil*,) and Pleiades (כימה *kimah*), and the chambers of the south." Now in Job 4. 19, we have the word עש *gnash*, signifying a moth, or any destructive insect, such as cause the blights so fatal to the labours of the husbandman in Eastern countries. The next term כסיל *kesil*, literally signifies "a fool," and the Rabbins inform us that it was vindictively applied to the dog-star, because its rising was the precursor of excessive heat; in fact, that star is called "the little fool" by the Arabs at the present day. Finally, כימה *kimah*, literally signifies "a heap," and is sometimes used to signify the agency of destructive winds and rains. The passage then may be rendered,

Who maketh the insect blight, and the scorching heat,
And the heaping rains, and the clouds of the south.

In chapter 38. 31,32, כסיל *kesil*, and כימה *kimah*, occur with two other words, which have been rendered by the names of constellations: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons?"

מזרות *mazaroth* is derived from זרה *zarah*, "to scatter, disperse, and cast away;" it therefore most probably describes the simoom, whose pernicious blasts are so often felt in Arabia and Idumea. עיש *gnaish*, rendered Arcturus, is only another form of עש *gnash*, which, as we have already seen, signifies blight. We may, therefore, render the passage,

Canst thou restrain the influences of the rains,
Or relax the parching powers of the dog-star;
Canst thou bring forth the simoom in its season,
And direct the blight with its children (viz., insects)?

On the other hand, it must be confessed that the stars, as Moses has declared, have, from the earliest ages, been "for signs and for seasons," and that in the East, they are frequently employed to designate the physical phenomena which are expected about the time of their heliacal rising. Thus "the dog-days" is a phrase popularly used in England to designate very hot weather. The names, however, given to the constellations in the ordinary versions are obviously derived from the Greek mythology, with which it would be absurd to suppose that Job was acquainted. Whatever solution of the difficulties in the use of the terms we have examined may be adopted, the exegetical meaning of the passages will be the same; an assertion that man cannot regulate the seasons, the temperature, and the various physical agencies of the universe at his pleasure, so as to prevent the destructive effects of some, or secure the genial influences of others.

One reason may be added to show the improbability of Job having used the names of stars as symbols of physical agency. It was the belief that they exercised such a power which led to Sabaism, or the adoration of the celestial luminaries, the first form of idolatry, and the pregnant source of all the subsequent corruptions of paganism.

Astronomy does not appear to have been much cultivated by the Jews, and there is only one distinct allusion to astrology: "The stars in their courses fought against Sisera." These luminaries are chiefly mentioned as illustrations of the power and greatness of God; as the poet has it,—

The spacious firmament on high,
With all its blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

* * * *

In reason's ear they all rejoice,
And issue forth a glorious voice;
For ever singing as they shine,
"The Hand that made us is divine."

Stars, however, are very frequently employed in a variety of symbolic significations, which demand attention.

Stars are symbols of persons in eminent stations, and very fitly so, from the height of their own position. Thus, the *star out of Jacob*, in Numbers 24. 17, is coupled with, or explained by, the *sceptre out of Israel*, in Genesis 37. 2. Joseph's brethren are described as eleven stars, their subsequent renown as patriarchs justifying the appellation. In Numbers 24. 17, just quoted, where the Hebrew and Greek have a *star*, the Chaldee expounds it, "A king shall arise out of the house of Jacob," which interpreters apply first to David, and afterwards to the Messiah. In allusion to this prophecy, the infamous Jewish impostor Bar-cocab, or, as the Romans called him, Barchochebas, who appeared in the reign of Adrian, assumed the pompous title of "Son of a star," as the name implies, as if he were the star out of Jacob; but this false Messiah was destroyed by the emperor's general, Julius Severus, with an almost incredible number of his deluded followers.

Stars were the symbols of a deity: "The star of your god Chiun." (Amos 5. 26.) Probably the figure of a star was fixed on the head of the image of a false god. A Greek scholiast on the place says, *Erat simulachrum Moabitarum cum gemma pellucida et eximia in summa fronte ad figuram Luciferi. Chiun* was a name for *Saturn*, as Spenser affirms.

Plutarch, *de Isid. et Osir.*, tells us the Egyptian priests affirm of their tutelary deities, not only of those that are immortal, but likewise of their deified heroes, that their souls *illuminate* the stars in heaven. A star, therefore, was often used in the Egyptian hieroglyphics as a symbol of their men-gods: this, as well as rays of light, was their common insignia all over the world. (LUCAN, vii. 458.)

Fulminibus manes radiis ornabit et astris.

With rays adorn'd, with thunders arm'd, he stands;
And man's prayer and sacrifice demands.

When Joseph said, (Gen. 37. 9,) "I have dreamed a dream, and behold the sun, and the moon, and *the eleven stars* made obeisance to me," his father, understanding his words in their symbolical and true meaning, rebuked him, and said to him, "Shall I, and thy mother, and thy brethren, indeed bow down ourselves to thee?" But, as the heavenly bodies mentioned by Joseph could not appear, even in a dream, as making obeisance to him, we may believe that he saw in his dream, not the heavenly bodies, but a visionary representation of his parents and brethren making obeisance to him; and that, in relating this to his father, he chose from modesty to express it in symbolical, rather than in plain language. Besides, as there never was any collection of stars called *the eleven stars*, the application which Jacob made of that appellation to Joseph's eleven brethren shows clearly that the word *star*, in common speech, was used to signify the father of a tribe. (MACKNIGHT, vol. iii. p. 496.)

In Daniel 8. 10, the *stars* seem to denote the princes and nobles of a kingdom, who were thrown down and stamped upon by a power designated by the "little horn." In Revelations 8. 10,11, the star is said to fall from heaven, by which, in all probability, some king is to be understood as rebelling against another power. This star is called *Wormwood*, on account of its bitter consequences. Daubuz supposes this star to mean Attila, king of the Huns, who, in A.D. 442, laid waste several provinces of the Roman empire.

Rev. 9. 1, "I saw a star fall from heaven to the earth," *i. e.* an inferior power revolting against a superior, and this in order to his own aggrandizement. Daubuz affirms this to be Mahomet, who in 622 began to take the sword in behalf of his own imposture, and became successful. Bishop Newton gives the same interpretation.

Rev. 11. 28, "I will give him the morning-star," *i. e.*, I will bestow on him pre-eminence.

Job 38. 7,

> When the morning-stars sang together,
> And all the sons of God shouted for joy.

Perhaps this may refer to an opinion that the stars are under the direction of guardian angels. But why the *morning*-stars? Because it was at the time of the Creation, the morning of the first day.

Rev. 1. 20. The pastors of the seven churches are called the seven stars, on account of their office.

Jude, verse 13. The false teachers are described as "wandering stars," in allusion to those meteors arising from electrical matter in the air, which blaze and are in motion for a time, but are suddenly extinguished.

Rev. 6. 13, "The stars of heaven fell upon the earth," *i. e.*, some principal ruling powers fell from their authority into a state of subjection.

Bishop Newton considers this to signify the downfall of the pagan Roman empire, when the great lights of the heathen world, the sun, moon, and stars, the powers civil and ecclesiastical, were all eclipsed and obscured, the heathen emperors and Cæsars were slain, the heathen priests and augurs were extirpated, the heathen officers and magistrates were removed, the heathen temples were demolished, and their revenues were appropriated to better uses.

Rev. 12. 4, "His tail drew the third part of the stars of heaven," *i.e.*, the power here alluded to would subdue the governments in the third part of the then known world. Here, as Daubuz observes, the decorum of the symbol is followed, crocodiles and some great serpents seizing their prey with their tails. T.

STATUTE. See Law.

STEEL, נחושה *nechushah.* The word occurs twice, (Job 20. 24; Jerem. 15. 12,) but in both instances, it should be rendered copper or brass, for it is mentioned as a metal wholly distinct from iron. C.

STEPHEN. The first Christian martyr, and the head of the seven deacons appointed by the Apostles. As his name is purely Greek, it is probable that he was an Hellenistic Jew, and therefore well suited to allay the jealousies which caused the institution of the order of deacons. His martyrdom was an illegal act, perpetrated by a fanatical mob in a moment of violent excitement; and the early Fathers assert that many of his murderers were converted by witnessing the faith, resignation, and courage which he displayed when exposed to their rage. St. Paul mentions another Stephen, or Stephanus of Corinth, whose whole family was baptized, and "addicted themselves to the ministry of the saints." (1Cor. 1. 16.) C.

STEWARD, one who manages the affairs, or superintends the household of another, as Eliezer of Damascus did that of Abraham. (Gen. 15. 2.) Great confidence was reposed on those who held such an office, and hence St. Paul describes Christian ministers as the stewards of God over his church and family. (Titus 1. 7.) Believers also are described as stewards of God's gifts and graces, to dispense the benefits of them to the world. (1Pet. 4. 10.) Our Lord frequently uses the responsibilities belonging to the office of a steward for the purpose of illustrating his reasoning. In the parable of the unjust steward, who defrauds his master by collusion with the debtors, (Luke 16,) the illustration is confined to the policy of the conduct pursued, and no inference can be drawn respecting its moral propriety. The exhortation which follows is merely advice to manage worldly goods with such liberality and generosity as will promote the cause of true piety, Christian charity, and enlightened benevolence, and not to exercise the rights of property too harshly. C.

STING. This word is usually employed as an equivalent for the poison which serpents, scorpions, and other venomous creatures convey by their sting. The scorpion was very abundant in Palestine, where it sometimes attained the size of an egg, and its sting occasions the most intense pain, sometimes even causing the loss of life. To this a reference is made in Revelations 9. 3-10, where mention is made of "the torment of a scorpion when he striketh a man." Mention of this animal has been deferred to this place as the עקרב *gnakrab*, or scorpion, is the animal to which reference is most commonly made when mention is made of a sting without any further specification. C.

STOICS. A sect of heathen philosophers mentioned Acts 17. 18. They were the disciples of Zeno, and derived their name from the *stoa*, or portico, under which he was accustomed to give lectures to his disciples. The distinguishing tenets of the Stoics were, that God is underived, incorruptible, and eternal; possessed of infinite wisdom and goodness; the efficient cause of all the qualities and forms of things, and the constant preserver and governor of the world. They held that matter, in its original elements, is also underived and eternal, and is by the powerful energy of the Deity impressed with motion and form; that, though God and matter subsisted from eternity, the present regular frame of nature had a beginning, originating in the gross and dark chaos, and will terminate in a universal conflagration, that will reduce the world to its pristine state of a chaotic mass. From this, however, the world will again emerge by the energy of the efficient principle, and be restored in all its organic forms.

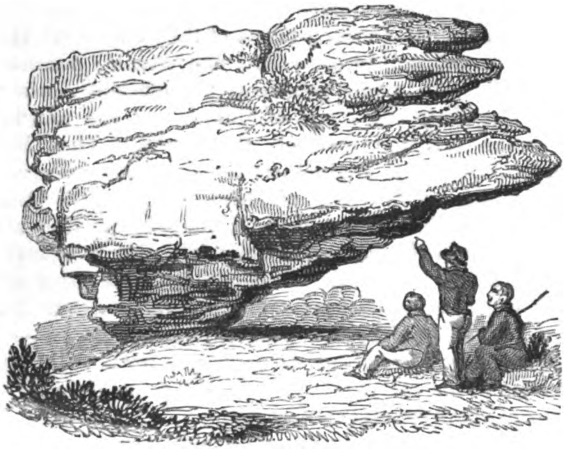
This belief in a succession of dissolutions and renewals was held by the ancient Hindús, and was revived in the last century by some astronomers, who mistook a periodic perturbation of the planetary motions for a continuous approximation of the planets to the centre of the system, where they must be crushed and consumed. Darwin has immortalized this erroneous belief in the following magnificent lines, which are perfectly consistent with the theory of the Stoics, though refuted by the discoveries of modern science:—

> Roll on, ye stars, exult in youthful prime,
> Mark with bright curves the printless steps of Time;
> Near and more near your beamy cars approach,
> And lessening orbs on lessening orbs encroach.
> Flowers of the sky! ye, too, to age shall yield,
> Frail as your silken sisters of the field;
> Star after star from heaven's high arch shall rush;
> Suns sink on suns, and systems systems crush;
> Headlong, extinct, to one dark centre fall,
> And Death, and Night, and Chaos mingle all.
> Till overhead, emerging from the storm,
> Primeval Nature lifts her changeful form,
> Mounts from her funeral pyre on wings of flame,
> And soars, and shines;—another, and the same.

Those among the Stoics who maintained the existence of the soul after death, supposed it to be removed into the celestial region of the gods, where it will remain until absorbed into the Deity. But many imagined that, before they were admitted among the divinities, they must purge away their inherent vices and imperfections, by a temporary residence in some aërial region between the earth and planets!

According to the general doctrine of the Stoics, all things are subject to a stern irresistible fatality, even the gods themselves. Some of them explained this Fate as an eternal chain of causes and effects; while others, more approaching the Christian system, describe it as resulting from the divine decrees, the fiat of an eternal Providence. Considering the system practically, it was the object of this philosophy to divest men of their passions and affections. They taught, therefore, that a wise man might be happy in the midst of tortures, and that all external things were to him indifferent. Their virtues all arose from and centred in themselves; and self-approbation was their great reward. C.

STONE. The erection of pillars or heaps of stone to commemorate any remarkable event was universal before the introduction of writing or inscription, and it is still employed for that purpose by many savage nations. Some sanctity in process of time was attributed to these memorials, and they began to be regarded with religious veneration. But other circumstances contributed to make stones an object of worship. Such phenomena as the rocking stones worshipped by the British Druids would naturally excite the astonishment of an ignorant people, and many commentators are of opinion that the אבן משכית *eben mashkith*, which the Jews were forbidden to erect, (Levit. 26,) was one of those bowing or rocking stones, especially as the phrase is used in opposition to מצבה *matzebah*, which signifies "a standing pillar." Those rare phenomena, aëroliths, still more easily became objects of idolatry; they were generally of a similar kind to that mentioned by Herodian, as being consecrated to the sun under his name of Ελαιαγαβαλος, *Elaiagabalos*, and preserved in his magnificent temple at Syria; "in which," says the historian, "there stands not any image made with hands, as among the Greeks and Romans, to represent the god, but there is a very large stone, round at the bottom, and terminating in a point of a conical form, and a black colour, which they say fell down from Jupiter." Sacred pillars or stones were indeed frequently worshipped instead of statues by idolatrous nations, and traces of this preposterous veneration may still be found in various countries.



Druidical Rocking Stone.

The erection of monoliths or monumental pillars was forbidden to the Israelites, but it appears that they were permitted to erect cairns or piles of stone to preserve the recollection of great events, as Joshua did at Gilgal, that it might be a memorial of his miraculous passage over the Jordan. To the continuance of this practice the prophet alludes:—

> And Jehovah their God shall save them,
> In that day shall he save his people as sheep,
> When sacred stones shall be erected for a standard in his land.—Zech. 9. 16.

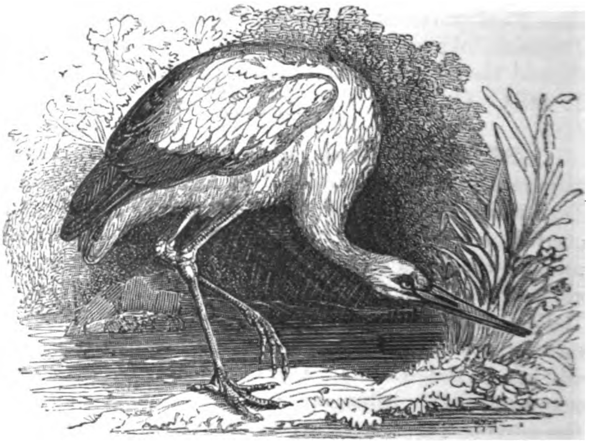
In trials it was the custom for the judges to be furnished with a white and black stone each; the former being dropped into the urn was a symbol of acquittal, the latter of condemnation. Hence in the book of Revelation, 2. 17, the giving of a white stone is mentioned as a mark of favour; it may, however, possibly allude to the Greek custom of giving a white stone to those who were victors at the Olympic games.

Daniel (2.34,) compares the kingdom of the Messiah to a stone cut out of a mountain, which struck the feet of the colossal image seen by Nebuchadnezzar in his dream, and having overturned that emblem of pagan power, increased in size until it filled the earth. This symbol may be supposed to allude to the origin of Christianity, at first taken from Judaism, but so rapid in its growth that it soon exceeded Judaism in extent, and will eventually overshadow all the nations of the earth.

"The head stone of the corner," is that put at the angle of a building to unite the two main walls together, and which is therefore one on which the stability of the edifice in a great degree depends. Many allusions are made to it in Scripture, as in Psalm 18. 22; Matthew 21. 42; Mark 12. 10; Luke 20. 17; and Acts 4. 11. The metaphor is applicable to Christ in a double sense; first, as the most important and leading personage of the Church, "without whom all else were nought;" and secondly, as the stone that unites the believing Jews and Gentiles in one bond of faith. The Rabbinical writings show that this metaphorical use of the word stone is familiar to the Hebrews, for they apply it not only to kings and princes, but even to God himself.

Stoning was a punishment much in use among the Hebrews; and the Rabbins assert that all crimes are subject to it, which the law condemns to death, without expressing the particular mode. They say, that when a man was condemned to death, he was led out of the city to the place of execution, and there exhorted to acknowledge and confess his fault. He was then stoned in one of two ways; either stones were thrown upon him till he died; or he was thrown headlong down a steep place, and a large stone rolled upon his body. To the latter mode it is supposed that reference is made in Matthew 21. 44. T.

STORK, חסידה *chasidah*. The Hebrew name of this bird signifies "the kind or benevolent;" its English name, derived secondarily from the Greek στοργη, *storgè*, "natural affection," equally testifies to the amiable



The Stork

character attributed to the stork. It is a bird of the same species as the crane, from which indeed it differs only in a few particulars. The body of the stork is more corpulent than that of the crane, its colours are white and brown, the nails are flattened like those of a man, its beak is very long and furnished with jagged hooks, and its red legs are of a disproportioned appearance. It feeds on serpents and frogs, which was probably the reason of its being classed by Moses among the unclean animals, but from the same cause it is regarded as a sacred bird in all marshy countries.

It has been long believed that the young stork, unlike all other birds, retains a love for its parents after having quitted the nest, and that it feeds and cherishes them when they have become too old to provide for themselves. This belief is well pourtrayed in the following lines of Beaumont:—

> The stork's an emblem of true piety;
> Because when age has seized and made his dam
> Unfit for flight, the grateful young one takes
> His mother on his back, provides her food,
> Repaying thus her tender care of him
> Ere he was fit to fly.

The stork is a bird of passage, and is mentioned as such among others by Jeremiah, 8. 7.

> Even the stork in the heavens knoweth her stated times,
> And the turtle-dove, and the crane, and the swallow, observe the season of their coming,
> But my people have not discerned the judgment of Jehovah.

The particulars attendant on the migration of storks are admirably enumerated in Thomson's *Seasons*.

> ——— The stork assembly meets: for many a day
> Consulting deep and various, ere they take
> Their arduous voyage through the liquid sky.
> And now their route design'd, their leader's chose,
> Their tribes adjusted, clean'd their vigorous wings,
> And many a circle, many a short essay,
> Wheel'd round and round, in congregation full
> The figur'd flight ascends, and riding high
> The aërial billows, mixes with the clouds.

C.

STRANGER. See Hospitality.

STRANGLED. Animals put to death by strangulation had not the blood properly separated from the flesh, they could not therefore be eaten without a violation of the Noachic precept. (Gen. 9. 4.) The primitive Christians abstained from them, principally to avoid giving offence to the Jewish converts. (Acts 15. 20.) See Blood. C.

STREETS. As the oriental streets are very narrow, the corners of them are usually the only parts which are frequented, and hence Our Lord reproves the Pharisees for praying at the corners of streets, which were public places. The Hindús, Mohammedans, and many other Orientals, still observe this fashion of parading their private devotions, and travellers have noted that the Mussulman saints, like the ancient Pharisees, are most ostentatious in the selection of a place for prayer. C.

STRIPES. See Punishment.

STUBBLE. In Egypt the reapers only cut off the ears of the corn with the sickle, leaving the straw, which they deemed worthless, to rot on the ground. Hence when the cruel Pharaoh commanded the Hebrew brickmakers to gather straw for themselves, though guilty of excessive tyranny, he did not, as some have supposed, ordain a physical impossibility. C.

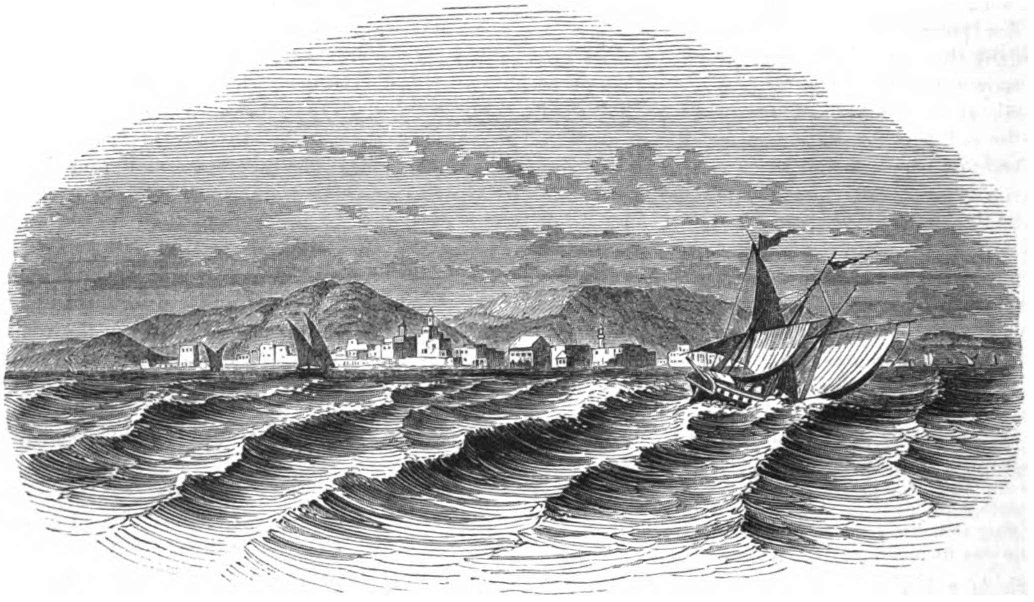
STUMBLING-BLOCK. The roads in Eastern countries are for the most part nothing more than accustomed tracks, worn to something like a level by the passing of travellers and caravans. When rocks and stones are placed in these tracks, riders are exposed to great danger from the stumbling of the horses; and hence Isaiah, (63. 13,) describing God's glorious deliverance of the Israelites from Egypt, says, "He led them through the deep, as a horse in the wilderness, that they should not stumble." Robbers and plundering hordes frequently placed huge stones and branches of trees across the roads, as stumbling-blocks to check and perplex caravans, in order that they might attack them during the confusion which such impediments would necessarily create. Thus, (Jer. 6. 21,) "Therefore thus saith the Lord, Behold, I will lay stumbling-blocks before this people, and the father and the sons together shall fall upon them: the neighbour and his friend shall perish." C.

SUCCOTH, סכות The name properly signifies tents, or booths, such as are frequently erected for temporary encampments in the East. It happened sometimes that an encampment long-continued gradually was changed into a city, an instance of which recently occurred in Hindustan, where Scindia's camp, at first designed to be merely temporary, has by degrees become a flourishing metropolis, under the name of Gwalior. The place where the Hebrews first set up their tents in Egypt received the name of Succoth, but, as it was soon abandoned, the circumstance was forgotten. This was not the case with Succoth on the east of Jordan and south of the sea of Galilee, where Jacob made an encampment on his return from Padan-aram, (Gen. 33. 17;) it became one of the principal cities of the tribe of Gad. The valleys near it supplied the best clay for making moulds, and on that account they were chosen by Hiram as the proper place for casting the large utensils for the Temple.

סכות בנות *Succoth Benoth*, "The booths of the daughters," mentioned in 2Kings 17. 30, were small tents in which the Babylonish women practised the impure and licentious rites of the goddess Mylitta. T.

SUEZ. Although this isthmus, which connects Africa with Asia, is not specifically mentioned in Scripture, frequent allusions are made to the caravan-roads between Syria and Egypt by which it is traversed, and the prophet Ezekiel describes Migdol, a fortress on the isthmus near the Pelusiac mouth of the Nile, as the frontier-town of Egypt. The navigation of the upper part of the Red Sea being always tedious, dangerous, and uncertain, the Phœnicians and the Hebrews, in the time of Solomon, went up the Gulf of Akaba, instead of the western inlet, which appears to have been neglected until after the accession of the Ptolemies to the throne of Egypt. If Suez was not founded by this dynasty, it certainly is indebted to them for its commercial importance; they made it one of their trading-ports, and projected the cutting of a canal through the isthmus, to connect the Red Sea with the Mediterranean.

Suez has now become a flourishing place, in consequence of the establishment of communication between Europe and India by steam-vessels in the Red Sea. The changes which are rapidly taking place in the population, buildings, and commerce, render it unnecessary to give any account of its existing condition, for in a very few months the description would, in all human probability, be quite inapplicable. It is enough to say that it is most advantageously situated near the northern extremity of the Red Sea; has a good port, with convenient anchorage, and is the residence of many European agents and factors, who are totally changing



Suez.

its Oriental character. The desert between Cairo and Suez is also revolutionized; hotels have begun to be erected at convenient stations, and in a very short time it will probably be as easy to be travelled as the most-frequented road in Europe. S.

SUMMER. See Season.

SUN, שמש *shemesh*. The great luminary which God created to govern the day. Sacred and profane history combine to show that the worship of the sun and moon was the first form of idolatry. We find that this corruption had begun so early as the days of Job, for it is indignantly denounced by that patriarch.

> If I have looked with a superstitious eye
> At the sun, when he shone in his strength,
> Or the moon, when she walked in her brightness,
> And my heart hath been secretly enticed,
> And I have worshipped by carrying my hand to my mouth,
> I should have been chargeable with a great transgression,
> For I should have denied the supreme God.
> Wemyss's *Translation.*

The Egyptians regarded the sun as their tutelary deity; they frequently represented it with overshadowing wings as a symbol of Divine Providence, to which there is probably an allusion in Malachi 4. 2, "The sun of righteousness with healing in his wings." No ancient nation was more devoted to solar-worship than the Persians; they generally offered their adoration in the open air and on the tops of mountains; they had no images in their temples, but they venerated fire as a symbol of the Divinity. The Phœnicians, and the Israelites when they fell into idolatry, adored the sun under the name of Baal; among the Ammonites the same deity was named Moloch, and by the Moabites he was called Chemosh. In Egypt, says Mr. Wilkinson, "the sun was both a physical and a metaphysical deity, and under these two characters were worshipped Re and Anun-re, "the real sun, the ruler of the firmament, and the ideal ruler of the universe as king of the gods."

It is of importance to examine the symbolical significations given to the sun in various parts of Scripture.

Sun, moon, and stars. Wherever the scene of government is laid, whether in the civil or ecclesiastical state, or in that of a single family, the sun, moon, and stars, when mentioned together, denote the different degrees of power or governors in the same state.

This is evident in relation to a single family from Joseph's dream, (Gen. 37. 10,) where the *sun*, *moon*, and *stars* are interpreted of Jacob, the *head* of his family, of his wife the next *head* or *guide*, and of his sons the *lesser ones*.

And as to a kingdom, the Oriental interpreters of dreams jointly say that the *sun* is the symbol of the *king*, and the *moon* of the *next* to him in power. And, therefore, the *stars* when *mentioned together* with the sun and moon, must denote governors or rulers of an inferior kind, but next in power to him who is the second person in the government.

And, therefore, the *stars* in the symbolical character, which taken from the appearance of things, and their proportion, being to the eye *lesser luminaries*, signify according to the interpreters, inferior princes or governors. And thus Hippolytus, prince of Athens, is called a *star* by Euripides.

When a king is not compared with his own nobles and princes, but with other kings, a *star* may be his symbol. Thus in Isaiah 14. 17, the king of Babylon is represented by the *morning star*. For as it is brighter than the rest of the stars, and is the forerunner of the sun, and so shows a power preceding in time the rest of the light, so the king of Babylon was greater in power and dignity than other kings, and the monarchy established in Babylon, was the first that was established in the world.

A *setting sun* is the symbol of a perishing and declining power; a *rising sun*, of a rising power or goevrnment. Whatever comes from the rising of the sun betokens some fortunate circumstance; it is a good and prosperous *omen*, and betokens assistance.

Thus in 2Samuel 23. 4 the favour and protection of God to his people is compared to the light of the morning when the sun riseth, even a morning without clouds.

For as in Hosea 6. 5 light is the symbol of God's government, so the dawning of it in the rising of the sun is the beginning of his favour and deliverance which is to go forward to greater perfection.

Hence Solomon says, (Prov. 4. 18,) "The path of the just is as the shining light, which shineth more and more unto the perfect day;" and, again, (20. 27,) "The lamp or light of Jehovah is the breath of man," *i. e.*, the favour of God keeps men alive, makes them active, vigorous, and prosperous.

In Isaiah 58. 8 it is said,

> Then shall thy light break forth as the morning,
> And thine health shall spring forth speedily.

The health implies forgiveness of sins, and the light of the morning a deliverer. That is, God will send a deliverer, and forgive the sins of his people, or remit the punishment.

So also in Isaiah 60. 1,2,

> Arise, shine, for thy light is come,
> And the glory of the Lord is risen upon thee.

The light or deliverer here is the Messiah, who to the church of Israel is the *ανατολη*, *anatole*, the day-spring, east, or sunrising, as well as the light of the world, (Zech. 3. 8; Matt. 4. 9; John 1. 4. &c.,) and is, therefore, called the sun of righteousness.

All which agrees with the words of Zacharias (Luke 1. 78,79,) "Whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet unto the way of peace." For the words "to sit in darkness, and in the shadow of death," signify to be in slavery and subjection, in allusion to an Eastern custom still in practice, of putting the slaves in prisons or pits under ground, where they are locked up every night. And sometimes they were blinded, as appears from Judges 16. 21, and from the custom of the Scythians, related by Herodotus. Those that were designed for work elsewhere were every morning taken out of the dungeon and sent to their labour. Now as the "day-spring" delivers them from that place, at least for a time, so it is a proper symbol of release from slavery, according to the subject spoken of. Thus in Isai. 42. 6,7,

> I will give thee for a covenant to the people,
> For a light to the nations,
> To open the eyes of the blind,
> To bring the captive out of confinement,
> And those that dwell in darkness from the dungeon.

See to the same purpose, Isaiah 49. 9. And thus also it is said, (Psalm 49. 14,) "The upright shall have dominion over them in the morning," that is, when God comes to judge the cause of the upright that have been in oppression, and sets them at liberty, then shall the upright in their turn subdue the wicked.

And there is this further conformity of the expression to the nature of the thing, that justice was executed, and causes tried in courts, in the morning, as appears from Jeremiah, 21. 12, so that the morning is the proper time of jail-delivery, and courts of justice met then. The places in which slaves were either delivered to their masters by sentence for payment, or else set at liberty, such causes being there managed; as is evident from Exodus 21. 6.

God himself is called a sun. (Psalm 84. 12.)

And Jesus Christ calls Himself "the light of the world;" *i. e.*, the sun of the world. (John 8. 12.)

Deborah, in her song, makes the sun the symbol of believers in God: "Let them that love Him be as the sun when he goeth forth in his might." (Judges 5. 31.)

The sun may be considered to be an emblem of divine truth, respecting which the Apostle says, (Ephes. 5. 13,) "But all things that are reproved, are made manifest by the light, for light is that which doth make things manifest." As light is not only manifest in itself, but makes other things manifest, so one truth detects, and reveals, and manifests another, as all truths are dependent on, and connected with, each other more or less.

As the sun is the supreme material light, so that when he rises, all other lights disappear; so when God teaches, whether by reason or revelation, all other teaching appears valueless, and every monitor seems silent, that the voice of God alone may be heard.

As it is the same sun which illuminates all parts of the earth; so, whatever nations throughout the whole habitable globe are instructed by God, it is the same truth by which they are instructed, for God does not teach differently in different places. Truth is no geographical thing, affected by latitudes, climates, or the like.

As the light of the sun is one, pure and unstained, for the spots we seem to discover on his disk are probably not *on*, but collected *around* the sun, so it is said of God, (1John 1. 5,) "God is light, and in Him is no darkness at all," *i. e.*, He is exempt from all error, deceit, injustice, imperfection; and all light derived to the creatures proceeds solely from Him.

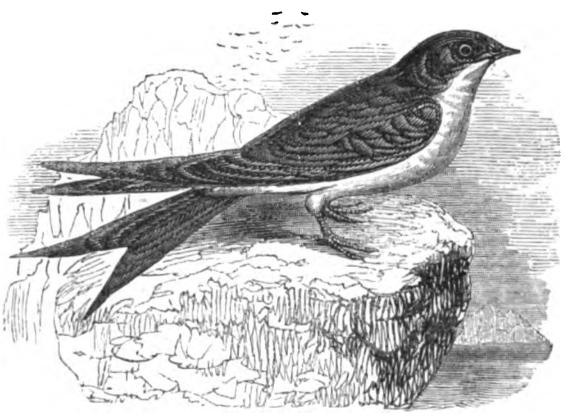
The light of the sun was considered anciently to have a sanative and vivifying power; and Macrobius mentions, (*Saturn.* I. cap. 17,) when treating of Apollo, that the vestal virgins were wont to address him in this manner: "*O Apollo Medice!*" O Apollo the physician; and we find Jesus spoken of as the Sun of righteousness, with *healing* in his wings; *i. e.*, in his beams. And hence John says, "In Him was life, and the *life* was the light of men." In the Jewish writings we often find this title applied to the Messiah. Thus in Rabboth, fol. 149, "They said unto him, No, unless when the *sun* shall come," *i.e.*, the Messiah; as it is written, "And to you who fear my name shall the Sun of righteousness arise." And Raschi *on Isaiah*, (24. 15,) where he says, "Jonathan interprets it, When light shall come to the just:" this is said of the two lights of deliverance from Babylonish and Roman captivity, *i. e.*, the Messiah whom they feigned to themselves to be such a deliverer.

SUPPER. See Lord's Supper.

SUR or **SHUR.** A city of Arabia, on the north-east side of the Red Sea. It gave name to the adjacent part of the wilderness of Etham, and occupied about a fourth portion of that deserted waste. From the account given 1Samuel 15. 7 it appears to have been the western frontier of the Amalekites. C.

SUSA. See Ulai.

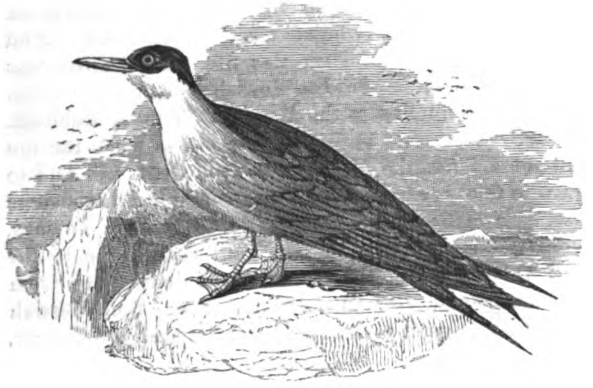
SWALLOW, סיס *sis*. A bird so well known as not to require description. Before the natural history of Palestine had been investigated, critics and translators of the Bible were at a loss to identify the animals, and particularly the birds, mentioned by the sacred writers.



The Swallow.

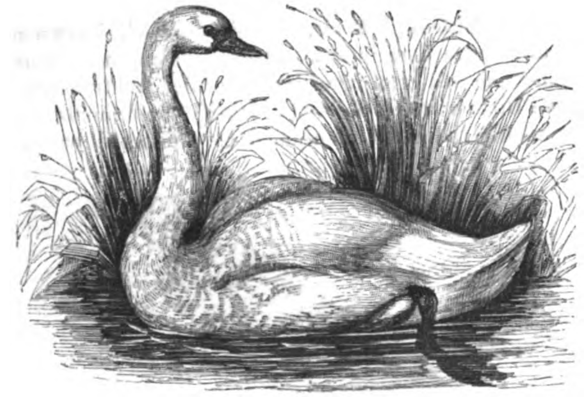
Thus in our version, two different Hebrew words are rendered "swallow," and neither correctly, while סיס *sis*, which means "swallow," is translated crane. The other birds are דרור *deror*, a migratory bird of Egypt, now called "the dururi," and עגור *gnagur*, which Bochart believes to be "the crane." The swallow was called סיס *sis*, from its twittering noise; by a similar onomatopeia, the Italians call the bird "zizalla." Jeremiah (see Stork,) enumerates swallows among the birds of passage, whose wonderful instinct leads them to migrate to the countries best suited to them, at different seasons of the year. There is a beautiful allusion to the migration of the swallow in an anonymous poem.

> "We chase the summer—its sunny bowers,
> We are up and away when the welkin lowers,
> And from bower to bower careering thus,
> What are the slave and the free to us?"
>
> Bright bird of Summer, what joys are thine!
> Voice of the Spring! if thy wings were mine,
> My merry course should be with thee
> To the orange-grove and the banyan tree.
>
> For who would dwell in the wintry chill,
> And the gloom and cares of this world of ill,
> If he could borrow thy wings and stray
> In chase of the summer with thee away. C.



The Sea Swallow.

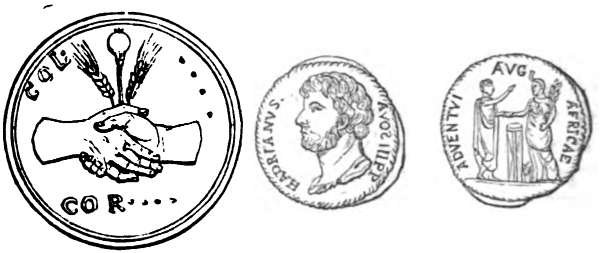
SWAN, תנשמת *thinsemeth*. The word occurs in Leviticus 11. 18, where the swan is enumerated among the birds whose flesh was prohibited by the Levitical law. Parkhurst derives the word from נשם *nasam*, "to breathe," and thinks that it ought to be rendered "goose," but as the swan was a well-known bird, and considered sacred among the Egyptians, the ordinary translation may be considered correct. תנשמת *thinsemeth* is used in other passages for a species of lizard, probably "the chameleon." C.



The Swan.

SWEARING. See Oath: the following particulars may be added. Various forms of swearing are recorded in the Old Testament, of which the following are the most remarkable. "Lifting up the hand to the Lord," (Gen. 14. 22,) was the most ancient and usual form, not only with the Hebrews, but with the nations of pagan antiquity; it is still observed in Scotland and in France. "Putting the hand under the thigh, (Gen. 24. 3,) was probably a form derived from Egypt; it was used when an inferior plighted his faith to a superior; the Gentoos at the present day are sworn by placing their hands on the feet of a Brahmin, while two other Brahmins touch their heads. "Giving the hand," (Ezek. 18. 12,) was a ceremony used between equals; the violation of this pledge was believed to be a most atrocious crime, and hence the prophet denounces vengeance on the king of Babylon, who had broken a covenant after having "given his hand."

We meet with the representation of the pledge given by the joining of hands, in connexion with some religious ceremony, on many ancient coins; of which the accompanying engravings are specimens. They are taken from golden coins in the British Museum.



Coins struck to commemorate Peace.

Swearing by dipping the hands in the blood of a victim was the most solemn form of oath among the ancient Greeks, and was chiefly used in concluding alliances offensive and defensive. The custom is thus powerfully described by Æschylus.

> . . . . Seven valiant chiefs
> Slew on the black-orb'd shield the victim-bull,
> And, dipping in the gore their furious hands,
> In solemn oath attest the god of war,
> Bellona, and the carnage-loving power
> Of Terror: sworn from their base to rend
> These walls and lay their ramparts in the dust,
> Or dying, with their warm blood steep this earth.
> C.

SWINE, חזיר *chazir*. A well-known animal forbidden as food for the Hebrews, (Levit. 9. 7; Deut. 14. 8,) who held its flesh in such detestation that they would not so much as pronounce its name.

Among the gross abominations and idolatrous practices of which the Israelites were guilty in the time of Isaiah, the eating of swine's flesh is mentioned, chap. 65. 4; 66. 17.

It was an established custom among the Greeks and Romans to offer a hog in sacrifice to Ceres, at the beginning of harvest, and another to Bacchus, before the beginning of vintage, because that animal is equally hostile to the growing corn and the loaded vineyard. To this practice there is probably an allusion in Isaiah 66. 3: "He that killeth an ox as if he slew a man, he that sacrificeth a lamb as if he cut off a dog's neck, he that offereth an oblation as if he offered swine's blood, he that burneth incense as if he blessed an idol, yea they have chosen their own ways, and their soul delighteth in their abomination."

It was avarice, a contempt of the law of Moses, and a design to supply the neighbouring idolaters with victims, that caused whole herds of swine to be fed on the borders of Galilee. Whence the reason is plain of Christ's permitting the devils to throw the swine headlong into the lake of Gennesareth. (Matt. 8. 32.)

There is an injunction in Matthew 7. 6 which demands notice here. This passage as it stands is somewhat obscure, since it refers both the malignant acts specified to the last-mentioned animal. Dr. A. Clarke, however, has restored it to its true meaning by transposing the lines, and Bishop Jebb availing himself of the hint, has shown it to be one of those introverted parallelisms which so frequently present themselves in the sacred writings, and which he has generally so beautifully illustrated.

The sense of the passage becomes perfectly clear on thus adjusting the parallelism.

> Give not that which is holy to the dogs
> Lest they turn about and rend you,
> Neither cast your pearls before swine
> Lest they trample them under their feet.

The more dangerous act of imprudence, with its fatal result, is placed first and strongest by Our Lord, so as to make and to leave the deepest practical impression. They were not to suffer sin in their brother, but were bound to reprove his faults and endeavour his reformation; their counsels and reproofs, however, were to be managed with prudence and wisdom, and were not to be unseasonably lavished on hardened and profligate sinners, who, instead of receiving them in a becoming manner, would be exasperated by them, and turn with fury upon their indiscreet advisers.

The hog delights more in the fetid mire than in the clear and running stream; the mud is the chosen place of his repose, and to wallow in it seems to constitute one of its greatest pleasures. To wash him is vain, for he is no sooner at liberty than he hastens to the puddle, and besmears himself anew. Such is the temper of corrupt and wicked men, who had escaped the pollutions of the world through the knowledge of Our Lord and Saviour Jesus Christ, but are again entangled and overcome. Allured by the promises of the Gospel, or alarmed by the terrors of the Law, they abandoned some of their evil courses, and performed many laudable actions, but their nature and inclinations remaining unrenewed by divine grace, they quickly shook off the feeble restraints of external reformation, and returned with greater eagerness than ever to their former courses. A.

SWORD. The symbol of war and slaughter, as appears from numerous passages of Scripture, especially in the prophetical books. See Isai. 34. 5; Ezek. 21., &c.; Rev. 19. 17,18.

Lev. 26. 25, "I will bring a sword upon you," *i. e.*, I will cause war to come.

Gen. 27. 40, "By thy sword thou shalt live," *i. e.*, Thou shalt support thyself by war and rapine.

2. It is the symbol of the divine judgments. See Deut. 32. 41, &c. Also of the instruments whom God employs to execute his judgments, (Psalm 17. 13,) "The wicked, who is thy sword."

3. It is the symbol of power and authority, (Rom. 13. 4,) "He beareth not the sword in vain."

This is spoken agreeably to the notions and customs of the Romans at the time when the Apostle wrote. Thus, not more than ten or twelve years after the date of this Epistle, Vitellius, when he resigned the empire, *gave up his dagger*, which he had taken from his side, to the attending consul, thus surrendering the authority of life and death over the citizens. See Tacitus, b. iii., cap. 68, and Suetonius *in Vitell.*, cap. 15.

So the kings of Great Britain are not only at their inauguration solemnly girt with the *sword of state*, but this is afterwards carried before them on public occasions.

4. It is the symbol of unjust violence, (Matt. 26. 52,) "All they that take the sword, shall perish by the sword."

Our Lord uses it in opposition to peace, (Matt. 10. 34,) "I came not to send peace on earth, but a sword;" which Luke (12. 51) expresses by the word *division*, *i. e.* men would so abuse his doctrine as to make it the occasion of violent contentions; but, as to its proper design and natural tendency, the angels proclaimed it at his appearance in the flesh, that it was to send "peace on earth."

The Egyptians, those great masters of symbolical learning, called Ochus, king of Persia, a cruel conqueror to them by the name of *sword*. (See Plut., *de Isid. et Osir.*, page 394, quoted by Daubuz.)

In many authors, the *sword* is the symbol of death, or destruction.

5. The word of God is often in Scripture compared to a sword, as by Paul, in Ephesians 6. 17: "And the sword of the Spirit, which is the word of God," *i. e.*, the spiritual sword of God's word, the knowledge of which not only separates them from evil affections, but teaches them to discern between truth and falsehood, guards the Christian from the influence of corrupt and destructive doctrines, and destroys the influence and force of the most artful and delusive errors.

So, in Hebrews 4. 12, "The word of God is quick and powerful (or living and energetic), sharper than any two-edged sword."

And in Hosea 6. 5, the word of God is said to destroy all his enemies:

> Therefore have I hewn them by the prophets,
> I have slain them by the words of my mouth,
> And my judgments have been as the light when it goeth forth.

On which passage, see Newcombe's notes.

In Acts 11. 37, the words of Peter are said to have "*pierced* the hearts of his hearers."

Jerem. 47. 6, "Ho, sword of Jehovah," &c.; the Babylonish monarch seems to be addressed by this title, as the Assyrian was by that of "the rod of God's anger," (Isai. 10. 5;) such conquerors being the appointed executioners of the divine judgment. Compare Ezek. 14. 17; 21. 3, &c.

In the vision related by John (Rev. 1. 16,) of one like unto the Son of Man, it is said, "Out of his mouth went a sharp two-edged sword," in conformity to Isaiah's expression already referred to, (Isai. 49. 2;) "He hath made my mouth like a sharp sword," a character belonging exclusively to Him who is Himself the "Word of God." A.

SYCAMORE, שקמות *shekmot*, and שקמים *shekmim*; Greek, *συκομωραια*, *sycomoraia*. This is a large tree, according to the description of Theophrastus, Dioscorides, and Galen, resembling the mulberry-tree in the leaf, and the fig in its fruit; hence its name, compounded of *sukēe* and *moros*, mulberry; and some have fancied that it was originally produced by ingrafting the one tree upon the other. Its fruit is palatable. When ripe, it is soft, watery, somewhat sweet, with a little of an aromatic taste. The trees are very common in Palestine, Arabia, and Egypt; grow large and to a great height, and, though their grain is coarse, are much used in building.

"The sycamore," says Mr. Norden, "is of the height of a beech, and bears its fruit in a mannner quite different from other trees; it has them on its trunk itself, which shoots out like sprigs in form of grape-stalks, at the end of which grow the fruit close to one another, almost like clusters of grapes." To change sycamores into cedars, (Isai. 9. 10,) means to render the building of cities, and the state of the nation, much more magnificent than before. Dr. Shaw remarks, that as the grain and texture of the sycamore is remarkably soft and spongy, it could, therefore, stand in no competition at all with the cedar, for beauty and ornament.

The wood of this tree, however, is very durable. "The mummy-chests," says Dr. Shaw, "and whatever figures and instruments of wood are found in the catacombs, are all of them of sycamore, which, though spongy and porous to appearance, has, notwithstanding, continued entire and uncorrupted for at least three thousand years. From its value in furnishing wood for various uses, from the grateful shade which its wide-spreading branches afforded, and on account of the fruit, which Mallet says the Egyptians live upon and hold in the highest estimation, we perceive the loss which the ancient inhabitants must have felt when their vines were destroyed with hail, and their sycamore-trees with frost." One curious particular in the cultivation of the fruit must not be passed over. Hasselquist, describing the *Ficus sycamorus*, or Scripture sycamore, says, "It buds the latter end of March, and the fruit ripens in the beginning of June. At the time when the fruit has arrived at the size of an inch diameter, the inhabitants pare off a part at the centre point. They say that without this paring it would not come to maturity."

The sycamore strikes its large diverging roots deep into the soil; and on this account, says Paxton, Our Lord alludes to it as the most difficult to be rooted up and transferred to another situation: "If ye had faith as a grain of mustard-seed ye might say unto this sycamore-tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey thee." (Luke 17. 5.) The stronger and more diverging the root of a tree, the more difficult it must be to pluck it up and insert it again so as to make it take root and grow; but far more difficult still to plant it in the sea, where the soil is so far below the surface, and where the restless billows are continually tossing it from one side to the other; yet, says Our Lord, a task no less difficult than this to be accomplished can the man of genuine faith perform with a word, for with God nothing is impossible, nothing difficult, nothing laborious.

In the parallel passage, (Matt. 17. 20,) the hyperbole is varied, a mountain being substituted for the sycamore-tree. The passage is thus paraphrased by Rosenmüller: "So long as you trust in God and me, and are not sufficient in self-reliance, you may accomplish the most arduous labours undertaken for the furthering my religion."

The συκαμινος, *sycaminus*, mentioned Luke 17. 6, was a different tree from the "sycamore," most probably "the mulberry." A.

SYENE, an ancient city of Egypt, near the north border of Ethiopia, on the east of the Nile, whose ruins are still to be seen near the present Assouan. Our version represents the tower of Syene at the greatest distance from Cush or Ethiopia, but either Cush signifies Cushan in Arabia, or Syene is the same as Sin, or rather the words may be read, "from Migdol to Syene, even to the border of Ethiopia," *i.e.*, over the whole country of Egypt. A.

SYNAGOGUE, derived from the Greek συναγειν, to assemble together, to congregate. Synagogue means primarily an assembly, or congregation, as in Revelations 2. 9; 3. 9, "the synagogue of Satan" is used to express an assemblage of heretics; and the Vulgate version uses the word *synagoga*, frequently, to express an assemblage; and in many places calls the chiefs of the Israelites in the desert, "the princes of the synagogue." From the primary signification, the word came to be applied to the *place* where Jewish congregations assembled for religious worship. Of the origin of these places of worship the Scriptures are silent.

The tabernacle and afterwards the temple are the only recognised places for religious assembly of which we read anything definite in the Old Testament; but those persons who did not live in the vicinity of the tabernacle or temple appear to have had some places of meeting on Sabbaths and Festivals to hear the Law and the Prophets read and expounded; and these places were most probably at the schools or colleges of the Prophets (see School); or at the house of a Prophet; of which we see some indicatians in 2Kings 4. 23, where the husband of the pious Shunamite expresses surprise at her wanting to go to Elisha's house, on a day that was neither full moon nor Sabbath. And in Psalm 74. 8 the Psalmist, complaining of the destruction made by the invading armies of Nebuchadnezzar, says, "They have burned up all the synagogues of God in the land:" the Hebrew is מועדי אל *magnadi Eli*, meetings of God, from יעד *jagnad*, to meet by appointment; which points to some places where people met at stated times for worship; to meet their God in prayer. In Jeremiah 23. 3 we read that the Sabbath was to be not only a day of rest, but a "holy convocation," in or amongst all their dwellings; the Hebrew word here used for convocation is מקרא *mikra*, which signifies primarily a reading, as in Nehemiah 8. 8, when it is applied to the reading of the Law, and explaining it in an assemblage of the people; and shews the meaning of the holy convocation above named, to be a religious assembly for the purpose of hearing the Law.

These holy convocations however appear to have fallen sometimes into disuse, as the devotion of the people grew cold; and especially among those at a distance from Jerusalem: for we see 2Chronicles 17, that Jehoshaphat found it necessary to send Levites throughout Judah to take with them the book of the Law, and teach the people. And in Josiah's time, the reading of the Law had been so entirely neglected, that the finding of the book of the Law in the temple, by Hilkiah the priest, was a source of surprise and pleasure; and Josiah immediately caused it to be read publicly to all the people. (2Kings 22. 23.)

During the captivity, the Jews assembled at the house of Ezekiel to hear the word of God read, (Ezek. 33. 30, 31,) and they congregated in the street of the Water Gate to hear the Law read by Ezra, and explained by the Levites. (Nehem. 8.) Mordecai gathered together all the Jews at Shushan, in the usual place of prayer, to fast and pray for the enterprise of Esther. (Esth. 4. 16.)

After the captivity, appointed places for worship, under regular rules, began to increase in Judea; particularly during the time of the Maccabees; and they were completely established under the Asmonean princes; previously to whose reigns, the Jews had synagogues in foreign places where they resorted for commerce; particularly in Alexandria, and in Antioch. The synagogue of Alexandria was so sumptuous, that the Rabbins say, he who never saw it, never saw the glory of Israel.

In the time of Ezra there was assembled at Jerusalem a remarkable convocation of one hundred and twenty eminent men, which the Jews call the great synagogue. Among them were Ezra, (their president.) Nehemiah, Daniel, and his three companions, Hananiah, Azariah, and Mishael, (Shadrach, Meshech, and Abednego,) Haggai, Zachariah, Malachi, Mordecai, and Zerubbabel. This great synagogue determined the matter relative to the foreign wives, (Ezra 10. 16,17,) and had the power of making what the Jews call "a hedge to the Law," *i.e.*, explaining the Law, and making precepts to guard its commands. They also made a canon of the Old Testament, and circulated correct manuscripts. This synagogue has sometimes been erroneously confounded with the Sanhedrim or Jewish Senate. The great synagogue was not an ordinary synod: it commenced with Ezra, and expired with Simon surnamed the Just, the son of Onias the First, who is commended in Ecclesiasticus 51. Simon died two hundred and ninety-three years before Christ.

From the days of the Asmonean princes, the ordinary synagogues, or appointed places of worship, multiplied so much in the Holy Land, that, as the Rabbins tell us, there were four hundred and eighty in Jerusalem alone.

In the later Hebrew, the synagogue is called בית כנסת *beth keneseth*. The rule for establishing a synagogue requires that in the town or city there shall be ten בטלנים *butelnim*. Concerning these *batelnim* there is a difference of opinion; some think the word meant free men of full age, competent to assist two days a week besides the Sabbath at the service. Buxtorf thinks it meant persons who received a stipend for attending duly, in order that ten persons might be present to form a congregation, according to the canon, which required that number. Lightfoot understands it, as ten officers, curators, or ministers of the synagogue. The Talmudists understand it as men of leisure, to attend to, and administer the affairs of the synagogue.

It was to rectify the inconvenience of this rule, which virtually prohibited the public assembling to worship God of a less number than ten, that Our Lord declared, "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18. 20.) It was required to build the synagogue in the highest part within the city, on account of verse 9 of Ezra, chap. 9, "to *set up* the house of our God;" Hebraic, to set up on high, to exalt, לרימם In conformity with this rule, the Jews still erect their synagogues on the highest spot that they can conveniently procure. The walls are wainscotted or whitewashed, and inscribed with texts of Scripture inciting to devotion. In the middle of the synagogue is the desk or pulpit, surrounded with rails, and large enough to accommodate three or four persons. Here the book of the Law is unrolled with great solemnity, and read to the people; and here sits the preacher or expounder when he addresses the congregation. The principal object in the synagogue is a curtained chest, representing the Ark of the Covenant, in which is kept the synagogue manuscripts of the Law, and other copies of the Hebrew Scriptures. The ark is always set towards Jerusalem. The benches are so disposed that the congregation face the ark. The upper benches front the people (so arranged, however, as not to allow the persons there seated to turn their backs on the ark, which would be held profane); on these upper benches sit the rulers and rabbis. These seats were much affected by the Pharisees, because, facing the people, they drew on themselves the attention of all, by their show of extraordinary devotion; to which Our Lord alludes in Matthew 23. 6.

The seats nearest the ark are generally purchased by the rich Jews. Besides the ark, the synagogue contains other chests, for keeping the books of prayer, the veils worn by the Jews during the service, the candles for lighting the synagogue, the trumpets and horns for proclaiming the festivals, new moons, &c.

From the cieling and walls of the synagogue are suspended lamps; and at the door are boxes for voluntary alms.

The women sit apart from the men, in a latticed gallery, where they can hear the service without being seen.

The door is opposite the ark, towards which all bow on entering, and turn towards it during prayer.

The synagogue days for service are Monday, the eve of the Sabbath (Friday), and Sabbath (Saturday), and of course the festivals; and in some places Thursday is also a synagogue day.

The service is three times a day, viz., morning, noon or afternoon, and night, according to Psalm 55. 17, "Evening, morning, and at noon will I pray." The Jews say that Abraham instituted morning prayer, (Gen. 19. 29,) "And Abraham got up early in the morning to the place where he stood before the Lord." Isaac the afternoon prayers, (Gen. 24. 63,) "And Isaac went out to meditate (rather, to pray) in the field at the even-tide." And Jacob the night prayer; for the Rabbins render Genesis 28. 11, "He *lighted* upon a certain place, and tarried there all night;" he *prayed* in that place, &c., &c.

The hours of morning and evening service are made to correspond with the hours of the daily morning and evening sacrifice in the Temple. At morning service, the people first recite many collects, privately; then the minister, standing up, begins the public prayers, which always commence and end with a particular prayer, called the Kadish, somewhat resembling our "Lord's Prayer." Then the Chazan takes out of the ark, with great solemnity, the book of the Law, and lifts it up, and displays it; at sight of which the people express great joy. This book is a large roll, which is unfolded and read in seven sections, by as many readers; the two first being ministers, the others seculars. The reader recites the original text in Hebrew, in a low whispering voice, and an interpreter by his side translates it aloud to the people. To this custom Our Lord alludes in Matthew 10. 27: "What ye hear in the ear, that preach ye on the house-tops." This custom of reading and interpreting verse by verse began when the Hebrew ceased to be vernacular with the Jews, and gave rise to the Chaldee paraphrases, called the Targums. The reading of the Law is closed by solemn prayer. Originally the Law only was read at morning service; but now an eighth portion of Scripture is added, called *Haphtorah*, taken from the Prophets. Any person is eligible to read it, except a female.

When Antiochus Epiphanes conquered the Jews, about 163 B.C., he prohibited the reading of the Law; and the Jews, that they might not be wholly deprived of their Scriptures, chose portions out of the Prophets, as nearly as possible corresponding with the Pentateuch, and read them instead. In memory of which, after the reading of the Law was restored, that of the Prophets was still continued. (Acts 13. 14,15.) It is from this custom that the Christian Church derived the reading of the first and second lessons.

The Law was divided into fifty-three sections, according to the Massorites, which were so arranged that they read the whole Law in the year, and began the new course on the same day on which they finished the old course, which was the Sabbath before the first Sabbath after the Feast of Tabernacles.

After the reading of the *Haphtorah*, the officiating person dismisses the congregation with a blessing, unless there be some one to preach, which was always done sitting, as in Luke 4, Our Lord after reading the *Haphtorah* from Isaiah, *sat* down and began to expound it. He also sat down to deliver his sermon on the Mount, (Matt. 5;) and he sat in a ship to teach the people standing on the shore. (Matt. 13.)

The afternoon service consists of singing Psalm 84, from verse 5 to the end, and the whole of Psalm 145, and repeating the prayer Kadish; then one of the morning prayers; then several other prayers and thanksgivings; and concluding with the Kadish.

The night or evening service is almost exactly the same.

The synagogue is called by the Jews the Lesser Sanctuary. They dedicate it by solemn prayer; after which it is held in such reverence as a sacred place that no one may even take shelter in it from the weather, much less conduct themselves with levity, or transact any worldly business therein.

The dedication of the Great Synagogue at Amsterdam, in A.D. 1675, was very solemn. It commenced with prayer; and the most eminent Jews carried in the rolls of the Law richly adorned, in grand procession, marking their entry by alms and devotion; and several sermons were preached on the occasion.

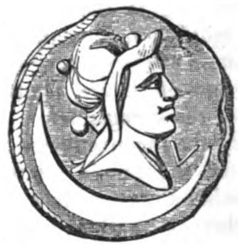
(For the officers of the synagogue, see Ruler.)

The first synagogue in England, of which we have any certain knowledge, was at Oxford, in the time of William Rufus; but it is probable there was one about the same period in London, as the burial-place of the Jews was in Jewin-street.

SYRACUSE, a famous city on the south-east of Sicily, with a fine prospect from every entrance both by sea and land. Its port, which had the sea on both sides of it, was almost all of it environed with beautiful buildings, and all that part of it which was without the city was on both sides banked up and sustained with very fair walls of marble. The city itself, while in its splendour, was the largest and richest that the Greeks possessed in any part of the world. For (according to Strabo,) it was twenty-two miles in circumference, and both Plutarch and Livy inform us that the spoil of it was equal to that of Carthage. It was built about A.M. 3269, and in a manner consisted of four cities united into one; or as others express it, it was called quadruplex, as being divided into four parts, Acradina, Tyche, Neapolis, and the island of Ortygia. The first of these contained in it the famous temple of Jupiter, the second the temple of Fortune, the third a large amphitheatre, and a wonderful statue of Apollo in the midst of a spacious square, and the fourth the two temples of Diana and Minerva, and the renowned fountain of Arethusa. For about two hundred and fifty years it made little noise in the world; but in the next two hundred and eighty it became conspicuous in war, in sea trade, and in wealth, under its kings Gelon, Dionysius, elder and younger, Dion, Agathocles, and Hiero.

About two hundred and ten years before the birth of Christ this city was taken and sacked by Marcellus, the Roman general, and, in storming the place, Archimedes, the great mathematician, who is esteemed the first inventor of the sphere, (and who, during the siege, had sorely galled the Romans with astonishing military engines of his own invention,) was slain by a common soldier while intent upon his studies. After it was thus destroyed by Marcellus, Augustus rebuilt that part of it which stood upon the island, and in time it so far recovered itself as to have three walls, three castles, and a marble gate, and to be able to set out twelve thousand horse soldiers, and four hundred ships. A.D. 675, the Saracens seized on it, but in 1090 it was taken from them by Roger, duke of Apulia. It is still much frequented on account of its commodious harbour. Paul staid here three days as he went prisoner to Rome, (Acts 27. 12;) here also Christianity was early planted, and still, at least in name, continues, but the city has lost its ancient splendour, though it is a bishop's see. A.

SYRIA, Συρία, is properly the name of the country of Western Asia which is bounded by the river Euphrates on the east, by the Mediterranean on the west, by Mount Taurus on the north, and by Palestine and tracts of Arabia Deserta on the south: frequently, however, Judæa was included in its boundaries. In modern times the term Syria is applied to designate the territory lying between the mountainous range of Asia Minor and the confines of Egypt, now a Turkish province, divided into five pachalics, Aleppo, Tripoli, Damascus, Acre, and Palestine. There is a difference of opinion as to the origin of the name of Syria; some are disposed to think that Συρία signifies the land of Súr, or Tyre; observing that Súr, or Túr, with the Greek and Roman termination, Tyrus (η Τύρος), but pronounced by the Jews *Tsór*, is in fact the same word, its initial letters being interchangeable; others contend that Syria is a mere abbreviation of *Assyria*, which, being adopted by the Ionians, who frequented the coasts, after the Assyrians of Nineveh had reduced the country to a province of their empire, was transmitted by the Greeks to us.

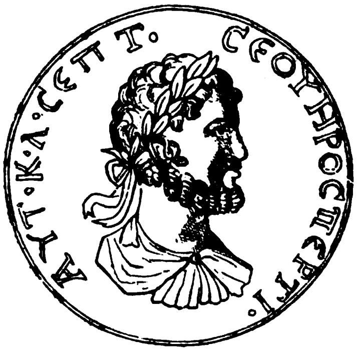


Syrian Goddess Astarte.

Originally the Syrians were called Aramites, the offspring of Aram, the youngest son of Shem, who possessed parts of Syria, Mesopotamia, Chaldea, and Armenia: "Aram was the father of the Aramites, whom the Greeks call Syrians: of the four sons of Aram, Uz founded Trachonitis and Damascus; this country lies between Palestine and Cœle-Syria." (Josephus *Antiq.*) As early as the days of the patriarch Abraham, we find that Damascus, the capital of that part of Syria extending eastward along Mount Libanus, was in existence; for the steward of his house, we are informed, was "Eliezer of Damascus." The name of Syria was employed in the subsequent age; Rebekah, the wife of Isaac, being described as "the daughter of Bethuel the Syrian, of Padanaram, the sister to Laban the Syrian." (Gen. 25. 20.) In some parts of the Pentateuch, Jacob is also called a Syrian: "And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father; and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty, and populous." (Deut. 26. 5.) Before the time of David, B.C. 1034, Syria was divided into several principalities, or petty kingdoms, the names of which frequently occur in the historical parts of the Old Testament,—Zobah, Damascus, Hamath, Geshur, Rehob, Ishtob, Maachah. The kings of these cities frequently made hostile incursions into the territory of the children of Israel, carrying away captives and committing destructive ravages. They received a decided check from David, who marched an army against the King of Zobah, and defeated his forces near the Euphrates, although the Syrians of Damascus had gone to the succour of Zobah. On that occasion David slew twenty-two thousand Syrians, exacted homage and tribute from his enemies, and garrisoned Damascus. Soon afterwards, however, we find Hadarezer, the same king of Zobah, again in the field, as an auxiliary of the children of Ammon, who we are informed hired the services of his troops. "And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach, the captain of their host, who died there. And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel and served them. So the Syrians feared to help the children of Ammon any more." (2Sam. 10. 18,19.) David, nevertheless, appears all along to have maintained amicable relations with some of the Syrian toparchs. One of his wives was the daughter of Talmai, king of Geshur; and Absalom, after the murder of his brother, took refuge at Geshur, remaining with his grandfather, the king, for three years. During the reign of King Solomon, Syria remained subject to Israel. By this monarch was founded Tadmor, or Palmyra, in Syria, the grandeur of whose stupendous ruins, still remaining, excite the wonder and admiration of every traveller who visits them. There is nothing mentioned in the Bible relative to Tadmor except the fact of its erection. It derived the name of *Tadmor* from the great number of palm-trees that ornamented the oasis in the centre of which it stood; after the conquest of the country by Alexander the Great, the city was called *Palmyra*, which is a translation of the Syriac term. Josephus, referring to it, says, "Nay, Solomon went so far as the desert above Syria, and possessed himself of it; and built there a very great city, which was distant two days' journey from Upper Syria, and one day's journey from the Euphrates, and six days' journey from Babylon the Great. Now, the reason why this city lay so remote from the parts of Syria that are inhabited is, that below there is no water, and that in that place only are there springs. When he had therefore built this city, and encompassed it with very strong walls, he gave it the name of Tadmor, and that is the name it is still called by at this day among the Syrians; but the Greeks name it Palmyra." (*Antiq.* viii. 6.) After the death of Solomon, the Syrians threw off the Jewish yoke, and appear to have maintained their independence till the reign of Ahaz, king of Judah, B.C. 742, after the formation of the separate kingdoms of Israel and Judah. At that time Rezin, king of Syria, and Pekah, son of Remaliah, king of Israel, formed a confederacy against Ahaz; and with their combined armies invested Jerusalem. In this extremity, Ahaz sent letters to Tiglath-pileser, king of Assyria, soliciting succour; and to propitiate that powerful monarch, sent the gold and silver that was found in the house of the Lord, and the treasures of his own palace, as a present to him. The Assyrian, anxious for a pretext to interfere in the quarrel, and hoping from an ally to become a master, gladly responded to the invitation from Ahaz; entered Syria with an invading host; sacked Damascus, carrying back into Assyria a multitude of Syrians who escaped the slaughter in which King Rezin perished. These wretched captives were located in Kir, on the banks of the river Cyrus, or Kirus, and are supposed to have given the name to that part of Media called Syro-Media. Syria remained in subjection to Assyria; and the Assyrians, following up their aggressive policy, soon afterwards reduced the tribes of Israel to abject slavery, from which they never emerged.

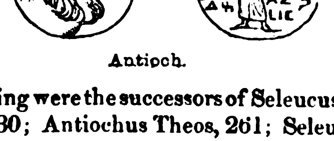
Syria was next held by the Chaldeans, who, imitating their predecessors, plundered Jerusalem itself, and carried the people of Judah captive into Babylon. The Persians then became the ascendant power in the East; and the sovereignty of Syria was transferred to them, continuing in their hands till the Macedonian invasion of Asia by the army under Alexander the Great. Most of the principal cities of Syria surrendered on the approach of the conqueror; Tyre alone offered a determined resistance, and on it accordingly was poured the fury of Alexander. After a seven months' siege it fell; an indiscriminate massacre of the inhabitants took place; the harbour was filled up; the city was fired; two thousand of the Tyrian soldiers, who had been taken prisoners, being fixed on crosses along the sea-shore.

After the death of Alexander, Syria attained a degree of importance higher than it ever had reached. It became the seat of the Syro-Macedonian empire established by the family of kings called the Seleucidæ, Antioch being the capital. Seleucus Nicator, the founder of Antioch, and of the kingdom of which it was the centre, was the son of Antiochus, one of the four generals between whom the vast empire of Alexander was divided. Having assumed the title of king of Syria, he reduced to subjection all the countries from the Hellespont to India and the Jaxartes. About three hundred years before the appearance of Christ, he built the city of Antioch, on the banks of the river Orontes, about twenty miles from the place where it falls into the Mediterranean; calling it Antioch in honour of his father Antiochus. Seleucus also built the city of Seleucia, about thirty miles from Babylon, on the borders of the Tigris and the Euphrates; he founded Apamea, which he named from his wife, and Laodicea, so called as a tribute of affection to his mother.


ΑΥΤ·Κ·Λ·СЄΠΤ. СЄΟΥΗΡΟС ΠЄΡΤΙ.

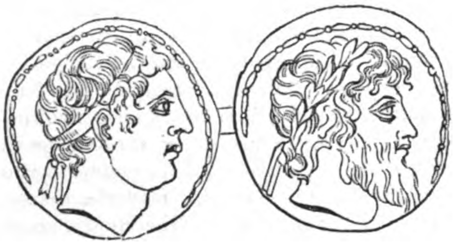
Apamea

In all he erected thirty-four cities in Asia, in which he planted Greek colonies. Antioch soon became a mighty city, and its inhabitants acquired a reputation for pride and voluptuousness. "Fashion," says Gibbon, speaking of the city in the time of the Roman emperors, "was the only law, pleasure the only pursuit, and the splendour of dress and furniture was the only distinction of the citizens of Antioch. The arts of luxury were honoured; the serious and manly virtues were the subject of ridicule; and the contempt for female modesty and reverent age announced the universal corruption of the capital of the East. The love of spectacles was the taste, or rather passion of the Syrians; a considerable share of the revenue was devoted to the public amusements; and the magnificence of the games was considered as the happiness and glory of Antioch."



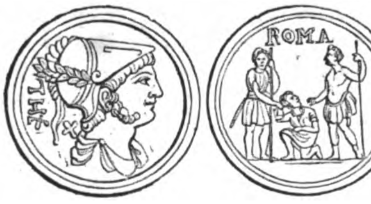
Antioch.

The following were the successors of Seleucus: Antiochus Soter, B.C. 280; Antiochus Theos, 261; Seleucus Callinicus, 246; Seleucus Keraunus, 226; Antiochus the Great, 223; Seleucus Philopator, 187; Antiochus Eupator, 164; Demetrius Soter, 162; Alexander Balas, 150; Demetrius Nicator, 146; Antiochus Sidetes, 140; Demetrius Nicator restored, 130; Alexander Zebina, 127, dethroned by Antiochus Gryphus, 123; Antiochus Cyzicenus, 112, who took part of Syria, which he called Cœle-Syria; Philip and Demetrius Eucerus, 93; and in Cœle-Syria, Antiochus Pius; Aretas, king of Cœle-Syria, B. C. 85. Antiochus, surnamed Asiaticus, was the last of the Seleucidæ; being dethroned by Pompey, B. C. 66; when Syria became a Roman province.



Antiochus.

The era of the Seleucidæ is usually reckoned from the reign of Seleucus Nicator, three hundred and eleven years and four months before Christ. It was used in computing time in Syria, for many years, and is referred to in the book of Maccabees; it was frequently employed by the Jews till the fifteenth century; and some of the Arab tribes yet date from that era. At the period of the birth of Christ, Cyrenius was the Roman governor of Syria; the administration of affairs in Judea being entrusted to the tyrant Herod, whom the Romans permitted to assume the title of king, after the invasion of the country by the Parthians. At the death of Herod, his son Archelaus went to Rome, to solicit the royal dignity and acknowledge himself the vassal of Cæsar: the Jews detesting his character, sent an embassy to oppose his application; but their remonstrances were disregarded, and he returned home the tributary monarch of Judea. His reign was not auspicious; terminating at the end of ten years, when Augustus deposed Archelaus for mal-administration, and annexed Judea to Syria as a province of the Roman empire. The preaching of Jesus had considerable effect in Syria, whither the reports of his miracles were carried from the neighbouring country of Galilee. His fame, we are informed by St. Matthew, went throughout all Syria; and sick people, from thence, were brought to Christ in order that he might heal them. Two most interesting events connected with the early history of the Church of Christ occurred in Syria; Saul of Tarsus "yet breathing out threatenings and slaughter against the disciples of the Lord," was arrested by a voice from Heaven on his road to Damascus, and there commissioned to be a preacher of Christ crucified;—at Antioch, the name of *Christians* was first applied to the followers of Jesus.



Roman.

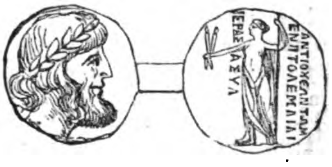
Syria continued to maintain its importance under the Roman emperors. Its noble capital attracted strangers from Athens, Alexandria, Constantinople, and Rome; the temples, porticos, and stately palaces of Palmyra rose during this era of prosperity; and the numerous cities that flourished in various parts of the province were the seats of politeness and learning. "A plain of ten days' journey from Damascus to Aleppo and Antioch is watered on the western side by the winding course of the Orontes. The hills of Libanus and Anti-Libanus are planted from north to south between the Orontes and the Mediterranean; and the epithet of *hollow* (Cœle-Syria) was applied to a long and fruitful valley, which is confined in the same direction, by the two ridges of snowy mountains. Among the cities which are enumerated by Greek and Oriental names in the geography and conquest of Syria, we may distinguish Emesa or Hems, Heliopolis or Baalbec, the former as the metropolis of the plain, the latter as the capital of the valley. Under the last of the Cæsars, they were strong and populous: their turrets glittered from afar: an ample space was covered with public and private buildings; and the citizens were illustrious by their spirit or at least by their pride; by their riches, or at least by their luxury. In the days of paganism, both Emesa and Heliopolis were addicted to the worship of Baal or the sun; but the decline of their superstition and splendour has been marked by a singular variety of fortune. Not a vestige remains of the temple of Emesa, which was equalled in poetic style to the summits of Mount Libanus, while the ruins of Baalbec, invisible to the writers of antiquity, excite the curiosity and wonder of theEuropean traveller."

The capital of Syria was frequently honoured with the presence of the emperors, and was the favourite residence of Verus, Jovian, and Valens. In the reign of Theodosius, its inhabitants rose in a general tumult in consequence of severe taxation, and of interference with their pleasures; and in their frenzy threw down the statues of the emperor and his family. Theodosius was greatly incensed when the account of the sedition reached him at Constantinople, and resolved to visit Antioch with signal punishment. "That proud capital was degraded from the rank of a city; and the metropolis of the East, stripped of its lands, its privileges, and its revenues, was subjected under the humiliating denomination of a village to the jurisdiction of Laodicea. The baths, the circus, and the theatres were shut; and, that every source of plenty and pleasure might be at the same time intercepted, the distribution of corn was abolished by the severe instructions of Theodosius. His commissioners then proceeded to inquire into the guilt of individuals; of those who had perpetrated, and of those who had not prevented, the destruction of the sacred statues.

"The tribunal of Hellebicus and Cæsarius, encompassed with armed soldiers, was erected in the midst of the forum. The noblest and most wealthy of the citizens of Antioch appeared before them in chains; the examination was assisted by the use of torture, and their sentence was pronounced, or suspended, according to the judgment of these extraordinary magistrates. The houses of the criminals were exposed to sale, their wives and children were suddenly reduced from affluence and luxury to the most abject distress; and a bloody execution was expected to conclude the horrors of a day, which the preacher of Antioch, the eloquent Chrysostom, has represented as a lively image of the last and universal judgment of the world." The Syrians hastened to make submission to Theodosius; they sent deputies to Antioch to the emperor, to beg for pardon; the city of Seleucia petitioned in their behalf, and the senate of Constantinople ventured to intercede for them. The deputies, who were accompanied by Chrysostom, obtained a favourable audience of Theodosius; and in a few days the emperor granted a free and general pardon to the city and people of Antioch. At this period the fame of the learned and pious John Chrysostom added lustre to the province of Syria. He was born at Antioch, and was designed for the bar by his parents, who were noble and opulent. He studied philosophy and rhetoric in the school of the celebrated Libanius, the sophist of

Antioch; but, although his talents were highly appreciated by his master, who declared that he was destined to be his successor in the chair of philosophy, Chrysostom renounced the profession of the law, received Christian baptism, and for six years withdrew to one of the monastic retreats which were to be found in numbers among the hills of Libanus, or in the desert tracts of Syria. Returning from thence he was ordained a presbyter; and so celebrated did he become as a preacher at Antioch, that on the death of Nectarius, patriarch of Constantinople, he was appointed as his successor.

The faith of Christ was now pretty generally prevalent in Syria. Constantine the Great had not only afforded protection to its professors, but exerted himself to suppress the licentiousness and immoralities of the heathen worship. In obedience to his orders, several of their altars in the province were cast down. Eusebius mentions the demolition of a temple dedicated to the impure worship of Venus, at Aphaca, in Libanus, on whose heights, in modern times, the Druses,—a sect whose worship exhibits a curious mixture of the practices of heathenism, Christianity, and Mahommedanism,—yet revel in similar abominations. "As some most sharp-sighted eagle," observes the historian of the early Christian Church, "which has raised herself to heaven on her wings, sees from above those things on the earth which are at the greatest distance, in the same manner he, whilst he was resident in the imperial palace of his most beautiful city, beheld, as from a watch-tower, a certain pernicious snare of souls in the province of Phœnicia. It was a grove and a temple, not situated in the midst of a city, nor in the forums or streets, of which sort many are visible in cities most gloriously built for ornament sake; but this temple was out of the way, far distant from the common road and beaten path, consecrated to the filthy dæmon termed Venus, in part of the top of Mount Libanus, which is at Aphaca. This was a school of wickedness open to all impure persons." (*Life of Constantine*, edit. Camb., 1683.) The Emperor Julian had in vain attempted to subvert the religion of Jesus, although his principal efforts were directed against Syria and Palestine. He exerted himself to restore heathenism in the country where Christianity originated; and, by his personal exhortations and example, endeavoured to induce the people to do honour to his gods. He celebrated with great pomp the festival of Apollo, at the temple of Daphne, near Antioch; but, although the scene was well calculated to seduce the thoughtless multitude, he had the mortification to find that the influence of religion was superior among the great body of the inhabitants to the commands of an emperor and the allurements of ungodliness. "At the distance of five miles from Antioch, the Macedonian kings of Syria had consecrated to Apollo one of the most elegant places of devotion in the Pagan world. A magnificent temple rose in honour of the god of light; and his colossal figure almost filled the capacious sanctuary, which was enriched with gold and gems, and adorned by the skill of the Grecian artists. The deity was represented in a bending attitude, with a golden cup in his hand, pouring out a libation on the earth, as if he supplicated the venerable mother to give to his arms the cold and beauteous Daphne; for the spot was ennobled by fiction, and the fancy of the Syrian poets had transported the amorous tale from the banks of the Peneus to those of the Orontes. The ancient rites of Greece were imitated by the royal colony of Antioch. A stream of prophecy, which rivalled the truth and reputation of the Delphic oracle, flowed from the *Castalian* fountain of Daphne. In the adjacent fields a *stadium* was built by a special privilege, which had been purchased from Elis; the Olympic games were celebrated at the expense of the city, and a revenue of thirty thousand pounds sterling was annually applied to the public pleasures. The perpetual resort of pilgrims and spectators, insensibly formed in the neighbourhood of the Temple, the stately and populous village of Daphne, which emulated the splendour, without acquiring the title of a provincial city. The temple and the village were deeply bosomed in a thick grove of laurels and cypresses, which reached as far as a circumference of ten miles, and formed, in the most sultry summers, a cool and impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air." (GIBBON.) Yet the exertions of Julian could not revive the taste for such scenes; and no sooner had the pageant ended than he saw the temple in flames, which consumed the statue of Apollo, and left the theatre of idolatry a miserable ruin. Julian's vain attempt to falsify the prophecies by rebuilding the Temple of Jerusalem, had the effect of confirming the fidelity of the Christians, who saw in the frustration of the design a signal manifestation of the power of God, and a new proof of the divine origin of their sacred writings. Accordingly, we find that in the reign of the Emperor Theodosius the Christian population of the Syrian capital exceeded 100,000 souls, although no less than 250,000 persons had perished in the earthquake which visited Antioch during the residence of the elder Justin in that city. Still it is probable that the Christians of Syria did not, upon the whole, form more than a fourth of the aggregate population; a circumstance which can scarcely be a matter of surprise, when, to the consideration of the various obstacles to the spread of the truth, is added the numberless heresies and rancorous controversies which vexed the churches of Syria, in common with the other churches of Asia, Africa, and Europe.

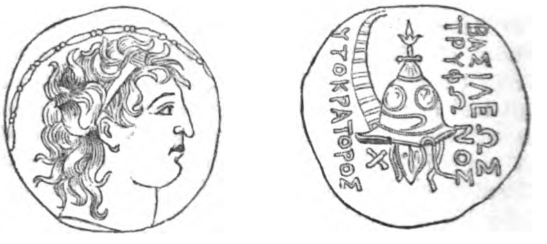


Gaza.

In the year A. D. 450, Chosroes, also called Nushervan, the king of Persia, having engaged in war with the Roman emperor Justinian, entered Syria with a powerful army. The inhabitants enervated by luxury, made but a feeble resistance: Hierapolis, Beræa or Aleppo, Apamea, and Chalcis, purchased safety by giving ransoms of gold and silver to the invader. Chosroes laid siege to Antioch, which soon falling into his hand, was plundered and burnt; many of its inhabitants been carried captive into Persia. To mark his conquest of Syria, Chosroes descended the Orontes, and after bathing in the Mediterranean sea, at the mouth of the river, offered a sacrifice to the sun, the divinity he worshipped, in honour of his victories. By the skilful manœuvres of the Roman general, Belisarius, the Persians were compelled to retire within the Euphrates; but from this period the power of Rome in the East continued to decline. Chosroes II., A. D. 611, again over-ran Syria with a Persian army: Hierapolis, Chalcis, and Aleppo, fell in succession; Antioch, already weakened by the ravages of fire and earthquake, could offer no opposition; and the Persian conqueror resolved to advance into Palestine. Six and twenty thousand Jews enlisted in his army to aid in the reduction of Jerusalem; and after some severe battles in Galilee, and the region beyond Jordan, the holy city itself was taken by assault. The Christian shrines and temples were plundered and burnt; ninety thousand

Christians being massacred by the Jewish and Arabian auxiliaries.

We now arrive at a new and exciting era in the history of Syria, in which, from this time, Palestine may be included. Two years before the event we have just referred to, Mohammed began to preach at Mecca. His Koran was soon the standard of faith in Arabia; and the scimitars of his followers reduced the whole of the country from the borders of Judea to the Red Sea and the Persian Gulf, to the dominion of the impostor. Mohammed did not live to extend his conquests; but after the lapse of one hundred years after the Hegira, or his flight from Mecca, the empire of his successors extended from India to the Atlantic Ocean,—comprising Arabia, Persia, Syria, Egypt, Upper Africa, and Spain. In the reign of Abú-Bekr, the first caliph, Caled, the Mohammedan lieutenant, distinguished by the title of "the sword of God," marched with a powerful host of Arabs into Syria; and so enfeebled had the Byzantine and Persian empires become by frequent revolutions, that no effective resistance could be afforded to the impetuous Moslems. Previous to the invasion, Abú-Bekr addressed a circular letter to the several Arabian tribes to the following effect: "In the name of the most merciful God, to the rest of the true believers. Health and happiness, and the mercy and blessing of God be upon you. I praise the most high God, and I pray for his prophet Mohammed. This is to acquaint you, that I intend to send the true believers into Syria, to take it out of the hands of the infidels; and I would have you know that the fighting for religion is an act of obedience to God." Bosra, the strong tower, as it was termed in the Syriac, the capital of one of the fifteen provinces into which Syria was divided, lying on the borders of the Arabian desert, to the east of the Dead Sea, was the first point of attack in their road to Damascus. Crosses and consecrated banners were exhibited from the walls by the inhabitants, whose zeal was animated by monks and priests; and a resolute defence would have been made, had not a party of the enemy been conducted into the city through a subterraneous passage by Romanus, the governor, who had been expelled by the Christians for proposing a capitulation. The city of Philadelphia next fell; and the Saracens, as the Mohammedans were now called, prepared to invest the ancient and strong city of Damascus, renowned since the days of Abraham, and attractive to the Moslems, on account of its accumulated treasures, if not as the school where Mohammed had studied the faith of the Syrian Christians, then unhappily corrupted by gross superstitions and Oriental fables. They were compelled however to raise the siege of Damascus for a short space of time. The Emperor Heraclius assembled at Emesa an army of seventy thousand men, chiefly consisting of cavalry, who might, as it has been observed, be indifferently styled Syrians, or Greeks, or Romans;—*Syrians*, from the place of their birth or warfare; *Greeks*, from the religion and language predominant amongst them; *Romans*, from the title still profaned by their emperors. The Saracens concentrated their forces, engaged before Damascus, or scattered on the frontiers of Syria and Palestine; preparing for battle, confident of victory, while led on by the resistless Caled. The answer of this stern soldier to terms of accommodation proposed by a venerable Greek, shows how resolutely the Moslems were bent upon their purpose: "Ye Christian dogs, know your option; the Koran, the tribute, or the sword. We are a people whose delight is in war, rather than in peace; and we despise your pitiful alms, since we shall be speedily masters of your wealth, your families, and your persons." The Mohammedan and Christian armies met on the plains of Aiznaddin, on the 13th July, A. D. 633, and after a desperate conflict, the followers of the Prophet were victorious; no less than fifty thousand Christians, it is said, having perished on the field, or in flight. The remains of the Roman army escaped to Damascus, Antioch, or Cæsarea; the victors, without waiting to divide the valuable spoils that had fallen into their hands, returned to the siege of Damascus. For seventy days, the citizens repulsed the assaults of the besiegers; at length, however, they capitulated on the faith of a written agreement signed by Abu Obediah, one of the Moslem commanders, to the effect that the voluntary emigrants might depart in safety, with as much of their effects as they could carry away, and, that those who became the tributary subjects of the Caliph, should enjoy their lands and houses, with the use and possession of seven churches. The gates however were no sooner opened, than Caled, less merciful than his colleague, shouted, "No quarter to the enemies of the Lord." The Arabs, obeying with alacrity, commenced an indiscriminate massacre; and when Abu Obediah intreated them to desist, the sanguinary Caled cried, "Have not I taken the city by storm?—The unbelievers shall perish by the sword.—Fall on!" Abu Obediah however threw himself between the trembling citizens and their fierce pursuers, adjuring the Moslem troops by the holy name of God to respect his solemn promise; and summoned the chiefs to a conference in the church of St. Mary. The merciful counsels of Abu prevailed; the slaughter was suspended; the question as to the future condition of the Christian inhabitants being referred to the Caliph. Several thousands of the Damascenes were permitted to depart; but a party of rapacious Arabs led by Caled, pursued them, came upon them unawares, and slaughtered both men, women, and children; one miserable female captive being alone permitted to survive.



Tryphon.

The Saracens next invested and captured Heliopolis and Emesa. From the latter place they were summoned to meet an army of eighty thousand Romans led by the Emperor Heraclius. Caled, at first, proposed a retreat to the borders of Arabia; but having received a reinforcement of eight thousand Moslems, they awaited the enemy on the banks of the Hieromax, an obscure river, which rising in Mount Hermon, runs to the Sea of Galilee. A furious battle ensued; the Christian commander resolved to decide the fate of the East in a single battle, and the Mohammedans went to the contest with the conviction that Paradise would be the reward of those who died with arms in their hands, while everlasting fire was in reserve for those who deserted the standard of the Prophet. The troops of Caled were at length victorious, and the Greeks and Syrians were completely routed.

Jerusalem was next besieged: for four months it defied the strength of the Mohammedan army; but, being reduced to great extremities, it capitulated, on the condition that the Caliph Omar should personally ratify the articles of security. Aleppo (Beræa) and Antioch were then occupied by the conquerors; the Emperor Heraclius fled, bidding an eternal farewell to Syria; his son Constantine embarked in the night at Cæsarea; the northern and southern divisions of the Moslem army advanced along the sea-shore, till they formed a junction in Phœnicia. Tripoli and Tyre, with a fleet of fifty transports, were betrayed into their hands; and Ramlah, Ptolemais (or Acre), Sichem (or Neapolis), Gaza, Ascalon, Berytus, Sidon, Gabala, Laodicea, Apamea, and Hierapolis, submitted to their fate. The followers of the Prophet were not however yet satiated. The forests of Libanus were cut down for the construction of navies; and from the ports of Syria they sailed, chasing the Roman fleets through the Mediterranean.

After the fall of the Abbasside caliphs of Bagdad, the Byzantine emperors seemed inspired, for a short interval, with the ancient Roman spirit. The islands of Crete and Candia were wrested from the Saracens by Nicephorus Phocas; and his assassin, and successor, John Zimisces, conquered in turn Cilicia and Syria; passing the Euphrates, and menacing Bagdad itself. Scarcely, however, had he returned to Constantinople when the Saracens re-occupied those countries.

The Turks soon afterwards appear as the masters of Syria. Pouring in resistless myriads from the mountains of Northern Asia, they established their dominion in Persia, and, passing to the west, did not hesitate to attack the Roman empire. They quickly completed the conquest of Syria; capturing Jerusalem, and treating the Christian pilgrims and inhabitants with the utmost barbarity. About twenty years subsequent to these events, Peter the Hermit, a native of Amiens, in France, visited the holy sepulchre: incensed at the oppression which he witnessed at Jerusalem, and at the indignities which were offered by the Mohammedans to the places hallowed in the estimation of Christians, he implored in vain the aid of the Greek emperor at Constantinople; and returning to Rome, threw himself at the feet of the Pope, demanding permission from the pontiff to preach in favour of a crusade, by the combined armies of Christendom, to rescue the Holy Land from the enemies of the cross. Martin II., who then occupied the papal chair, approved of the project, as calculated to win whole nations to the bosom of the Church. He summoned a council at Placentia, for the purpose of discussing the propriety of invading Syria: it was unanimously resolved that a war for such an object was conformable to the will of God; and the monarchs and people of every kingdom in Europe roused with extraordinary unity of purpose, and prepared for the enterprise. The cross became the common symbol and badge of union, round which rallied with equal ardour, kings, lords, priests, burghers, and vassals. "The main characteristic of the crusades," observes M. Guizot, "is their universality. All Europe took part in them; they were the first *European* occurrence. Previous to the crusades, Europe had never been moved by an identical sentiment, nor had acted in the one and the same cause; there was in fact no Europe. The crusades unfolded a christian Europe. The French formed the bulk of the first army of the crusaders, but there were also Germans, Italians, Spaniards, and Englishmen. Take the second or the third crusade; all the Christian nations were engaged in each. Nothing similar had ever been witnessed." It would be inconsistent with our limits to trace minutely the progress of the adventurers from the banks of the Bosphorus where they had assembled. They took Nice, the capital of the Turkish empire, by assault; defeated Soliman in two general engagements, and breaking down the power of the Turks in Syria, quickly made themselves masters of Antioch. They next laid siege to Jerusalem; at the end of five weeks they took the holy city by storm, dishonouring their cause by the relentless butchery of the garrison and inhabitants without regard to age or sex. Godfrey of Bouillon was elected king of Jerusalem; and most of the Christian princes that survived the campaign, returned home to enjoy their renown.

The discord of the Turks and Arabs contributed to the stability of the short-lived kingdom of Jerusalem; but a hero now arose who quickly united the Mussulmen of Syria, Arabia, and Egypt, in opposition to the Christians. Saladin, a Curd by birth, from being grand vizier of Egypt, became Sultan of that kingdom: he was acknowledged temporal protector of Mecca and Medina; the fame of his arms spreading through Europe and Asia. His attention was, immediately on his accession, directed to Syria. Jerusalem, after a short siege, fell into his hands; and the lives of the inhabitants were spared, on the stipulation that the Franks and Latins should quit the city and instantly repair to the sea-ports of Egypt or Syria. A large body of the expelled Christian troops threw themselves into Tyre, where, being inspired by the arrival of Conrad of Montferrat, they arrested the victorious career of the Saracens. The Egyptian fleet, which confidently entered the harbour, was either captured or sunk; and the impetuous sallies of the Christians compelled Saladin to retreat ignominiously upon Damascus. Encouraged by their success, the Christians laid siege to Acre; and to relieve the garrison, the Moslems of Egypt, Syria, and Arabia were summoned thither by the Sultan. This memorable siege was maintained for two years, during which time repeated battles took place beneath the walls of the fortress. At length the fiery valour of Richard *Cœur de Lion*, king of England, and of Philip Augustus, king of France, compelled the Mohammedan defenders of Acre to surrender. Richard shortly afterwards defeated Saladin at the battle of Ascalon, when 50,000 Saracens were killed. Cæsarea and Jaffa were recovered; and the Christian army had advanced in sight of Jerusalem, when Richard found himself obliged to conclude a truce with Saladin, in consequence of the refusal of his French, Italian, and German auxiliaries to advance to the siege. In a word, after the loss of several hundred thousand Christian adventurers, in seven crusades, beside the expenditure of an immense sum of money, the object sought to be attained was found to be utterly impracticable; the Holy Land relapsed into the possession of the followers of the Crescent; continuing to the present day a miserable province, trodden down by oppression, and distracted by the intestine feuds of those who wander over its wastes or tenant its ruins. "Good God!" exclaims the infidel writer Volney, contemplating the fallen condition of modern Syria, "from whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why is not that ancient population reproduced and perpetuated?" "I wandered over the country; I traversed the provinces; I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This Syria, said I to myself, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets. What are become of so many productions of the hands of man? What are become of those ages of abundance and of life?" "The temples are thrown down; the palaces demolished; the ports filled up; the towns destroyed; and the earth, stripped of its inhabitants, seems a dreary burying-place." Keith pointedly remarks, that these observations of the French traveller illustrate no less than seven predictions in the Holy Scriptures: —1. "I will destroy your high places, and bring your *sanctuaries* into desolation." 2. "The *palaces* shall be forsaken." 3. "I will destroy the remnant of the sea-coast." 4. "I will make your *cities* waste." 5. "The land shall be utterly spoiled." 6. "I will make the land more desolate than the wilderness." 7. "The generation to come of your children that shall rise up after you, and *the stranger that shall come from a far land*, shall say, when they see the plagues of that land, and the sickness which the Lord hath laid upon it, Wherefore hath the Lord done this unto the land? What meaneth the heat of this great anger?"

In 1798 Buonaparte landed in Egypt with a powerful army, and, having subjected that country to the arms of France, marched into Syria, affecting the utmost respect for the Mohammedan doctrine and worship, and claiming a divine commission as regenerator of the East. He laid siege to Acre; but the Turkish garrison being animated by the presence of three hundred British sailors, under Sir Sidney Smith, at the expiration of sixty days, the French general was compelled to retire, after the sacrifice of a large number of his most gallant soldiers. A powerful army of Turks, who had advanced from Damascus to raise the siege of Acre, were next attacked by Napoleon, at the base of Mount Tabor, and routed with great slaughter, thousands being driven into the Jordan. Jaffa (Joppa) fell into his hands; and, contrary to the usages of war, twelve hundred prisoners were shot, or dispatched with the bayonet. But the French campaign in Syria was of short duration. On the 15th of June, 1799, the army under Buonaparte arrived at Cairo, having traversed the Great Desert; and after the battle of Aboukir, in the following month, when 18,000 Turks perished on the field, the General deputed the command to Kleber, and sailed for France.

Syria remained under the Turks till 1830, when Mohammed Ali, Pacha of Egypt, declaring war with his sovereign, the Sultan, sent an army into Palestine, under the command of his son Ibrahim, which speedily captured Acre, Tripoli, Aleppo, and Damascus, and, defeating the Turks in various battles, crossed the Taurus, and prepared to march on Constantinople itself. The Sultan was obliged to invoke the aid of Russia against the conqueror of Syria; and 20,000 Russians, under Count Orloff, hastily landed on the Asiatic territory, encamping between Ibrahim and the Bosphorus. The Sultan then entered into negociation with the Egyptian general, and solemnly confirmed to Mohammed Ali the viceroyalty of the whole territory from Adana, on the frontiers of Asia Minor, to the Nile. The Syrians soon discovered that their new masters were not a whit less rapacious than the Turks, and several insurrections took place in Mount Libanus and various districts of Syria, in 1834. The presence of Mohammed Ali himself, with large reinforcements, suppressed for a moment the spirit of disaffection, and in the following year the Druses and Christians of Libanus were disarmed. Ground down, however, by the utmost tyranny, the Syrians again revolted in 1837; they were chastised by Ibrahim, and again reduced to subjection. In 1840, in consequence of a treaty between England, Russia, Austria, and Prussia, the seaport towns of Syria were bombarded by a British squadron; and the Egyptians being compelled to evacuate the whole of Syria, the supremacy of the Turks was once more established over the country. Syria has thus, it will be seen, been conquered by all the states that have played an important part on the earth; being, as a writer in the *Revue des Deux Mondes* expresses it, "An old land, occupied by all nations; a caravansera, in which all nations have lodged, with no better title one than the other."

Men of all races occupy the shore,
Obedient to its native lords no more,
The hapless Syrians mourn the country's fall,
Doomed to reproach and tyranny from all.

The present population of Syria is estimated as follows:—

997,000	Mussulmans.
22,000	Ansaries (Bedouins).
17,000	Mutualis and Yezidis.
48,000	Druses.
260,000	Catholics and Maronites.
345,000	Members of the Greek Church.
175,000	Jews.
1,864,000	

The following is an estimate of the number of inhabitants of some of the towns in Syria:—Damascus, 100,000; Aleppo, 60,000; Hamah, 44,000; Tripoli, 15,000; Beyrout, 12,000; Jerusalem, 10,000; Latakia (Laodicea), 5,000; Nazareth, 2,000; Bethlehem, 1,500; Mount Libanus, comprising 4,000 Mahommedans, 6,000 Mutualis, 37,000 Druses, 120,000 Christians; in all, 167,000. "Of the different classes composing the population of Syria," it is observed in the most recent report on the condition of that country, presented to the British Government, "the Mahommedans are the most numerous; they comprise, probably, three-fourths of the whole; they occupy a considerable part of the agricultural districts, are the principal inhabitants of the secondary towns and villages, and fill the high places, with very few exceptions, in the subordinate and principal cities. They no longer possess the peculiar immunities or privileges which formerly belonged to their race; in fact, the right of being enrolled in the armies of the government, which was once their greatest pride and honour, has become their greatest grievance. The Mussulman population are seldom associated with the progress of arts or industry, and though possessing the influence which belongs to the ruling authorities, are rarely instrumental in the creation of capital or the diffusion of civilization. Most of the commercial establishments are either in the hands of the Christian or Jewish population. The Mussulmans exclaim loudly against the taxes to which they are subjected, and above all against the conscription. The Christian merchants in Syria complain of the heavy imposts to which they are subjected. With the exercise of their religious usages, however openly exhibited, there is now no interference; still less is there any interference with their opinions. There are in Mount Libanus some districts which are wholly occupied by Christians. The Jews in Syria are numerous; the great majority of them are poor, but in some of the larger towns they are among the most opulent of the inhabitants. This is the case at Damascus and Aleppo, where many of the consuls belong to the Hebrew nation, living in considerable splendour, and exercising very great influence. In some of the Jewish families, the females are adorned with a profusion of diamonds, and surrounded by the delicacies and luxuries of the highest orders of society." There are a large number of Armenians in Syria, particularly in Aleppo and the towns of the north. They are among the most active of the inhabitants, and are to be found in all grades of society, from rich bankers and merchants to domestic servants and coffee-house-keepers. The inhabitants of Mount Libanus are described as an active and laborious race, who turn to good account such parts of their soil as are suited to agricultural production. Their personal bearing is far more proud and independent than that of the Syrians in general. In many parts of the mountain range the land is laid out in terraces, much resembling the almost horticultural cultivation of Tuscany and Lucca. There is no part of Syria in which there is so obvious an activity, none in which the inhabitants appear so prosperous or so happy. The Arab tribes dwell, for the most part, either in the desert or on the exterior ridge of Eastern Syria. There has, of late years, been observed among them a tendency to engage in agricultural pursuits; and it is supposed that if taxation were light, and security afforded to person and property, they would, after a few generations, exchange their predatory and wandering habits for those of the peasant. The following account of the present condition of agriculture affords a saddening contrast to its state in the days of Solomon, or even of the Emperor Julian:—"The agricultural produce of Syria is far less than might be expected from the extensive tracts of fertile lands and the favourable state of the climate. In the districts where hands are found to cultivate the fields, production is large, and the return for capital considerable; but the want of population for the purposes of cultivation is most deplorable. Regions of the highest fertility remain fallow; and the traveller passes over continuous leagues of the richest soil which is wholly unproductive to man. Nay, towns surrounded by lands capable of the most successful cultivation, are often compelled to import corn for daily consumption, as is the case at Antioch, in whose immediate neighbourhood the fine lands on the borders of the Orontes might furnish food for hundreds of thousands of inhabitants. But men crowd into towns for protection and security, and leave the rural districts without labourers to sow or reap the harvest. Agricultural knowledge is generally in a backward state; the old Roman plough, drawn by bullocks, is almost universally employed. In Mount Libanus, however, where the scantiness of appropriate soil requires a succession of terraces for cultivation, spade husbandry is much used, the space being too narrow for the plough."

In 1836, the revenues collected in the different districts of Syria amounted to 696,000*l.* which, considering the present commercial resources of the inhabitants, is a large sum:—

Aleppo District	. . .	£152,000
Damascus „	. . .	210,000
Tripoli, „	. . .	78,000
Jaffa, „	. . .	104,090
Saida, „	. . .	114,009
Adana, „	. . .	39,000
		£696,000

The most remarkable of the modern tribes of Syria are the Druses and the Maronites, the inhabitants of Libanus, where they have for several centuries maintained comparative independence. The Druses, according to the official report already cited, number about 48,000; they must be considered as a Mohammedan sect, although it is difficult to ascertain with precision what their religious opinions are. They are divided into the initiated and the profane; their secret societies practising licentious rites in their worship; the vulgar conforming now to the external forms of the Mohammedans, and now to those of the Christians. The Druses believe in the Koran, but, with singular inconsistency, seldom mention the name of Mohammed without invoking maledictions upon him. They regard with great reverence the memory of Al Hakem, whose pretensions as one of the descendants of Ali, produced much confusion among the Mohammedans of Egypt and Syria in the eleventh century. The Druses practise neither circumcision, prayer, nor fasting; they eat swine's flesh, and marry within the prohibited degrees: they adore the image of a calf which is placed in their secret retreats. For some time it was supposed that they were Christians, descended from some of the Normans who settled in Palestine during the Crusades; but this fiction is now exploded. Inhabiting a district not easily accessible to an enemy, they have frequently defended their liberties against the Turks, exciting by their gallantry general sympathy in Europe:

> Fierce, hardy, proud, in conscious freedom bold,
> Those stormy seats the warrior Druses hold.

The Maronites are a warlike and hardy race inhabiting the country from the ridge of Libanus to the neighbourhood of Tripoli. They profess the Christian religion, deriving their distinctive appellation from Maron, a hermit of Syria, who created a schism in the fifth century. The son of Constantine, observes Gibbon, "pursued a people of soldiers, who might have stood the bulwark of his empire against the common foes of Christ and of Rome. An army of Greeks invaded Syria; the monastery of St. Maron was destroyed with fire; the bravest chieftains were betrayed and murdered; and twelve thousand of their followers were transplanted to the distant frontiers of Armenia and Thrace. Yet the humble nation of the Maronites has survived the empire of Constantinople, and they still enjoy under their Turkish masters a free religion and a mitigated servitude." The Maronites have more than once been united to the Church of Rome, by whom they were allowed the use of their ancient liturgy. But their alliance was never very sincere, and they now are said to regard their fellow Christians of other sects with strong feelings of enmity.

The name of Syrian Christians is applied to the sect of Nestorians, from the circumstance of the Syriac language being employed in their religious services. After the deposition of Nestorius by the council of Ephesus, A. D. 431, for denying the title of Mother of God to the Virgin Mary, and maintaining the doctrine of two natures in Christ, his partisans took refuge in Persia, where a powerful church was organised, which, under the caliphs, was diffused from China to Jerusalem. At one time, the Nestorians were computed to exceed the numbers of the Greek and Latin Christians. Three hundred thousand is supposed to be rather above their present number.

A Protestant Episcopal Church has of late years been erected in Jerusalem; and on the 7th of November, 1841, the Rev. Michel Solomon Alexander was consecrated a bishop of the Churches of England and Ireland in Jerusalem, by the Archbishop of Canterbury; the Queen's license assigning Syria, Chaldea, Egypt, and Abyssinia, as the limits of his jurisdiction.

For an account of the Physical Geography, and Animal and Vegetable Productions of Syria, see PALESTINE. P.

SYRO-PHENICIA. The country so called was either that part of Phenicia bordering on Syria, or probably the whole of Phenicia. The people were originally Canaanites.

The Greeks gave this country the name of Phenicia, and when by right of conquest it became a province of Syria, it was called Syro-Phenicia, and from hence the woman who applied to Jesus, and whom Matthew calls a Canaanite, is by Mark styled a Syro-Phenician, as being both by religion and language a Greek. (Matt. 7. 26.) A.

TAANACH, a city of Canaan, situated on the west of the river Jordan. The king of Taanach is enumerated as one of the thirty-one kings conquered by the Israelites. (Josh. 12. 21.) The city, and the towns dependant upon it, formed part of the inheritance of Manasseh: "Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in the land. Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute, but did not utterly drive them out." Taanach was subsequently given by lot to the Levites, as one of the cities which Moses had commanded should be given to them to dwell in: "And out of the half tribe of Manasseh, Taanach and her suburbs, and Gath-rimmon with her suburbs; two cities." The children of Manasseh were strongly censured (Judges 1.) for their sloth in expelling the idolators from Taanach, by which the Levites were kept out of part of their property. P.

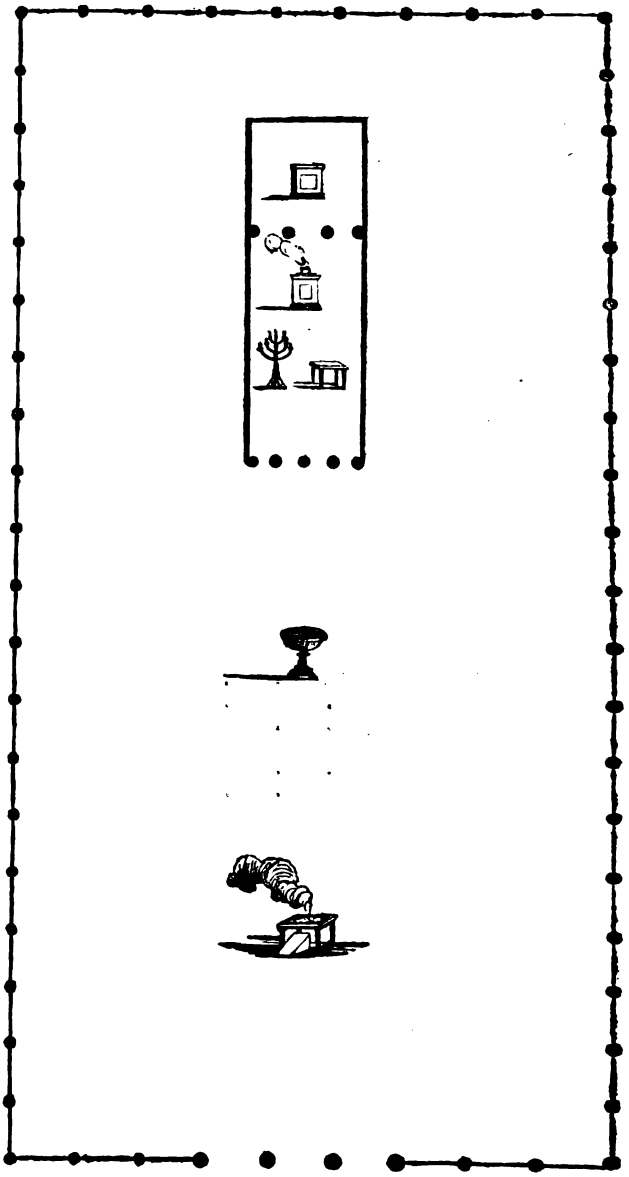
TABERAH. This is the name of a place north-west of Mount Sinai, in the way to Kadesh. The children of Israel encamped here when the cloud was taken up from off the tabernacle of the testimony, and, passing out of the wilderness of Sinai, rested in the wilderness of Paran. A devouring fire broke out among the tents of the Israelites at Taberah; it appears to have occurred by the agency of lightning, and was sent as a chastisement upon the obdurate people, whose repining and distrust were only increased by the frequent exhibitions of God's special mercies towards them: "And when the people complained it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the Lord the fire was quenched." (Numb. 11.) It is added, that Moses called the name of the place Taberah, which word signifies *burning*, because "the fire of the Lord" burnt among the encampment. P.

TABERNACLE, Hebrew, אהל *ohel;* Greek, σκηνη, properly a tent. The moveable chapel made in the wilderness by Moses, according to the pattern which God himself showed to Moses. (Exod. 25. 9.) The tabernacle was an oblong rectangular figure thirty cubits long, ten wide, and ten high. Bishop Cumberland supposes the Egyptian cubit to be meant; and then calculates the dimensions to be fifty-five feet long, eighteen wide, and eighteen high. The two sides and the west end were formed with boards placed upright, each board being about two feet nine inches broad, fastened at the bottom by two tenons in each board, fitted into two mortices in the foundation, secured at the top by hasps of gold, and on the sides by five wooden bars which ran through golden rings in each of the boards. The thickness of the boards is not determined in Scripture, but as the Tabernacle was to be taken to pieces and carried about, they could not have been very thick, for the sake of convenience. Each side consisted of twenty thin boards, and the west end of six, with two boards for the corners joining the two sides, and probably placed angularly for greater security against rain and wind. These two corner boards were fitted and fastened to those at the sides and at the end of the Tabernacle.

The boards and staves were overlaid with gold. Josephus says that the sockets, or mortices, and the tenons fitted so accurately that the joints were invisible, and all seemed one solid wall.

The foundation consisted of sockets of silver, two under each board, each socket about sixteen inches long, and proportionably broad and thick. Ninety-six sockets were employed for the forty-eight boards.

At the entrance, or east end of the Tabernacle, stood five pillars of shittim (acacia) wood, overlaid with gold, their foundations being five sockets of brass. These pillars had golden hooks for supporting curtains.



Plan of Tabernacle.

The Tabernacle was covered with four different coverings or carpets: the first and undermost was made of fine white linen, woven in tapestried figures of cherubim in blue, and purple, and scarlet, which formed a beautiful cieling for the Tabernacle. The next covering was a kind of white mohair, spun from goats' hair; the third was of rams' skins dyed red; and the fourth and uppermost, which was to save all the rest from the weather, was of *tachash* skins, in our version translated badger-skins, which is generally allowed to be incorrect. The badger was an unclean beast, and its skin was therefore unfit for use in any holy place. All the ancient interpreters understand it to mean blue, and the Septuagint renders *tachash υακινθινα*, hyacinthina, or violet. The Jews consider this last curtain to have been the skins of a clean beast (perhaps rams) dyed blue.

The first covering (the tapestried linen) was of ten breadths, each breadth being twenty-eight cubits long and four broad, and were fastened together by blue loops and gold clasps. The second, or mohair covering, had eleven breadths, each of four cubits, and was two cubits larger than the first; the breadths were joined by loops and brass clasps; the odd breadth hung over the back of the Tabernacle. The dimensions of the other two coverings are not given. They hung all over the Tabernacle, nearly down to the silver foundations.

The entrance to the Tabernacle was closed by a curtain of fine linen, embroidered in needlework, in blue, and purple, and scarlet. It was suspended on the five pillars abovenamed. The inside of the Tabernacle was divided into two parts, by means of four pillars, of shittim wood overlaid with gold, having golden hooks, and fitting into four silver sockets. Over these pillars hung the vail, of twined linen, wrought in blue, purple, and scarlet. Josephus says that besides the cherubim, all sorts of flowers and ornaments were wrought upon it, except figures of animals. The Jews say it was four fingers thick. The workmanship of this vail and of the first covering was very superior to that of the curtain at the entrance. Of the two former it is said they were of "cunning work," (Exod. 26. 1,31;) of the entrance curtain that it was of "needlework." (Exod. 26. 36.)

Rabbi Solomon Jarchi says that the "cunning work," חשב *chosheb*, was woven, so that there were figures visible on both sides, and also that each side displayed figures different from those on the other, but the "needlework," רקם *rokem*, was embroidery only on one side.

The first division of the Tabernacle was two-thirds of the interior from the entrance to the vail, and was called the Holy Sanctuary; the inner part, or room behind the veil, was one-third of the interior, being ten cubits square, and was called the Holy of Holies.

Around the Tabernacle was a court, one hundred cubits long, and fifty cubits wide, inclosed by sixty pillars, twenty at each side, and ten at each end. These pillars stood at the distance of five cubits from each other, and were set in sockets of brass, and filleted with silver, having hooks of silver to support hangings of linen, (or rather net-work of linen-yarn, as understood by the Targums,) which inclosed the whole court, except that at the entrance, which was at the east.

There were four pillars, with a curtain made to lift up between them, for the length of twenty cubits, and of the same description as the curtain at the entrance of the Tabernacle, of fine linen wrought in needlework, in blue, in purple, and in scarlet. The pillars all round the court were supported and fastened in the ground by long pins or rods of brass. The Tabernacle did not stand in the centre of the court, but near to the west end; a large area being required at the east end for the altar of burnt-offering, and various utensils.

The furniture of the court and the Tabernacle consisted of the brazen altar for the burnt sacrifice, facing the entrance of the court. (See ALTAR and SACRIFICE.) Behind the altar the large brazen laver for washing and purification. Within the Tabernacle, in the outer room, or sanctuary, the table of shewbread, with its furniture, (see SHEWBREAD,) the brazen candlestick and all its appurtenances of tongs and snuff-dishes, and near the vail the golden altar for burning incense.

Within, in the Holy of Holies, stood the Ark of the Covenant, (see ARK,) on which rested the shechinah, or Divine glory. The sacrifices, &c., were performed in the court of the Tabernacle. Into the Tabernacle itself it was not lawful for any but the priests to enter.

The dimensions of the parts of the Tabernacle have some remarkable correspondences. The pillars of the outer court five cubits in height, with five cubits interval between them, form exactly the measure of the altar of burnt-offering, which was five cubits long and five broad. The interval between each of the five pillars of the entrance into the sanctuary was two cubits, which was the length of the table of shewbread; and the height of the golden altar of incense (Exod. 25. 23; 30. 2), to which these entrance pillars led. The interval between each of the four inner pillars of the veil was two and a-half cubits, which was the length of the Ark of the Covenant to which they led. (Exod. 25. 10.)

The dimensions of the Holy of Holies within the vail was ten cubits long, and ten cubits broad, corresponding thus with the new Jerusalem, which St. John saw descend from heaven, (Rev. 21. 10-16,) which was four-square, having the length, height, and breadth equal.

The Tabernacle, with all its furniture, &c., was a grand mystery, of which we are assured, first, because the Scripture repeats with emphasis that it was made after a pattern which God himself showed to Moses, thus marking the great importance of the work; and, secondly, because St. Paul in Hebrews 9 has declared the Tabernacle to be a foreshadowing of Christ, "who came a high-priest of good things to come by a greater and more perfect Tabernacle;" and whereas into the Holy of Holies the high-priest alone went once every year, and not without blood which he offered for himself and for the errors of the people, the Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing, and which was a figure for the time then present . . . not Christ . . . "by his own blood entered in once into the Holy place, having obtained eternal redemption for us." Now St. Paul having opened thus far the mystery of the Tabernacle, and showing how it was a type of Christ and his sacrifice, mentions the other parts of the Tabernacle, such as the candlestick, the table of shewbread, the ark of the covenant, the golden pot of manna, Aaron's rod that budded, and the cherubim over the mercy-seat, and alludes to their mysteries as not being then to be unfolded by him, "of which we cannot now speak particularly," because the time was not fitting to reveal them to the infant church. The Jews have always been convinced that everything relative to the Tabernacle contained great mysteries, but having still the veil over their hearts with regard to Christ, they have not perceived the true meaning of them. Thus many of them took the court to signify the earth, the sanctuary the visible heavens, the Holy of Holies the angelic world, the table of shewbread with the twelve loaves the twelve signs of the zodiac, the candlestick with seven lamps the seven planets, the four colours of the curtain, white, blue, red, and purple, to signify the four elements, &c. But Christians have been led to take a higher view of these mysteries, and to see their foreshadowing of the Saviour, and the services of the Christian church; understanding them thus. The court the universal church; the altar of burnt-offering for sin, just within the entrance, the confession of sin, which is the first step of approach to God; the daily sin-offerings on this altar are the type of Christ's everlasting sacrifice. The large brazen laver, baptism; also purification by the published word of God. Within the sanctuary, the candlestick, the light of the ministries of the church. The oil with which the lamps were fed, the Holy Ghost. The table of shewbread, the Eucharist. (See SHEWBREAD.) The golden altar of incense, intercession. The Ark of the Covenant within the veil, Christ himself. The four colours, red, the blood of Christ, blue, heavenly-mindedness, white, righteousness, (Rev. 19. 8,) purple, the royal colour, signifying power, rule, &c.

The Tabernacle, though splendid, was still inferior to the Temple, by which it was superseded; thus the former signifies the church militant, the latter, the church triumphant. In token whereof, in the Tabernacle, the flowers represented for ornaments were closed, as buds; but in the Temple they were all open, (1Kings 6;) also there were fruits represented among the Temple ornaments, of which we do not read in the Tabernacle. (1Kings 7.) The dimensions of the Temple are all by tens (ten being the royal number), which is not the case in the Tabernacle. The Rabbins observe that no iron was used in the Tabernacle, only brass, silver, and gold; iron is the metal of war, and not appropriate to the sanctuary; and they compare it with the circumstance that no tool of iron was heard in the building of the Temple. (1Kings 6. 7.) Spenser, in his treatise *de Ritibus Hebræorum*, has conceived that the Jews borrowed their Tabernacle from the heathens, particularly the Egyptians; but he has been combatted by a host of commentators, and among them Buddeus and Witsius. The Scriptures expressly declare that the Tabernacle and its furniture were made after the pattern which God showed to Moses; of which pattern there would have been no need, were Moses permitted to copy anything on earth. The assertion is repeated three times in the Pentateuch, and twice by St. Paul, (Exod. 9. 40; Numb. 8. 4; Heb. 8. 5; 9. 23,) as if to avoid the possibility of being overlooked or mistaken. There is no instance in Scripture that God ever condescended to accommodate anything heathen to his service; on the contrary, he is always represented as abominating any such intermingling; and the whole law given to Moses was a sevenfold wall of separation from the heathen. True, the Gentiles had their tabernacles, but there is no proof that these were prior to the Hebrew, from which they were more likely to have borrowed theirs. Besides there was an important difference between the Hebrew and the heathen Tabernacles; the heathens worshipped towards the East, out of devotion to the sun; the holy place and point of worship in the Hebrew Tabernacle was to the West.

The heathen tabernacles were carried about entire; the Hebrew was taken to pieces in its journeyings. For the better understanding of the arrangement of the Tabernacle we subjoin a plan of it. M.

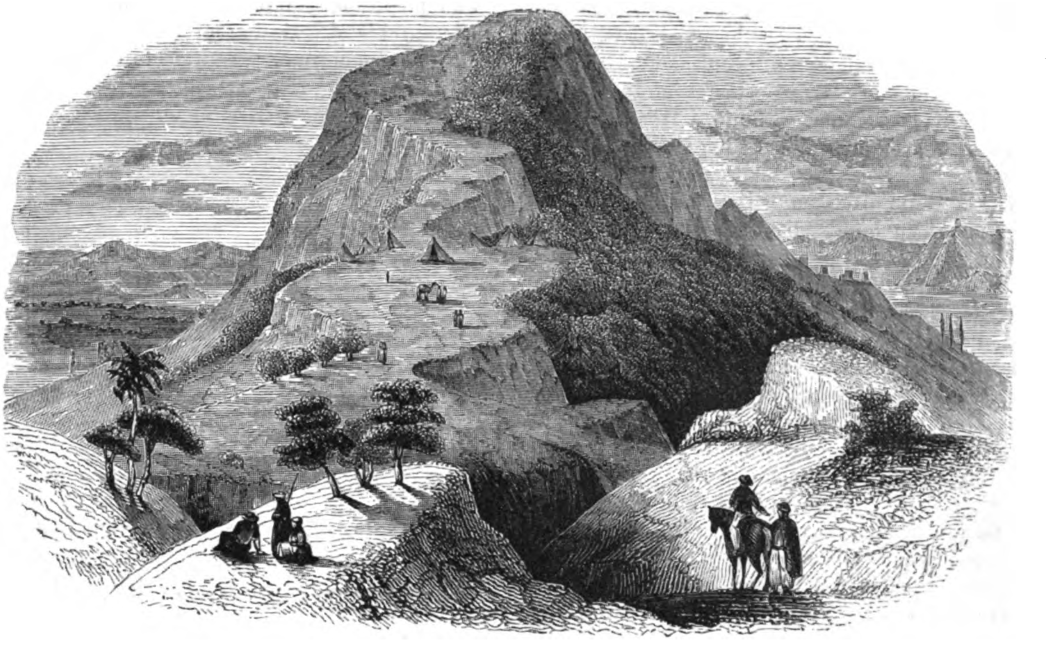
TABERNACLES, FEAST OF. The last of the three great yearly festivals which required the attendance of all the people at Jerusalem. (Exod. 23. 16; Levit. 23. 34; Numb. 29. 12; Deut. 15. 13.) It commemorated the dwelling of the people in tents in the wilderness, and was also a thanksgiving for the harvest. It was held seven days in the month of Tisri, (*i.e.*, from the 15th to the 23d of October;) the last was the greatest day. During the celebration, they dwelt in arbours made of boughs of citron, myrtle, palm, olive and willow. On the last day they drew water from the pool of Siloam, and poured it out before the altar. (See SALVATION.) The modern Jews also hold the feast for seven days, making arbours when possible, but always forming a procession round the synagogue, holding a citron in the right hand, and a bundle of branches in the left. On the seventh day they walk round seven times, in memory of the seven encompassments of Jericho. (Joshua 6.) Each day they pour out a libation of water. This feast is typical of the great consummation of all things, when Christ shall return to tabernacle among men; for such is the true translation of the Greek *σκηνωσει* rendered "dwell" in our version. (Rev. 7. 15,) "He that sitteth upon the throne shall dwell (tabernacle) among them." Compare the description of the Feast of Tabernacles (Levit. 22. 40,) when the Jews, having boughs of palm, &c., rejoice before the Lord seven days, with Revelations 7. 9, the countless multitude having palm branches in their hands, and rejoicing before the Lamb; and with Revelations 21. 3, "Behold the tabernacle of God is with men, and he will dwell with them." And in Isaiah 4, in the prophecy of Christ's kingdom, the Lord promises the return of the pillar of cloud and the pillar of fire that stood over the ancient Tabernacle; and adds, "There shall be a tabernacle for a shadow in the day time from the heat;. and for a place of refuge; and for a covert from storm and from rain." Compare with the account of the transfiguration, Mark 9, when Peter proposes to make three tabernacles on the Mount; supposing, in his astonishment, that the Feast of Tabernacles was come. M.

TABITHA. A Christian widow, who lived at Joppa, and who, having fallen sick and died, was restored to life through the intercession of the Apostle Peter. (Acts 4. 36.) She was celebrated for her charity to the poor. A.

TABLES OF THE LAW. Those that were given to Moses upon Mount Sinai were written by the finger of God, and contained the Decalogue, or Ten Commandments of the Law, as they are rehearsed in Exodus 20.

Many idle questions have been started about these tables; about their matter, their form, their number, he that wrote them, and what they contained. The words which intimate that the tables were written by the finger of God, some understand simply and literally; others, of the ministry of an angel; and others explain merely to signify an order of God to Moses to write them. The expression, however, in Scripture, always signifies the immediate divine agency. A.

TABOR, a celebrated mountain of Galilee, situated between the city of Nazareth, where Our Lord was educated, and the lake of Tiberias. It stands almost isolated in the centre of a plain, and lifts its summit far above the neighbouring hills. In shape it is nearly conical, with a level area on the top; its height is variously estimated at from two to four miles. Towering in solitary majesty from the level land of Esdraëlon, it affords a magnificent prospect; being according to the concurring testimony of Maundrell, Pococke, Van Egmont, Buckingham, and other intelligent travellers, one of the most beautiful hills in Syria. St. Jerome, who flourished in the fourth century, mentions that in his days it was an old tradition, that Mount Tabor was the scene of Our Saviour's transfiguration, (Matt. 17.); chapels and convents have been built upon its summit, on the assumption that the tradition is correct; it is still regarded as a holy place by the Christians in Palestine, but the Latins and the Greeks are at issue as to the exact place where the memorable event referred to took place. On the top of the mount, a thick wall, constructed of large stones, may be traced all round close to the edge of the precipice; on several parts the relics of bastions are observable, from which it is inferred that the position was once fortified. It was on Tabor, that Barak placed his army



Mount Tabor.

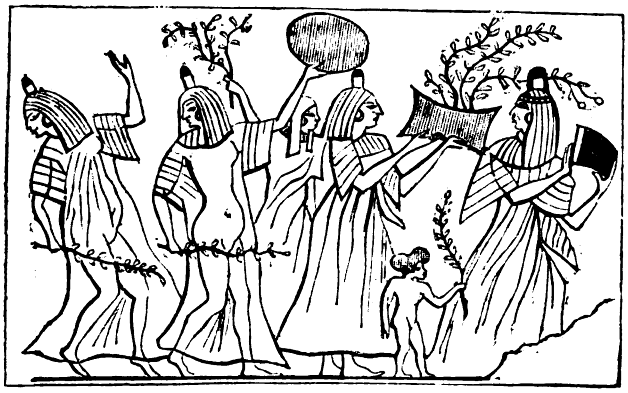
when he went to fight against Jabin: "And Deborah said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee Sisera, the captain of Jabin's army, with its chariots and his multitude; and I will deliver him into thine hand." (Judges 4.) Tabor and the plain at its base is one of the most celebrated battle-grounds in history. "Jews, Gentiles, Saracens, Crusaders, Egyptians, Persians, Druses, Turks, Arabs, and French, warriors out of every nation which is under heaven," observes Dr. Clarke, "have pitched their tents upon the plain of Esdraëlon, and have beheld their banners wet with the dews of Tabor and Hermon." Here Nebuchadnezzar fought with the children of Israel; here King Josiah was slain by Pharaoh-Necho, king of Egypt, whose march to the Euphrates against the Assyrians he had rashly attempted to thwart; here too, Napoleon Buonaparte achieved a great victory over a Turkish army. The following account of Mount Tabor, and the various objects of interest that surround it, is given by Buckingham:—

"Arriving at the top, we found ourselves on an oval plain, of about a quarter of a mile in its greatest length, covered with a bed of fertile soil on the west, having at its eastern end a mass of ruins, seemingly the vestiges of churches, grottoes, strong walls, and fortifications, all decidedly of some antiquity, and a few appearing to be the works of a very remote age. First were pointed out to us three grottoes, two beside each other, and not far from two cisterns of excellent water; which grottoes are said to be the remains of the three tabernacles proposed to be erected by St. Peter, at the moment of the transfiguration, when Jesus, Elias, and Moses, were seen talking together. In one of these grottoes which they call more particularly the sanctuary, there is a square stone used as an altar; and on the 6th of August in every year, the friars of the convent come from Nazareth, with their banners and the host, to say mass here; at which period they are accompanied by all the Catholics of the neighbourhood, who pass the night in festivity, and light large bonfires, by a succession of which they have nearly bared the southern side of the mountain of all the wood that once clothed it. Besides these grottoes, no particular history is assigned to any other of the remains, though among them there seem to have been many large religious buildings. The whole of these appear to have been once inclosed with a strong wall, a large portion of which still remains entire on the north side, having its firm foundation on the solid rock. This appeared to me the most ancient part. Traditions here speak of a city built on the top, which sustained a five year's siege, drawing its supplies by skirmish from different parts of the fertile plains below, and being furnished with water from two excellent cisterns still above; but as no fixed period is assigned to this event, it may probably relate to the siege of Vespasian. As there still remained the fragments of a wall on the south-east angle, somewhat higher than the rest, we ascended it over heaps of fallen buildings, and enjoyed from thence a prospect truly magnificent, wanting only the verdure of spring to make it beautiful as well as grand. Placing my compass before me, we had on the west a view of the Mediterranean sea, whose blue surface filled up an open space left by a downward bend in the outline of the western hills: to west-north-west a smaller portion of its waters were seen; and on the north-west again the slender line of its distant horizon was just perceptible over a range of land near the sea-coast. From west to south the plain of Esdraëlon extended over a vast space, being bounded on the south by the range of hills generally considered to be the Hermon whose dews are poetically celebrated, (Psalm 133. 3,) and having in the same direction, nearer the foot of Tabor, the springs of Ain-el-Sherrar, which send a perceptible stream through its centre, and form the brook Kishon of antiquity. (Psalm 83. 9.) From south-east to the east is the plain of Galilee, being almost a continuation of Esdraëlon, and, like it, appearing to be highly cultivated, being now ploughed for seed throughout. Beneath the range of this supposed Hermon is seated Endor, famed for the witch who raised the ghost of Samuel to the terror of the affrighted Saul; and Nain, equally celebrated as the place at which Jesus raised the only son of a widow from death to life, and restored him to his afflicted parent. The range which bounds the eastern view is thought to be the mountains of Gilboa, where the same Saul, setting an example of self-destruction to his armour-bearer and his three sons, fell on his own sword, rather than fall wounded into the hands of the uncircumcised, by whom he was defeated. The Sea of

Tiberias, or the Lake of Gennesareth, famed as the scene of many miracles, is seen on the north-east, filling the hollow of a deep valley, and contrasting its light blue waters with the dark brown shades of the barren hills by which it is hemmed around. Here, too, the steep is pointed out down which the herd of swine, who were possessed by the legion of devils, ran headlong into the sea. In the same direction below, on the plain of Galilee, and about an hour's distance from the foot of Mount Tabor, there is a cluster of buildings, used as a bazaar for cattle, frequented on Mondays only. Somewhat farther on is a rising ground, from which it is said that Christ delivered the long and excellent discourse, called the Sermon on the Mount; and the whole view in this quarter is bounded by the high range of Gebel-el-Telj, or the Mountain of Snow, whose summit was at this moment clothed with one white sheet, without a perceptible breach or dark spot in it. The city of Saphet, supposed to be the ancient Bethulia, a city said to be seen far and near, and thought to be alluded to in the apophthegm which says, 'A city set on a hill cannot be hid,' is also pointed out in this direction; but, though the day was clear, I could not distinguish it, its distance preventing its being defined from hence without a glass. To the north were the stony hills over which we had journeyed hither, and these completed this truly grand and interesting panoramic view." The Arabs have given to Mount Tabor the name of *Djebel Tour*. P.

TABRET, תף *thoph*, a musical instrument, also called the timbrel, which was somewhat like the modern tambourine; it consisted of a broad metal hoop, with a skin stretched over it, having jingling metallic plates attached to the border. It was a favourite instrument both on solemn and festive occasions. Among the Egyptians, by whom it was probably invented, the tabret was of three kinds, differing, no doubt, in sound, as well as in form. One was circular, another square or oblong, and the third consisted of two squares separated by a bar. They were all beaten by the hand, and used as an accompaniment to the harp and other instruments.

Men and women played upon the tabret, or timbrel; but among the Jews it was generally appropriated to the latter, and they frequently danced to its sound, unaccompanied with any other music. It was always employed on occasions of rejoicing and thanksgiving: thus we read, that after the overthrow of Pharaoh and his host in the Red Sea, "Miriam took a timbrel in her hand, and all the women went out after her with timbrels and with dances." (Exod. 15. 20.) With similar signs of exultation the unfortunate daughter of Jephthah went out to meet her victorious father as he returned from his successful campaign, when his rash vow changed their exultation into sorrow and mourning.



Jewish Maidens playing the Tabret.

Job mentions the tabret, with other instruments of music, in his description of the prosperity which the wicked are sometimes permitted to enjoy.

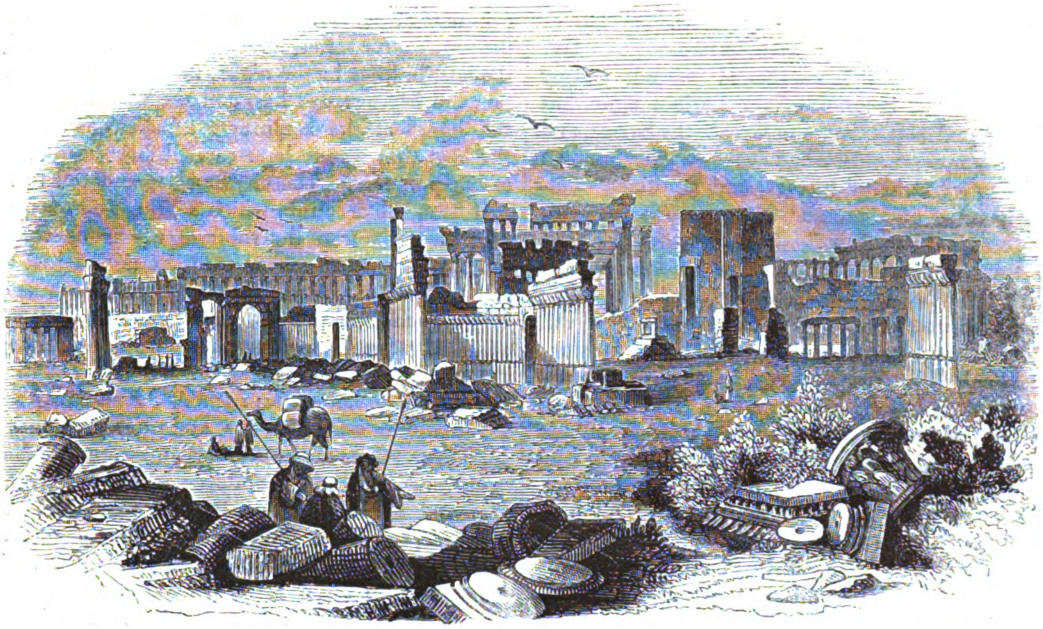
> They send forth their little ones like a flock,
> And their children leap for joy;
> They rise up to the tabret and harp,
> They trip merrily to the sound of the pipe.
> WEMYSS'S *Translation.*

It was generally believed by the Greeks that the celebrated Scythian philosopher Anarchasis fell a sacrifice to the indignation of his countrymen, in consequence of having introduced this instrument into Scythia when he returned from Greece. C.

TACHES, hooks, clasps, or latchets of gold and brass, for fastening together the curtains of the tabernacle. (Exod. 26. 6-11.) A.

TADMOR or PALMYRA. The foundation of this magnificent and extraordinary city is ascribed to the Jewish monarch, Solomon. It is probable, however, that Solomon was not the original founder; but that he extended, beautified, and strengthened a position which, from its happy situation in the midst of the Syrian desert, became a depôt for trade, and a resting-place for the merchants and their caravans, passing from the Persian Gulf to the great commercial marts of the ancient world, Tyre and Sidon, or destined for the Jewish capital and the Syrian cities. Palmyra stands on an oasis in the desert, according to the best authorities in longitude 38° 50′ E., latitude 33° 20′ N.; in the poetic language of the East, "an island" surrounded by a trackless waste of sands. It lies about fifty leagues south-east of Aleppo; about the same distance from Damascus, and twenty leagues west of the Euphrates.

The Bible affords us little information relative to this singular and remote city, except the fact that Solomon built a city on its site, which is termed "Tadmor in the Wilderness." (1Kings 9. 18; 2Chron. 8. 4.) On the discovery of the stupendous ruins of Palmyra in the last century, it was strongly contended by some learned men that Palmyra and the Tadmor of the Scriptures were two distinct places; but modern researches have refuted this opinion, and the testimony of the Jewish historian Josephus puts an end to all controversy on the subject. He informs us distinctly that Solomon built and fortified the city, which was distant two days' journey from Upper Syria; that it was selected on account of its springs of water and its verdure; adding that the Syrians called the place Thaddamora; but that the Greeks and Romans termed it Palmyra. The erection of a city in such a spot throws a strong light upon the condition of commerce in the reign of David and his illustrious successor. It is obvious that an immense trade must have been carried on between India and Central Asia, through the Syrian desert, to render its erection as a place of protection and refuge necessary, or to maintain the inns which were to be found there for the accommodation of the travelling merchants. From being a mere resting-place for goods from the Euphrates on their passage to the shores of the Mediterranean Sea, Tadmor by degrees became an important mart, in whose bazaars the traders of the East and West met and transacted business,—an emporium and a stock exchange where the Indian, Persian, Phœnician, Syrian and Greek were brought together. It is supposed that King Solomon levied duties on the goods which passed on this route; but the early history of Palmyra is, it must be confessed, buried in the deepest obscurity, in consequence of the wars which broke out in the times of Solomon's successors in Syria,



Tadmor.

which, in all probability, rendered the city independent. Tadmor was taken by Nebuchadnezzar on his march to Jerusalem; but he appears to have merely rendered the place tributary to the Assyrians of Babylon. The Persians, on the overthrow of Babylon, became its masters; it submitted to Alexander the Great; then became subject to the Seleucidæ; after which it appears to have enjoyed a peaceful independence, and to have observed a cautious neutrality. "Palmyra," says Pliny, "remarkable for its situation, its rich soil, and pleasant streams, is surrounded by a sandy desert, and seems naturally to be cut off from the world; it has been preserved in independence between the two great empires of the Romans and the Parthians, from these two nations having been always at war with each other." The Palmyrenes confined their attention strictly to merchandise, and, under the Roman emperors, arrived at the height of their glory and importance.

Palmyra is mentioned by none of the ancient writers from the time of Pliny till the reign of the Emperor Valerian, when it attracted the attention of the world. After the defeat of the Romans by the Persians, and the capture of Valerian, A.D. 260, Palmyra was menaced by the haughty conqueror Sapor, the successor of Artaxerxes, who had the audacity to place his foot in public upon the neck of the Cæsar. Odenatus, prince of Palmyra, hoping to propitiate this formidable neighbour, sent presents to Sapor, accompanied by a polite letter. But the Persian treated the letter with the most insolent contempt, and ordered his presents to be cast into the Euphrates. Odenatus, incensed at this proceeding, and desiring to revenge the death of Valerian, whose skin some assert that the Persian ordered to be stuffed as a trophy of his victory at Edessa, instantly marched against Sapor. His cavalry at once attacked the enemy, and, after a bloody battle, the Persians were driven with great slaughter across the Euphrates. Trebellius Pollio, the historian of these events, gives the following account of the progress of the arms of Odenatus and his lovely and intrepid princess, Zenobia. "Valerian being taken, Odenatus had the empire of the East, and Gallienus appeared to rejoice in the captivity of his father. Armies were wandering about, generals were murmuring, and there was great grief among all that a Roman emperor should be held in servitude in Persia." "Odenatus, the Palmyrene, having collected an army, restored the Roman affairs almost to their pristine condition. He took the treasures of the king, he also took what the Parthian kings esteem more dear than treasures, their women, and caused Sapor to flee with fear into his own kingdom." "Odenatus, king of the Palmyrenes, thus obtained the empire of the whole East, and that chiefly because he showed himself by his brave actions worthy of so much majesty. While Gallienus was doing nothing, or foolish or ridiculous things, Odenatus crushed Balista, a pretender to the empire. He then waged war on the Persians to revenge Valerian, which that emperor's son, Gallienus, neglected to do, occupied Nisibis and Carras, and sent the captive satraps to Gallienus to shame him. Persia being desolated, Nisibis and Carras, and all Mesopotamia being reduced to the Roman power, the conquering troops having marched to Ctesiphon, the king being fled, satraps taken, and numbers of Persians killed, Odenatus was, with the approbation and applause of the Roman world, declared Augustus by the senate, and received as a colleague in the empire by Gallienus, and the money taken from the Persians was ordered to be coined in their united names." Odenatus, however, was shortly afterwards assassinated at a public banquet by his nephew Mæonius, who had been deprived of his horse by his uncle for presuming to cast his javelin before the emperor while hunting. Zenobia, his heroic queen, at once revenged the murder of her husband by putting the assassin to death; and, although the decree of the senate had only given royal authority to Odenatus, without the right of transmitting it to his successor, Zenobia at once ascended the vacant throne, and proclaiming herself "queen of the East," established her authority over Palmyra, Syria, and the East. "Modern Europe," says Gibbon, "has produced several illustrious women, who have sustained with glory the weight of empire; nor is our own age destitute of such characters. But if we except the doubtful achievements of Semiramis, Zenobia is perhaps the only female whose superior genius broke through the servile indolence imposed on her sex by the climate and the manners of Asia. She claimed her descent from the Macedonian kings of Egypt, equalled in beauty her ancestor Cleopatra, and far surpassed that princess in chastity and valour. Zenobia was esteemed the most lovely as well as the most heroic of her sex. She was of a dark complexion, (for in speaking of a lady these trifles become important.) Her teeth were of a pearly whiteness, and her large black eyes sparkled with uncommon fire, tempered by the most attractive sweetness. Her voice was strong and harmonious. Her manly understanding was strengthened and adorned by study. She was not ignorant of the Latin tongue, but possessed, in equal perfection, the Greek, the Syriac, and the Egyptian languages. She had drawn up for her own use an epitome of Oriental history, and familiarly compared the beauties of Plato and Homer under the tuition of the sublime Longinus." Zenobia is said to have professed the Jewish religion, and is by some critics supposed to have been of Jewish origin, although she boasted a nobler extraction. But the royal widow was not content with the sovereignty of Syria and Mesopotamia, although the neighbouring states of Persia, Armenia, and Arabia solicited her alliance; allured by a fatal ambition, she resolved to extend her conquests to Egypt, and, taking advantage of the Gothic wars in which the Emperor Claudius was engaged in the west, planted her banners on the banks of the Nile. Finding that Zenobia aspired to nothing short of the dominion of Asia, Aurelian, who after the death of Claudius, and the murder of that emperor's brother, was chosen emperor, prepared to march an army against her to reduce her to obedience to Rome Having accepted the submission of several cities in his route through Asia Minor, Aurelian encountered the forces of Zenobia in the vicinity of Antioch, the Syrian capital. Animated by the presence of their dauntless queen, who directed the battle in person, the Palmyrenian cavalry bore down the Roman legions; but the superior tactics of the western commander restored order to his ranks, and drew the enemy into a snare, from which the troops of Zenobia found it impossible to extricate themselves. Being defeated by Aurelian in another battle at Emesa, Zenobia retreated to her city of Palmyra, where she resolved to make a last and desperate stand for her crown. Valerian prepared at once to pursue her; and, although his soldiers suffered severely from the march through the desert, which denied them shelter or any kind of supplies, and were harassed by frequent attacks from predatory gangs of Arabs, he pressed the siege with vigour. The heroic queen still disdained to submit. In reply to the message of Aurelian, requiring her to surrender, she sent the emperor a letter, written by Longinus, in which she defied his power, reminded him of the inhospitable nature of the desert in which his troops were encamped; and, boasting of the strength of her walls, and the approaching succours of her allies, told him that she was resolved, like Cleopatra, that the last moment of her reign and her life should be the same.

We may judge of the strength and importance of the city of Palmyra in the third century by the difficulty which Aurelian found in obtaining admission into it. In an original letter to the senate, the emperor remarks, "The Roman people speak with contempt of the war which I am waging against a woman. They are ignorant both of the character and of the power of Zenobia. It is impossible to enumerate her warlike preparations of stones, of arrows, and of every species of missile weapons. Every part of the walls is provided with two or three *balistæ*, and artificial fires are thrown from her military engines. The fear of punishment has armed her with desperate courage. Yet still I trust in the protecting deities of Rome, who have hitherto been favourable to all my undertakings." Still Aurelian offered inviting terms to his warlike enemy; promising a splendid retreat to Zenobia, and to the citizens of Palmyra all their ancient privileges. These terms were rejected with disdain, and the queen of the East maintained her fortitude till she witnessed the approach of another Roman army under Probus, who had returned from the conquest of Egypt. Zenobia now mounted one of her fleetest dromedaries, and, with a chosen band, passing the hostile lines in the night, fled toward Persia. Aurelian quickly pursued her, and she was taken prisoner on the banks of the Euphrates as she was stepping into the boat that was to have carried her beyond the reach of her pursuers. The city now surrendered to Aurelian; and from the accounts which Pollio, Vopiscus, and Zosimus have given of the value of the spoils that fell into his hands, it is evident that at the period just preceding its ruin, Palmyra was a place of as much commercial importance as it was when Solomon made it one of his store cities, and deposited there the spices, the gold, and the precious stones with which the caravans of his merchants came laden from India. Aurelian treated his royal captive with leniency, and after gracing his triumphal procession, she was given an estate at Tibur, which was transmitted to the children which were the issue of a second marriage with a Roman nobleman. His fury, however, fell upon the incomparable Longinus. Aurelian had scarcely crossed the Hellespont on his return from the East when intelligence reached him that the citizens of Palmyra had revolted. He instantly recrossed the straits, and, breathing forth vengeance, rapidly marched back upon the devoted city. His own letters inform us that he ordered the indiscriminate execution of men, women, and children; his chastisement nearly depopulated the place; its defences were dismantled, and its magnificent Temple of the Sun almost destroyed. Aurelian afterwards repented the destruction of Palmyra; but although he appropriated a sum of money to the restoration of the temple, the glory of the East fell into irretrievable ruin.

The site of this city of the wilderness was unknown, and its history was forgotten till its noble ruins were accidentally discovered during the last century by some British travellers. Mr. R. Wood's drawings and descriptions at once excited the attention of the learned and curious throughout Europe; and, since his time, Palmyra has been inspected by several French and English travellers, to whom we are indebted for minute descriptions of its architectural remains:

> The ground,
> League beyond league, like one great cemetery,
> Is covered o'er with mould'ring monuments;
> And let the living wander where they will,
> They cannot leave the footsteps of the dead.

Palmyra is situated under a barren ridge of hills to the west, being open on the other sides to the desert. Mr. Wood describes the impression created on his mind by the first sight of its ruins in 1751 in the following terms: "In nine hours from Carietein we came to a ruined tower, on which we observed, in two places, the Maltese cross. Near it are the ruins of a very rich building, as appeared by a white marble door-case, which is the only part standing not covered with sand. At midnight we stopped two hours for refreshment, and the 14th, about noon, we arrived at the end of the plain, where the hills to our right and left seemed to meet. We found between those hills a vale through which an aqueduct (now ruined) formerly conveyed water to Palmyra. In this vale, to our right and left, were several square towers of a considerable height, which, upon a nearer approach, we found were the sepulchres of the ancient Palmyrenes. We had scarce passed these venerable monuments, when the hills opening, discovered to us, all at once, the greatest ruins we had ever seen, all of white marble, and beyond them, towards the Euphrates, a flat waste as far as the eye could reach, without any object which showed either life or motion. It is scarcely possible to imagine anything more striking than this view: so great a number of Corinthian pillars, mixed with so little wall or solid building, afforded a most romantic variety of prospect." Mr. Wood accompanied his descriptions with forty-five illustrations, (see *The Ruins of Palmyra, otherwise Tadmor in the Desert*, fol., London, 1753,) the fidelity of which has been vouched by Burckhardt and others.

"Of Tedmór the ancient remains are so fully given by Wood," says Mr. Burckhardt, "that it is impossible for me to add to them. I discovered a single oversight in Wood, which is having noted down only one source and rivulet at Tedmór. There is a second, which takes its rise in the hill beyond the Temple of Diocletian, and is conducted by a subterraneous aqueduct across the ruins and the grand colonnade until it issues from under ground near the ancient walls of the city, and shortly afterwards joins the other rivulet. The first view of Tedmór when arriving from the west, and issuing from the narrow pass between the Jebel Abyad and a branch of the Jebel Rowak, is beautiful beyond description; but I must confess that, at the first moment, I was still more struck by the aspect of trees and verdure in the middle of a sandy sea, than by that of the proud remains of human grandeur." Mr. Bruce, the celebrated traveller, observes, "Just before we came in sight of the ruins we ascended a hill of white gritty stone, in a very narrow winding road, such as we call a pass, and when arrived at the top, there opened below us the most astonishing stupendous sight that perhaps ever appeared to mortal eyes. The whole plain below, which was very extensive, was covered so thickly with magnificent buildings as that one seemed to touch the other, all of fine proportions, all of agreeable forms, all composed of white stones, which, at that distance, appeared like marble. At the end of it stood the Palace of the Sun, a building worthy to close so magnificent a scene."

Messrs. Irby and Mangles, however, who visited Palmyra 1817-18, do not estimate the architectural remains of the "Queen of the Desert" so highly as preceding travellers: the picturesque effect of the whole, they state, presented altogether the most imposing sight they had ever seen; but, on minute examination of the sculptures, they were of opinion that the plates of Messrs. Wood and Dawkins "had done but too much justice to the originals." The last visitor, on the other hand, Mr. C. G. Addison, contends that the criticisms of Irby and Mangles are not founded in justice. "I did not share," he says, "in the disappointment expressed by one of our travellers, because the columns of these porticos were not above half the height of the columns of the great temple of Baalbec, not at all expecting to find columns composing lines of porticos extending for a mile, of the same gigantic size as those of the peristyle court of a temple. Nor do I at all agree in the opinion that the details of the architecture are unworthy of admiration; true it is that the capitals of the columns, and all the more delicately sculptured parts, possess none of the deep and sharp cutting that one sees at Baalbec; but this is entirely owing to the corroding effects of the siroc wind from the desert, for, on examining those parts which were sheltered from the weather, and disengaging the fallen fragments from the sand in which they lie buried, we found them beautifully and deeply chiselled."

The Valley of the Tombs is considered the most interesting portion of Palmyra: it abounds in noble sepulchral monuments; many of the inscriptions are legible. It is worthy of remark that the Palmyrenes dated from the æra of the Seleucidæ. (See Halley's and Swinton's Papers in the *Philosophical Transactions.*)

The origin of the name of Palmyra has given rise to no small controversy; but it appears now to be the established opinion that Palmyra, or Palmira, is derived from the word *Palma*, and was a translation of the Hebrew name of Tadmor, which signifies a place abounding in palms. If any confirmation were necessary to establish the identity of Tadmor and Palmyra, it is afforded in the interesting fact that the Arabs, who live among the ruins, still call the place Tedmór. P.

TAHAPANES or TAHPANHES, an Egyptian city, supposed to be *Daphnæ Pelusiæ*, situated sixteen miles from Pelusium. It stood on the margin of the lake now called Menzaleh, and seems to have enjoyed extensive commerce both with the Mediterranean and the Red Sea. The Prophet Jeremiah in recounting the sufferings of the Jews, says, "Also the children of Noph and Tahapanes have broken the crown of thy head." Johanan, discrediting the prophecies of Jeremiah, carried away the prophet and all the remnant of Judah to Egypt: "Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in the clay of the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of Hosts, the God of Israel; Behold I will send and take Nebuchadnezzar, the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his pavilion over them. And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as for the sword to the sword." (Jerem. 43.) Tahapanes was, we are informed, the burial-place of Jeremiah. P.

TALENT. A weight among the Jews containing three thousand shekels, which, if a shekel of silver be reckoned at three shillings, a talent of it will amount to four hundred and fifty pounds sterling; and one of gold to sixteen times as much, viz., seven thousand two hundred pounds. But we, supposing a shekel of silver to be considerably less, viz., two shillings, three pence, and three-eighths, compute the talent of silver at three hundred and forty-two pounds, three shillings, and nine pence; and a talent of gold at five thousand four hundred and ninety-five pounds sterling. (Exod. 38. 24-27.)

The weight of a Jewish talent for weighing silver was one hundred and thirteen pounds, ten ounces, one pennyweight, ten grains, and two-sevenths; but their talent used in weighing other things was, perhaps, a fifth-part heavier.

The Egyptian talent was eighty-six and almost nine ounces. They had a talent at Antioch that weighed three hundred and ninety pounds and about three ounces and a half. See Money.

Whatever means of grace and usefulness God gives to men are called *pounds* and *talents*, and to some he gives these in greater, and to others in less proportion; but all ought to improve what they receive, and must give account of the use thereof. (Matt. 25. 15-19; Luke 19.) To mark the infinite disproportion between the injuries done by us to God, and those done by men to us, the former are called ten thousand talents, and the latter, one hundred pence. (Matt. 28. 24-21; Zech. 5. 7; Rev. 16. 21.) A.

TALMUD, תלמוד doctrine, from למד *lamad*, to teach; a celebrated Jewish book, being a collection of all the Jewish laws, institutes, and rules of life, and expositions of duties imposed on the people by Scripture, tradition, or the authority of the Rabbins; in fact, the complete body of the Jewish canon and civil law; illustrated with tales, allegories, and aphorisms. The Talmud consists of two parts, the Mishna, or text; and the Gemara, the exposition or commentary, which together form the Talmud. The foundation of this work is the Oral Law, which the Jews say, God delivered to Moses on Mount Sinai, at the same time with the Pentateuch, or written law, of which the oral law forms the explanation or interpretation. The Jews call it the פה תורה שבעל *torah shebaal peh*, or Law of the Mouth, because it remained unwritten for ages; and the account they give of its oral transmission is as follows. That God gave the text and its explanation to Moses, who repeated them in the same manner to Aaron when he (Moses) returned to his tent; then Aaron went to Moses' right hand, and Eleazar and Ithamar entered, whom Moses taught as he had done Aaron; then in their presence he repeated the law to the Seventy Elders; and lastly to the whole people in presence of all the foregoing. Then Moses departed, and Aaron repeated what he had heard to all as before; and then retired. Eleazar and Ithamar then recited it before the Seventy Elders and the people; and, on their departure, the Seventy repeated it to the people; so that each party heard it four times, and had it thus impressed on their memories. Joshua and Phineas taught the oral law to their successors; it passed from the prophets in succession to Jeremiah, and from him to Baruch, who transmitted it to Ezra, who taught it to the Great Synagogue of which he was the head, (see SYNAGOGUE,) and which ended with Simon the Just, from whom the oral law passed downwards in the following succession: to Antigonus Sochæus, (president of the Sanhedrin,) Joseph Ben Juchanan, (vice-president,) Joseph Ben Joezer, (president,) Nathan Arbelitu, (vice-president,) Joshua Ben Perekia, (president,) who lived at the time of Alexander Janneus, (in last century B.C.,) Simon Ben Setah, (vice-president,) and Judah Ben Tabbai, (president,) Semaiah and Abtalion, (president and vice-president,) these were kinsmen, and of the posterity of Sennacherib, but of Hebrew mothers; the celebrated Hillel, pupil of the foregoing, president of the Sanhedrin, founder of the Pharisees; he lived a little before Christ. He arranged the precepts of the oral law into six general classes (unwritten however,) for the sake of method; he transmitted the law to his son and successor, Rabbi Simeon, he to his son and successor, Rabbi Gamaliel, who was St. Paul's teacher, and who transmitted it to his son and successor, Rabbi Simeon II., who perished at the fall of Jerusalem, and who taught the traditions to his son Gamaliel II., surnamed Jasnensis, (president,) whence the oral law descended to Simeon III., Gamaliel's son and successor, who handed it down to his son the famous Rabbi Judah, surnamed Hakkadosh, the Holy or the Saint, who was the intimate friend of the emperor Antoninus Pius, and who also lived in the reigns of Marcus Aurelius and Commodus. Rabbi Judah, seeing that the restoration of the Jewish polity was hopeless; that the entire dispersion of the people was inevitable; and that the oral law for which they had so high a reverence, was in danger of being lost or corrupted, if left any longer to tradition among a scattered and oppressed people, took the resolution of committing it to writing, conceiving that the circumstances sanctioned the breach of the solemn prohibition that had always existed against writing it.

Rabbi Judah was president of the Sanhedrim at Tiberias, and head of the school, and was wealthy. He employed all his influence and his wealth in collecting not only the traditions, but all the questions and decisions of the ancient Rabbins upon doubtful and difficult cases; this is said to have occupied him forty years. The result of his labours was the Mishna, or text of the Talmud, being the oral law, with the traditions and Rabbinical decisions. Following the arrangement of Hillel, he divided it into six heads, called Orders. The first treats of agriculture, the second of festivals, the third of women, their duties, &c., the fourth of injuries sustained by man or beast, all kinds of losses, or contracts, shipwreck, &c.; the fifth of sacrifices and holy things; the sixth of purifications.

The word Mishna is derived from שנה *shenah*, to do the second time, and means repetition, like Deuteronomy; when mentioned by the ancient Christian Fathers it is called *Δευτερωσις*, *Deuterosis.* It was published by Rabbi Judah Hakkadosh, about 190 A.D., and was unanimously received as of authority by all the Jews in Palestine. It is written in a pure style of Hebrew, but is so very concise as to be extremely obscure. It was therefore soon found insufficient as a code of canon and civil law; and particularly as R. Judah in giving the different decisions of different presidents (at variance with each other,) neglected to point out which were to be followed or received as of authority. Wherefore some succeeding Rabbins distinguished the received decisions by marks. Rabbi Chaia, disciple of Rabbi Judah, wrote an exposition called *Joseptoth*, *i. e.*, additions; and Rabbi Uzziah wrote commentaries called Barajeloth, or glosses beside the text. Various commentaries were written by later Rabbins to explain the obscurities, and supply the deficiencies of the Mishna, all of which were collected by Rabbi Jochanan Ben Eliezer, head of the school at Tiberias, and formed into a work called the Gemara, *i. e.*, completion, about 290 A.D. The Mishna, together with this Gemara, form the Jerusalem Talmud, so called, because written in Palestine. The style of the Gemara is coarse, and much inferior to that of the Mishna, and has been in many places found obscure by the best Hebraists, even Lightfoot. On account of the general obscurity and insufficiency of the Jerusalem Talmud, a variety of additional commentaries and explanations were composed, and particularly by the Jews in Mesopotamia; the collecting and arranging of these to form another Gemara was commenced by Rabbi Asa; after he had been head of the school at Sera near Babylon, for forty years. He died in A.D. 427, leaving thirty-five books, or treatises, for the work, which was continued by Rabbi Maremor, his successor, and Rabbi Mar Asa's son, and by other disciples, and completed by Rabbi Jose about A.D. 500. Other dates have been assigned, of less antiquity, but we follow the most generally acknowledged. The late Archbishop of Cashel (Dr. Lawrence), has proved that this latter Gemara must have been completed before A.D. 513. This Gemara is written in a corrupt style, full of Chaldee and other foreign words, and barbarous phrases. This Gemara, with the Mishna, forms the Babylonian Talmud, because arranged and collected in Babylonia. It was immediately and unanimously received by the Jews, and is held by them in the utmost veneration, and considered infallible.

Thus, to recapitulate, there are two Talmuds, composed of one and the same Mishna, but two different Gemaras. The Jerusalem Talmud, and the Babylonian. The Jerusalem, the most ancient, the most concise, and the most obscure; with Rabbi Jochanan's Gemara. The Babylonian, with Rabbi Asa's Gemara, more modern, and much more diffuse and voluminous: it is by far the most highly esteemed by the Jews, and is called *the* Talmud especially; whenever the other is quoted it is called the Jerusalem Talmud. This latter has been generally preferred by Christian writers as containing less of fable and frivolous matter.

The Mishna is divided into six great heads called Orders, or *Sedarim*. Each Order is divided into Treatises, (or Titles, as they are sometimes called,) each concerning a separate matter. The Treatises are called מסכת *Masseceth*. These are sub-divided into פרקי *Pirke*, or chapters; and these are broken into smaller sections, called *Halacah*, Constitutions, and sometimes *Mishnas*.

1st Order. *Seder Zeraim*, of Seeds, relating to agriculture, first-fruits, tithes, produce of the earth, &c. Its first treatise contains rules for prayer, benedictions, &c.: because, as Maimonides says, it is not lawful to eat without a previous prayer or blessing; which is the rational preparation for enjoying the fruits of the earth.

1st Treatise, (or Title,) *Beracoth*, of benedictions and prayers.

2nd Treatise, *Peah*, concerning the corner of the field and the gleanings of the vineyard to be left to the poor, (Levit. 19. 9,10); of the gleanings of the olives for the poor, (Deut. 24. 20); of alms, and the tithes of the poor, (Deut. 14. 29); &c.

3rd Treatise, *Domai*, of the doubtful thing: *i. e.*, concerning purchased productions of the earth, whereof it was doubtful whether they had paid their tithes, first-fruits, &c., and therefore whether their use were lawful or not.

4th Treatise, *Chilaim*, of mixtures, *i. e.*, of different kinds of grain, &c., &c., animals, wool and yarn, &c. (Levit. 19. 19; Deut. 22. 9,10,11.)

5th Treatise, *Shebidh*, of the laws of the seventh or Sabbatic year. (Exod. 23. 10,11; Levit. 25. 1,2; Deut. 15. 1,2.)

6th Treatise, *Terumoth*, of first-fruits to the priests. (Numb. 18.)

7th Treatise, *Maaseroth* or *Maasher-Riska*, of tenths of fruits given to the Levites after the tithes to the priests.

8th Treatise, *Maasher Sheni*, of the second tithes, *i. e.*, the tenth of the remaining part after deducting the above tenths, which *Maasher Sheni*, the master of the house, should either carry to Jerusalem to use there, or convert it into money and take that to Jerusalem. (Deut. 14. 24-26.)

9th Treatise, *Challah*, concerning the offering of the cake of the first of the dough. (Numb. 15. 20.)

10th Treatise, *Orlah*, of uncircumcision of trees. (Levit. 19. 23.)

11th Treatise, *Biccurim*, of first-fruits.

2nd Order, *Seder Moed*, of Festivals.

1st Treatise, of the *Sabbath*.

2nd Treatise, *Enibin*, or mixtures, (also Sabbatical rules of different kinds).

3rd Treatise, *Pesachim*, of the Passover.

4th Treatise, *Shekalim*, concerning the tributes of the half shekels, &c. (Exod. 30.)

5th Treatise, *Cippurim*, of the Day of Expiation.

6th Treatise, *Succoth*, of the Feast of Tabernacles.

7th Treatise, *Shebuoth*, of the Feast of Weeks, or Pentecost.

8th Treatise, *Betzah*, of the egg, *i. e.*, whether it be lawful to eat an egg laid on a feast day, that same day.

9th Treatise, *Rosh Hashana*, of the New Year.

10th Treatise, *Taamoth*, of the Fasts.

11th Treatise, *Megillah*, of the Feast of Purim.

12th Treatise, *Moed Katon*, of the lesser Festivals.

13th Treatise, *Chagiga*, of the Festivals of appearing before God, *i. e.*, the three great festivals, when all the males were obliged to appear at Jerusalem, the Passover, Tabernacles, and Pentecost. (Deut. 16. 16.) This Treatise closes the Order in Festivals, because it does not contain general precepts, but only concerning the males.

3rd Order, *Seder Nasim*, of Women.

1st Treatise, *Jebamoth*, brother's wives, concerning the law of a man marrying the widow of his brother who died childless.

2nd Treatise, *Cetuboth*, of writings of marriage contracts.

3rd Treatise, *Nedarim*, vows, women's vows. (Numb. 30.)

4th Treatise, *Nezirath*, of the vows of Nazarites.

5th Treatise, *Gittin*, of bills of divorce.

6th Treatise, *Sotah*, of putting away a wife.

7th Treatise, *Kiddushim*, of espousals.

4th Order, *Seder Nizikin*, of Injuries and Losses.

1st Treatise, *Baba Kama*, *i. e.*, the first door; concerning injuries and the means of preventing them; as in case of the vicious ox, of fire, of a well left open, of wounds, &c.

2nd Treatise, *Baba Metzia*, *i. e.*, the middle door; concerning claims, pledges, farms, and leases, exchanges, &c.

3rd Treatise, *Baba Bathra*, *i. e.*, the last door; concerning inheritance, trade, partnerships, sales, &c.

4th Treatise, *The Sanhedrin*, of the grand council.

5th Treatise, *Maccoth*, of stripes.

6th Treatise, *Shebuith*, of oaths.

7th Treatise, *Edaioth*, of witnesses, and testimonies; also concerning idolatry, because it was the subject of many judicial proceedings.

8th Treatise, *Aboth*, or decrees of the fathers, containing the moral precepts of the sages, particularly relative to the mode and spirit of administering justice; and herein is named all those by whom the oral law was preserved and transmitted.

9th Treatise, *Horaioth*, of warnings, concerning some errors in judicial matters.

5th Order, *Seder Kodashim*, of Holy things.

1st Treatise, *Zebachim*, of sacrifices.

2nd Treatise, *Menacholh*, of oblations.

3rd Treatise, *Cholin*, of profane things.

2th Treatise, *Becoroth*, of the first born.

5th Treatise, *Eracin*, of estimations. (Levit. 27.)

6th Treatise, *Termurah*, of exchange or redemption.

7th Treatise, *Cerituth*, of cutting off; concerning sacrifices for such sins as lay under the penalty of cutting off.

8th Treatise, *Meilah*, of trespass offerings.

9th Treatise, *Tamid*, of the daily sacrifice.

10th Treatise, *Middoth*, or measures, concerning the dimensions, form, and structure of the Sanctuary of the Temple, which are carefully preserved, because of 1Chronicles 28. 19, "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

11th Treatise, *Kinnim*, of nests, concerning the offerings of birds.

6th Order, *Seder Taharoth*, Purifications.

1st Treatise, *Celim*, vessels, concerning the purifying of all vessels.

2nd Treatise, *Oholoth*, tents or tabernacles, concerning pollution contracted from the dead.

3rd Treatise, *Negaim*, garments, concerning the uncleanness of leprosy.

4th Treatise, *Parah*, of the heifer' whose ashes were used in the water for purifying the unclean. (Numb. 19.)

5th Treatise, *Taharoth*, of purifications.

6th Treatise, *Mikvaoth*, of water-vessels.

7th Treatise, *Nidda*, of separation for a legal impurity.

8th Treatise, *Zabim*, of a legal impurity.

9th Treatise, *Macshirim*, of regulations concerning uncleanness.

10th Treatise, *Tebul Jom*, of the washing of the leper.

11th Treatise, *Tebul Jom Jadaem*, of the washing of hands.

12th Treatise, *Oketzin*, the stalks of fruit, so called because containing what remains after the former treatises; things not distinct in the text, but elicited by reasoning.

Thus the Mishna consists of six Orders and sixty-three Treatises,—in some editions they are counted sixty; the three Babas, in 4th Order, *Nezikin*, being considered one in three parts; in other editions, the treatise *Maccoth* (in 4th Order) is reckoned as one with the treatise *Sanhedrin*.

The Gemaras on the Mishna contain various narratives and allegories.

From the time of the Great Synagogue to the compilation of the Mishna, those who taught the traditions of the oral law were called *Tannaim*, or Traditionists. After the appearance of the Mishna, they were called *Amouraim*, or Dictators, because they dictated the interpretations and comments afterwards collected in the Gemara. From the publication of the Babylonian Talmud, they were called *Seburaim*, or Opinionists, because they inferred opinion by argument from what was received in the Talmud, without dictating any of their own. Afterwards they were called *Gaonim*, or Excellent Doctors, from the excellence of their doctrine; but that name has now become obsolete, and the teachers of the Talmud are simply called Rabbis.

The style and language of the Talmud has been much affected by the rabbins in their different writings: those who use it are called Talmudists.

The Talmud was translated into Arabic by Rabbi Joseph, a Spanish Jew, in the tenth century, at the desire of Hakim, second caliph of Cordova. The Jerusalem Talmud is generally contained in one large folio volume; the Babylonian Talmud extends to 12 vols. folio.

Maimonides, in the twelfth century, made an abridgment of the Talmud, which he called the *Jad Hachazakah*, or the strong hand; it has been much admired for its perspicuity of style and method, and is considered an excellent digest of Jewish Law.

The Talmud at various times fell under the displeasure of the Papal See. In 1230, Pope Gregory IX. burned twenty cart-loads of copies. In 1224, Innocent IV. caused great numbers to be burned. During the Feast of Tabernacles, all the copies that could be found in Italy were to be burned by order of Julius III., in 1553; and his successor, Paul IV., caused twelve thousand volumes to be committed to the flames. Notwithstanding these severe measures, the Talmud was not extirpated; and some very fine editions of it have been published. In 1699, Surenhusius published the Mishna (without the Gemara), with a Latin Version, in 6 vols. folio. In 1703 it was published with the Commentaries of Maimonides and Bartenora. It was translated into German by Rabe, in 6 vols. 4to., 1760. In the sixteenth century, Bomberg printed, at Venice, two editions of the Talmud, each of which cost him 100,000 crowns: he employed a hundred of the most learned Jews as correctors of the press. He printed the Jerusalem Talmud, 1523. Many other editions of the Talmuds are extant.

The Mishna has been quoted by Origen, Epiphanius, Jerome, and other early Christian Fathers. The Talmud is useful in explaining manners and customs alluded to in the Scriptures, in throwing a light upon the phraseology of the New Testament, and showing what were the received opinions in ancient times upon matters now become obscure. It has been immoderately extolled by the Jews, but also undeservedly depreciated by Christians, who often condemn it as a mass of absurdities. But much of that which appears absurd in the literal sense, is to be taken allegorically; and many things which seem monstrous exaggerations as to size, number, &c., contain reference to some mysterious (and, it must be owned, sometimes fanciful) science of numbers, *i. e.* collecting a sense from the letters expressed by numbers. The writers in the Talmud are accused of bitterness against Christianity; but, after all the persecutions and outrages the Jews have sustained at the hands of Christians, they would not have human feelings, if they never murmured; but there is, in fact, much less of bitterness and hate than might have been expected. True, there is much in the Talmud that is very frivolous; there are absurdities, and indelicacies; and a veil was over the eyes of the writers in all things relative to Our Lord; but there is a vast deal that is beautiful, edifying, and important. The Talmud has been made useful in the controversy with Unitarians; and on the subject of baptismal regeneration, and in illustrating parts of the Gospels. The precepts are mild and humane; the tales are gentle and moral; and the general spirit of the Talmud is kind and pastoral. Surenhusius published some vignettes, illustrative of some of the chapters, which have been compared to the peaceful pictures on the shield of Achilles.

Buxtorf sometimes depreciates the Talmud, and breaks into invective at some of the passages; yet he has borne a strong testimony in its favour. He says it contains much sound theology, though often enveloped in useless coverings; many valuable remains of perished Jewish antiquity, useful to illustrate the Scriptures; to explain the rites, laws, and customs of the primitive Jews, and to confute the infidelity of the modern. That it contains excellent lessons in jurisprudence, medicine, physics, ethics, politics, and astronomy; admirable proverbs, remarkable maxims, acute and improving apophthegms, and shining gems of eloquence, not less ornamental to the Hebrew tongue, than the flowers of classic eloquence to the Greek and Latin languages; and also that it possesses a great number of words which explain words rarely used in the Bible, and tend to complete the knowledge of the Hebrew and Chaldee, which otherwise would have remained imperfect.

To this panegyric, by such an authority as Buxtorf, nothing can be added.

Since the completion of the Talmud, many Rabbins have written commentaries upon it. Among the principal are Rabbi Solomon Jarchi, a native of Troyes, in Champagne, early in the twelfth century, who wrote so celebrated a commentary on the Gemara, that he was thence styled the Prince of Commentators.

Maimonides, contemporary of R. Solomon Jarchi, who, besides his Abridgment, wrote commentaries on the treatises, as did R. Bartenora.

Rabbi Isaac Alfes, or Alphesi, one of the later Gaonim of Spain (eleventh century), collected all the decisions of the Gemara, omitting those of no authority.

Rabbi Moses Botzi, or Botzensis, explained the 613 precepts.

Rabbi Nathan Ben Jechiel (obiit 1106) wrote a work called Harak, in which he explained all the terms in the Talmud: he was head of a Jewish academy in Rome.

It may be here observed, that though the Papal See was sometimes very severe against Jewish *books*, yet the

Jews have suffered less *personal* persecution in the Papal dominions than in any other country.

The very wide dispersions of the Jews have rendered some other books besides the Talmud necessary for their guidance. Accordingly they have *Minhagim*, or books of rites and customs (regulating those of different countries), and *Dinim*, or books of judgment, concerning ceremonies which are not everywhere exactly the same.

NOTE. In the account of the transmission of the oral law, it is not to be understood that each individual therein mentioned was the *only* recipient and transmitter of *his* time; but that he was the principal, and of highest authority; for each had numerous disciples, who became, in their turn, teachers and expounders of the traditions. M.

TAMAR, a city of the tribe of Judah. Ezekiel, in describing the borders of the land, says, "At the south side southward, the border shall be even unto Tamar, unto the waters of strife in Kadesh, and to the river toward the great sea." (Ezek. 48. 28.) It was situated on or near the southern point of the Dead Sea. Eusebius mentions that the Romans, in his time, garrisoned the place, which was then called Thamara. Ptolemy enumerates it among the cities of Palestine; but it never attained to any degree of importance. P.

TAMMUS. The tenth month of the Hebrew civil year, and the fourth of the sacred year. (See MONTH and YEAR.) A.

TAMMUZ. A Pagan idol, mentioned in Ezekiel 8. 14, where the women are represented as weeping for it. It is generally thought that Tammuz was the same deity as Adonis. A.

TAPESTRY. Cloth figured at the loom, or with the needle. It was used in the East as early as the age of Solomon. The crusaders seem to have introduced the art of making it into Europe about five or six hundred years ago. The English and Flemish first distinguished themselves in making it; but the French knew little of it till within one hundred and fifty years back. It is used to cover beds and to hang fine rooms. Its figures are frequently formed with threads of gold. (Prov. 6. 16.) A.

TAPPUAH, or *the apple city*, pertained to the Ephraimites, and was probably the same as Entappuah, which was fortified by Bacchides, the Syro-Grecian general. (Josh. 17. 7,8.) There was another Tappuah, situate in the low country belonging to the tribe of Judah, and which was different from Beth-tappuah in the hill country. (Josh. 15. 34,53.) A.

TARES, occur in Matthew 13. 25-27,29,30,36. 38,40. It is not easy to determine what plant or weed is here intended, as the word *zizania* is neither mentioned in any other part of Scripture, nor in any ancient Greek writer. Some Greek and Latin Fathers have made use of it, as have also Suidas Phavorius: but it is probable that they have all derived it from the text. As this Gospel was first written in Syriac, it is probably a word belonging to that language. Buxtorf, in his *Rabbinical Lexicon*, gives several interpretations, but at last concludes with submitting it to the decision of others. Mintert says, that "it is a kind of plant not unlike corn or wheat, having at first the same sort of stalk and the same viridity, but bringing forth no fruit, at least, none good;" and he adds, from John Melchoir (tom. i. p. 272,) does not signify every weed in general which grows among corn, but a particular seed known in Canaan, which was not unlike wheat, but being put in the ground degenerated and assumed another nature and form.

Parkhurst and Dr. Campbell render it, "the darnel," *Lolium temulentum*, Linn. The same plant is called "zizanion" by the Spaniards, as it appears to be "zuvan" by the Turks and Arabs. "It is well known to the people of Aleppo," says M. Forskal; "it grows among corn. If the seeds remain mixed with the meal they occasion dizziness to those who eat of the bread. The reapers do not separate the plant, but after the threshing, they reject the seeds by means of a ran or sieve."

Other travellers mention that in some parts of Syria the plant is drawn up by the hand in the time of harvest, along with the wheat, and is then gathered out, and bound up in separate bundles. In the parable of the tares Our Lord states the very same circumstance. They grew among the grain, were not separated by the tillers, but suffered to grow up together till the harvest; they were then gathered from among the wheat with the hand, and bound up in bundles. A.

TARGUM, a name given to the Chaldee paraphrases or expositions of the books of the Old Testament. They are called paraphrases or expositions, because they are rather comments and explications, than literal translations of the text. They are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself, so that when the Hebrew text was read in the Temple, or the Synagogue, they generally added to it an explication in the Chaldee tongue for the service of the people, who had but a very imperfect knowledge of the Hebrew tongue. It is probable, that even from the time of Ezra this custom began, since this learned scribe reading the Law to the people in the Temple, explained it with the other priests that were with him to make it understood by the people. (Nehem. 8. 7,9.)

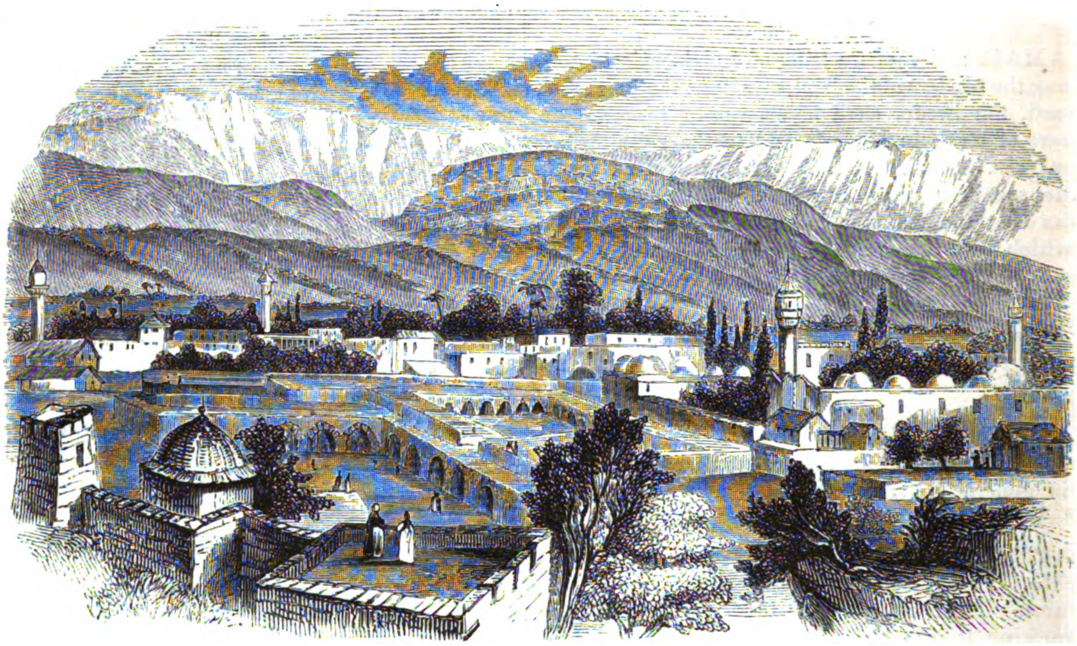
But though the custom of making these sorts of expositions in the Chaldee language be very ancient among the Hebrews, yet they have no written paraphrases or Targums before the era of Onkelos and Jonathan, who lived about the time of Our Saviour. Jonathan is placed about thirty years before Christ, under the reign of Herod the Great; Onkelos is something more modern. The Targum of Onkelos is the most of all esteemed, and copies are to be found in which it is inserted, verse for verse with the Hebrew. It is so short and so simple, that it cannot be suspected of being corrupted. This paraphrast wrote only upon the books of Moses, and his style approaches nearly to the purity of the Chaldee, as it is found in Daniel and Ezra. This Targum is quoted in the Mishna, but was not known either to Eusebius, Jerome, or Origen.

The Targum of Jonathan, son of Abziel, is upon the greater and lesser prophets. He is much more difficult than Onkelos, and especially upon the lesser prophets, where he takes greater liberties and runs on in allegories. His style is pure enough and approaches pretty near the Chaldee of Onkelos. It is thought that the Jewish doctors who lived about seven hundred years after him, made some additions to him.

The Targum of Joseph the Blind is upon the Hagiographia. The author is much more modern and less esteemed than those we have now mentioned. He has written upon the Psalms, Job, the Proverbs, the Canticles, Ecclesiastes, Ruth, and Esther. His style is a very corrupt Chaldee, with a great mixture of words from foreign languages.

The Targum of Jerusalem is only upon the Pentateuch, nor is that entire or perfect. There are whole verses wanting: others transposed, others mutilated, which has made many of opinion that this is only a fragment of some ancient paraphrase that is now lost. There is no Targum upon Daniel, or upon the Books of Ezra, or Nehemiah.

These Targums are of great use for the better understanding, not only of the Old Testament, on which they they are written, but also of the New. As to the Old Testament they serve to vindicate the genuineness of the present Hebrew text, by proving it to be the same that was in use when these Targums were made, contrary to the opinion of those who think the Jews corrupted it after the time of Our Saviour. They help to explain many words and phrases in the Hebrew original, and they hand down to us many of the ancient customs of the Jews. And some of them with the phraseology, idioms, and peculiar forms of speech which are found in them, do in many instances help us much for the illustration and better understanding of the New Testament as of the Old, the Jerusalem Chaldee dialect in which they are written, being the vulgar language of the Jews in Our Saviour's time. They also very much serve the Christian cause against the modern Jews, by interpreting many of the prophecies of the Old Testament respecting the Messiah, in the same manner as the Christians do.



Tarsus

TARSUS, in Cilicia, was the capital city of the country, and built on the river Cydnus, about six miles from the sea; and which Strabo says was built by Sardanapalus, the king of Assyria. It is said once to have equalled Athens and Alexandria in polite learning. Julius Cæsar bestowed on it the same privileges as Rome had; and hence Paul, from being born there, was *free-born*. To show their gratitude, the inhabitants changed the name of the city into *Juliopolis*, or the city of Julius. During the wars of the Greek emperors with the Persians and Saracens, this city suffered much, and it is at present of no importance. Christianity was planted here by Paul, and has never since been wholly extinct. Perhaps this is the Tarshish for which Jonah set out. (Jonah 1. 3.) A.

TAVERNS, THE THREE, was a place about thirty-three miles south of Rome, where it seems there were three taverns or drinking-houses. Severus was strangled at a place called The Three Taverns, by men placed there by Maxentius for the purpose.

The Three Taverns stood upon the Appian way, and some say it was a city rather than a parcel of inns. And they are countenanced in entertaining this idea by its being a bishop's see in the time of Constantine. Among the nineteen bishops delegated by the emperor to decide the controversy between Donatus and Cecilianus, Felix, bishop of The Three Taverns, was one. The greatest probability is, that at an early period it consisted of little more than three taverns or inns, but afterwards grew into a city. (Acts 27. 15.)

TEACHING is an important branch of the commission which Christ gave to his Apostles, before he left the earth: "Go," said he, "teach all nations," or as we have it recorded by another of the Evangelists, "Preach the Gospel to every creature." In this way they were to make disciples, as the word *matheteusate* imports.

It is one of the precious promises of the new covenant that all its subjects shall be "taught of the Lord." (Isai. 54. 13.) The Lord Jesus quoted these words in the days of his public ministry, (John 6. 45,) and describes the effect of this teaching thus: "Every man therefore that hath heard, and hath learned of the Father, cometh unto me," which he afterwards explains to mean neither more nor less than believing on him. A.

TEARS, are the well known emblems and usual accompaniments of grief, and as grief is generally most violent when it is indulged for the dead, so here in the two following passages the wiping away of tears is connected with the abolition of death. (Isai. 25. 8,) "And the Lord Jehovah shall wipe away the tear from off all faces." (Rev. 7. 17,) "And God shall wipe away all tears from their eyes."

Tears are wont to be poured out on occasions of mortality, thus: (Jerem. 31. 15,) "A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not." Again, (Jerem. 22. 10), "Weep ye not for the dead, neither bemoan him, but weep sore for him that goeth away, for he shall return no more, nor see his native country."

Tears are sometimes shed for national calamities, thus: (Lament. 1. 2,) "She weepeth sore in the night, and her tears are on her cheeks." And again, (Numb. 14. 1,) "And all the congregation lifted up their voice and cried, and the people wept that night."

In Genesis 21. 15,16, Hagar's pitiable case is thus described: "And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went and sat her down over against him a good way off, as it were a bow-shot; for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept."

Tears are often the symbol of Divine judgments, as they are sometimes also of human oppressions. See Eccles. 4. 1; Acts 20. 19; Jerem. 14. 17. They are sometimes the fruit of repentance and contrition. See Heb. 12. 7; Matt. 26. 15. And commonly the result of natural affection deploring a beloved object, of which the examples are too obvious and numerous to cite; but whatever the causes of tears to the righteous, all these shall be abolished, which is what is meant by "God's wiping away all tears from their eyes." For death, oppression, calamity, repentance, shall have no place in the heavenly region. Weeping may endure for a night, but joy cometh in the morning. Those who sow in tears shall reap in joy. A.

TEBET, the Babylonish name of the tenth ecclesiastical month of the Hebrews. A.

TE DEUM. The title of a celebrated hymn long used in the Christian church, and so called because it begins with these words, *Te Deum laudamus*, *i. e.*, "We praise thee, O God." The origin and author of this hymn have been disputed. It has commonly been ascribed to Jerome and Augustine jointly, but it has with greater probability been attributed to Nicetus, bishop of Triers, who lived about the year 535, and who is said to have composed it for the use of the Gallican church. A.

TEKEL, ("he was weighed,") one of the words that appeared written on the wall at the sacrilegious feast of Belshazzar, indicating that this wretched prince had been weighed in the balance of heaven, and was found wanting. (Dan. 5. 25.) A.

TEKOAH, a city of Judea, about twelve miles south-east of Jerusalem, belonging to the tribe of Judah. In the Book of Samuel (2Sam. 14.) we have an account of the device by which Joab induced his sovereign David to recall his banished son Absalom. He sent we are informed to Tekoah and fetched thence "a wise woman," who by relating a fictitious tale of woe to the king, induced David to vow that the avengers of blood should not destroy her son who had slain his brother in a feud; taking advantage of which, the woman of Tekoah besought and obtained the pardon of Absalom, who had been guilty of fratricide. In the reign of Rehoboam, Tekoah was a fortified town, and a place of considerable importance: "And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. He built Bethlehem, and Etam, and Tekoah, &c. And in every several city, he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side." (2Chron. 11. 6.) In the neighbourhood of Tekoah, Jehoshaphat gained a signal victory over the children of Ammon and Moab, and here he appointed singers unto the Lord, who should praise the beauty of holiness as they went before the army. But the town is chiefly remarkable as being the birth-place of the prophet Amos, A. C. 800, who is described as a herdsman of Tekoah. Hither Jonathan, the Maccabee, retired when Bacchides, the Syrian general, invested Jerusalem. P.

TEL-ABIB, a place of Chaldea, situated between the rivers Chebar and Saocoras. (Ezek. 3. 15.)

TELEM or TELAIM, a city on the south frontiers of Judea. Here Saul mustered his forces to march against the Amalekites. (Josh. 15. 24; 2Sam. 15. 4.)

TELEOLOGY, that science which developes the ends or final causes of the constitution of things in the natural world, and thus deduces proofs of the existence and attributes of God. The word is composed of the Greek *telos*, and *logos* doctrine. A.

TEL-MELA, TELHARSA, CHERUB, ADDAN, and IMMER, most probably were all cities of Chaldea. (Ezra 11. 59.)

TEMA or THEMA, the son of Ishmael, (Gen. 25. 15,) is thought to have peopled the city of Thema in Arabia Deserta. Job speaks of the caravans of Tema and Sheba, (ch. 6. 19;) and Ptolemy places a city called Themma or Thamma in Arabia Deserta towards the mountains of the Chaldæans. A.

TEMAN, the name of a province of Idumea, so called from Teman, the eldest son of Eliphaz, the son of Esau, "the father of the Edomites of Mount Seir." "Concerning Edom, thus saith the Lord of Hosts, Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?" (Jerem. 49. 7.) In the prophetic denunciations of Jeremiah, Ezekiel, and Amos, against Idumea, the word Teman is frequently employed; but it is never used as the denomination of the whole country, being always employed in connection with the name of Edom, in such a manner as to leave no doubt that it was not the designation of the country, but indicated the district which the elder grandson of Esau selected as his residence. (See Idumea.) P.

TEMPLE. The Hebrew word היכל *heykal*, properly signifies any great or magnificent building, such as a palace or temple; but it is applied in a more restricted sense to a building erected for religious worship, such as the tabernacle constructed by Moses, and the Temple of Jerusalem erected by Solomon. *Templum*, in Latin, properly signifies the space within which the augur or soothsayer restricted himself in observing the phenomena from which he deduced his predictions; the word is derived from *tueri in amplum*, "to make observations in the amplitude of space."

According to some writers we must recognise three successive temples in Jerusalem; the first erected by Solomon, the second by Zerubbabel, and the third by Herod the Great, a little before the birth of Christ But this opinion is rejected by the best Biblical critics, and by the whole body of the Jews; they recognised only two temples, the first, בית ראשון *Beth Reshon*, erected by Solomon; and the second, בית שני *Beth Sheny*, erected, indeed, by Zerubbabel, but greatly enlarged and beautified by Herod. With this view the prophecy of Haggai coincides: "The glory of this latter house (the temple built by Zerubbabel,) shall be greater than that of the former." (Hag. 2. 9.) This prediction was fulfilled when the Messiah honoured the second temple by his presence and his ministry.

The first temple usually bears the name of Solomon. It is impossible for us to form any conception of its size, proportions, and external appearance, for the Scriptures give us no precise description, and its destruction by the Babylonians took place before the age of authentic tradition. It was, however, modelled on the plan of the Tabernacle, (which see,) though of much larger dimensions, and more superb structure. With this general account we must be content, for no instruction could be derived from indulging in vague and uncertain conjecture. It stood on Mount Moriah, an eminence of the ridge which in Scripture bears the name of Mount Zion. The site was chosen by David, but the eminence was so rugged and precipitous, that it had not sufficient base for the sacred edifice, with its courts and appendages. To remedy this inconvenience, Solomon raised a wall of squared stones along the valleys which encircled Mount Moriah, and filled up the spaces intervening between the wall and the precipice with earth. In later times this space was further enlarged by the erection of additional walls, and these substructions were continued until in the time of Our Saviour the platform at the top of the hill was about a furlong square.

The space which Solomon thus prepared was inclosed by an outer wall, and an interior colonnade, so as to divide the space round the building into two courts; the inner was called "the Court of the Temple," and sometimes "the Court of the Priests." In the outer court were erected the magazines for the wine, corn, oil, and wood used in the service of the temple; and in the interior colonnade were the cells which contained the vestments of the priests and Levites, with other articles of sacred furniture. It appears that the exterior court was rather lower than the interior, and this gave a terraced form to the substructure, which greatly increased its effect when seen from a distance. Seven years and six months were spent in the erection of the superb and magnificent Temple of Solomon, by whom it was dedicated, A.M. 3001, B.C. 996, with peculiar solemnity, to the worship of the Most High, who, on this occasion, vouchsafed to honour it with the Shekinah, or visible manifestation of his presence. It retained its pristine splendour only thirty-four years; Shishak, king of Egypt, took Jerusalem, and carried away the most precious of the articles with which the sacred edifice was decorated. It underwent many subsequent profanations and pillages, until it was finally plundered and burned by the Chaldæans under Nebuchadnezzar, A.M. 3416, B.C. 584.

During the Captivity the summit of Mount Moriah was covered with a heap of shapeless ruins; but immediately after the restoration of the Jews to their native land, Zerubbabel commenced the rebuilding of the temple on a larger scale than before, but in a far inferior style, both of architecture and decoration. After the establishment of the Seleucidæ in the kingdom of Syria, Antiochus Epiphanes, who was anxious to Hellenize all the nations subject to his sway, and to coerce them into conformity to the Grecian religion, caused the priests to discontinue the daily sacrifice which was offered to the God of Israel, and erected the statue of Jupiter Olympus on the altar of burnt-offering. This desecration continued for three years, until Judas Maccabæus having commenced a successful struggle for recovering the independence of his native land, made himself master of Jerusalem. His first care was to remove the idolatrous pollutions, and purify the temple. The Asmonean princes pursued the same policy, and the sacrifices to Jehovah were not again intermitted until the final destruction of Jerusalem. After having stood for five centuries, the temple began to exhibit signs of dilapidation and decay. Herod the Great, in order to reconcile the Jews to his usurpation, undertook the charge of its restoration, and, for the space of nine years, kept eighty thousand workmen constantly employed in this task, sparing no expense to render the building unmatched in magnificence and beauty. But though Herod accomplished his original design in the time specified, yet the Jews continued to ornament and enlarge it, expending the sacred treasure in annexing additional buildings to it, so that they might, with great propriety, assert that their temple had been "forty and six years in building." (John 2. 20.)

The existing descriptions of the second temple dwell on its dimensions rather than its forms, so that any attempt to picture it would be a mere exhibition of fancy. The following particulars, however, will serve to give some notion of its state at the time of the coming of Our Saviour. In the New Testament, the name Temple refers not only to the fabric itself, including the Holy of Holies, the sanctuary, and the several courts, both of the priests and the Israelites, but also all the numerous chambers and rooms comprehended in the vast edifice, to each of which its respective degree of holiness was attributed, increasing in proportion to its contiguity to the Holy of Holies. It had nine gates, each of which was richly studded with gold and silver; that called Beautiful, (see Sur,) on account of its surpassing excellence, was formed of Corinthian brass, a metal highly valued in ancient times. Its height was fifty cubits, and its ornaments, both of gold and silver, were more costly and massive than those with which the others were decorated.

The outer court, which inclosed the Holy House and the other courts, was named "the Court of the Gentiles," because Gentiles were permitted to enter it, but not to advance any farther. It was surrounded by a range of cloisters, above which were galleries supported by pillars of white marble; each pillar was a monolith, or single block of stone, and was twenty-five cubits in height. The colonnade fronting the Mount of Olives on the east was called Solomon's porch, because it stood on a vast terrace which he had originally raised from a valley beneath, by a wall containing five hundred feet in height of solid masonry; it was the only part of Solomon's original work which remained in the second temple. This part of the structure was called "the Royal Piazza" by Josephus; he declares that no one could look down from it to the valley below without becoming dizzy, and he asserts that the beauty of the architecture was fully equal to the sublimity of the situation.

As the outer court was expressly intended for the Gentile converts, the Jews, who did not worship in it themselves, believed that they might lawfully employ it for profane uses; here, accordingly, those who sold animals for sacrifice established their market, and the money-changers displayed their tables. Our blessed Lord rebuked them for this desecration, declaring that his Father's house was a house of prayer, and ought not to be converted into "a den of thieves." (Matt. 21. 12,13.) No stronger proof could be given of the awe and respect which the bearing and behaviour of Jesus had inspired, than the immediate obedience to his mandates by the traders and usurers who have in all ages been proverbially eager for gain.

The court of the Israelites was inside the court of the Gentiles, from which it was separated by a low stone wall of elegant construction, on which stood several square pillars, bearing inscriptions in Syriac, Greek, and Latin, importing that aliens were prohibited from entering the Holy Place. To this wall St. Paul alludes in describing the universality of the Christian system, which embraced both Jew and Gentile: "But now in

Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle-wall of partition between us." (Ephes. 2. 13,14.) The court of the Israelites was subdivided into two parts; that next to the court of the Gentiles was reserved for the women, separated from which by a flight of fifteen steps, and a gate called that of Nicanor, was the terrace or court appropriated to the male Israelites.

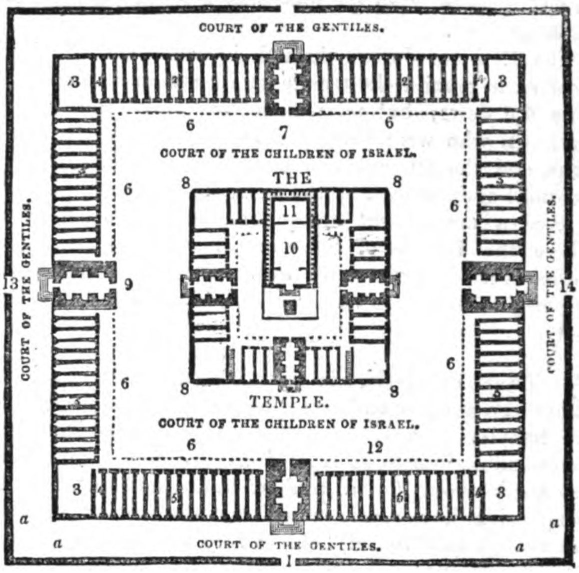
In the women's court stood the building called the Treasury, where voluntary offerings were received for the purchase of victims and other things necessary to the daily sacrifice. The treasury was furnished with twelve chests, somewhat similar to the boxes placed for receiving charitable contributions in many of our modern public offices. Each chest had written on it the class of offerings it was destined to receive, so that every one knew where to cast in what he had to offer. They were placed in this court that the women might have access to them, which could not have been the case had they been placed in the court of the men. It was opposite to the building in which these chests were placed, that Christ was sitting when he showed that the poor widow's humble contribution of two mites was in reality a greater offering than the large sums which the wealthy bestowed. (Mark 12. 41.) In these two courts, the female and male Israelites were offering up silent prayer, while Zacharias was making the customary offering of incense in the sanctuary preparatory to the daily sacrifice. (Luke 1. 10.). We are told that "the people waited for Zacharias, and marvelled that he tarried so long in the temple," (Luke 1. 21,) for when the priest came forth from the Holy Place, the sacrifice was laid on the altar, the trumpets sounded, and the Levites commenced their sacred hymns and psalms.

Within the court of the Israelites was that of the priests, separated from the former by a low wall not more than two feet high. This inclosure surrounded the altar of burnt-offering, and to it the people brought their oblations and offerings, but the priests alone were permitted to enter its sacred precincts.

Twelve steps ascended from the court of the priests to the Temple properly so called. The edifice was divided into three parts; the portico, the outer sanctuary, and the Holy of Holies. In the portico, the various votive offerings made both by Jews and foreigners were deposited. Amongst these treasures we find specially mentioned a large golden table, presented by Pompey the Great, and several golden vines of exquisite workmanship and immense size; for Josephus assures us that some of the clusters of golden grapes were as tall as a man. Herod, in imitation of the Greeks and Romans, suspended in the porch several of the rich spoils and trophies which he had taken from the Arabs and other barbarous tribes of the East. This was a common custom among the heathen nations; Virgil introduces Æneas boasting of having suspended the spoils which he took from the Greeks on the portals of a Grecian temple.

> I hung the brazen buckle on the door,
> Which once in fight the warlike Abas bore!
> And thus inscribed,—"These arms with blood distain'd
> From conquering Greece the great Æneas gain'd."
> *Æneid III.*

The porch had a very large portal or gate, which was furnished with a Babylonian veil instead of folding doors. So far as we are enabled to determine by the description, this Babylonian veil was a piece of thin muslin, stained with a great variety of colours, and designed to be a mystic representation of the universe. Priests of every grade were admitted into the Sanctuary, where the altar of incense was erected; separated from it by a double veil was the Holy of Holies, a chamber about twenty cubits square, into which no one was admitted but the High Priest, and he only once a year, on the great day of atonement. (Exod. 30. 10; Heb. 9. 2,7.)



Plan of the Temple with its Courts.

1	Shushan Gate.
2	Parbar.
3	Apartments of the Levites.
4	The Stairs leading to the Upper Chambers.
5	Chambers round the Court of Israel.
6	Galleries supported by Pillars.
7	Gate of Parbar.
8	Outer Wall of Court of the Priests.
9	Cattle Gate.
10	The Holy Place.
11	The Holy of Holies.
12	Solomon's Porch.
13	Gate of Huldah.
14	North Gate.
aa	Outer Wall of the Courts of the Levites.

The appearance of the inner temple or sanctuary was well calculated to excite awe and astonishment in the minds of the spectators; it was almost completely covered with plates of gold, so resplendent as to dazzle the eye when the sun shone upon it. The dome was studded with sharp golden spikes to prevent birds from perching upon it and defiling the building. Enormous blocks of stone, some of which were sixty feet long, seven broad, and ten high, were used in its construction. Hence Christ's disciples expressed a very natural astonishment at the vast size of these blocks: "Master, see what manner of stones, (*ποταποι λιθοι, potapoi lithoi*, what huge stones,) and what buildings are here," (Mark 13. 1;) nor was their incredulity wonderful when they heard that the existing generation should not have quite passed away, before this glorious edifice should be a heap of shapeless ruins.

The fulfilment of this prophecy took place in the same month, and on the same day of the month, that the first temple had been destroyed by Nebuchadnezzar, about forty years after the prediction had been uttered. (A.D. 70.) In consequence of the revolt of the Jews, Vespasian led an army into Judea, the command of which he afterwards transferred to his son Titus, who laid siege to Jerusalem. (See art. Jerusalem.) Foot by foot, and inch by inch, the Jews defended the sacred city, but still driven backward by an overwhelming force, they at length occupied the temple as a citadel. Titus would willingly have spared the sacred edifice, but in the confusion of the fight, a soldier flung a flaming brand into one of the windows of the cloisters, which falling on a heap of combustible materials, kindled a fire that spread with fearful rapidity. Some of the other assailants, stimulated by the hope of plunder, flung torches into the sanctuary, and as the flames arose, the Jews, goaded by the energies of despair, refused quarter and fell in thousands around their desecrated altars. The hill on which the temple stood was soon crowned with a mass of flames which illuminated Jerusalem and the entire chain of mountainous ridges by which the city was girdled. Ere long the work of destruction was complete, and this structure, recently so glorious, was a shapeless mass of smoking ruins.

The Emperor Julian, through hatred of Christianity, resolved to rebuild the temple of Jerusalem, and restore it to the Jews; but miraculous fires drove away the workmen who were employed in clearing the foundations, and the attempt was abandoned. Soon after the conquest of Jerusalem by the Saracens, the Caliph Omar erected a magnificent mosque on the neglected spot where the Temple of Solomon once stood, and this edifice is not less venerated by the Mohammedans than the original structure was by the Jews. T.

TEMPTATION, trial or proof, which may be taken either in a good or bad sense according to the design of the tempter. Thus, when God tempted Abraham by commanding him to sacrifice Isaac, the word is used in its good sense, for a trial of faith and obedience. Temptation, however, is more frequently used to signify the enticements to sin, held out by the devil and by wicked men. C.

TEMPTATION OF CHRIST. The remarkable account of Christ's temptation is contained in the fourth chapter of Saint Matthew's Gospel. It is designed to show us by a striking example, how the temptations and suggestions of the evil spirit are to be resisted, and also to afford us the consoling hope of Our Blessed Saviour's sympathy and assistance, seeing that "he was in all points tempted as we are." (Heb. 2. 13; 4. 15.)

TEMPTER. See Devil, and Satan.

TENT. Tents or pavilions, constructed from the skins of animals, formed the first habitations of the human family. Those temporary residences, admitting of easy removal, were particularly suited to the habits of pastoral and nomade tribes; they have been employed in the East in all ages; being still used by the Arabs, Tartars, Affghans, and other wandering nations. Jabal, the son of Lamech, was "the father of such as dwell in tents, and of such as have cattle." (Gen. 4. 20.) He appears to have been the first who attempted the domestication of cattle, as Abel is said to have been only "a keeper of sheep:" his flocks and herds were moved from place to place in search of pasture, water, or shelter; and the striking of his tent was but the work of a moment. Cain we are told had "builded a city and called the name of the city after the name of his son Enoch:" but we are not to infer from this that masonry and metallurgy were understood in his days; their invention is to be assigned to a later era; the word city, meaning in this instance, an assemblage of tents, inclosed probably by some common fence. The patriarch Abraham pitched his tent in the plains of Mamre; and we are informed in the sacred narrative that the Lord appeared to him "as he sat in the tent door in the heat of the day." During the wandering of the children of Israel in the Desert they encamped in tents; and the Tabernacle constructed by Divine command was a tent of peculiar form and splendid decorations, appropriated for the worship of God. In the beautiful apostrophe which Balaam found himself by an uncontrollable impulse constrained to pronounce when Balak called him to curse the sons of Jacob, reference is made to their habitations: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beside the waters." The children of Israel we find employed tents as habitations in the days of Rehoboam; and the signal for rebellion was the cry, "To your tents, O Israel!"

"Entertainments," observes Paxton, "are frequently given in the country under tents, which, by the variety of their colours, and the peculiar manner in which they are sometimes pitched, make a very pleasant appearance To this agreeable custom the spouse probably alludes, in that description of her person: 'I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.' The seeming contradiction in the first clause, is easily obviated. The Arabs generally make use of tents covered with black hair-cloth; the other nations around them live in booths, or huts, constructed of reeds and boughs, or other materials, or in tents of different colours. In Palestine, the Turcomans live in tents of white linen cloth, while the Turks, in their encampments, prefer green or red, which have a very pleasing effect in the eye of the traveller. It is only the Arabian tents, or the tents of Kedar, which are uniformly black, or striped. This is the reason the spouse compares herself, not to tents in general, which are of different colours, but to those of Kedar; which are all covered with black hair-cloth, and have therefore a disagreeable appearance. These tents are stretched on three or four pickets, only five or six feet high, which give them a very flat appearance at a distance; one of these camps seems only like a number of black spots. The spouse proceeds: 'As the tents of Kedar, as the curtains of Solomon.' By the last clause may be understood those splendid tents, to which the great monarch, who, by his own confession denied himself no earthly pleasure, retired in the heats of summer, or when he wished to entertain his nobles and courtiers, or sought the amusement of the chase. Some are of opinion, these curtains refer to the sumptuous hangings which surrounded the bed of the Israelitish king: and their idea receives some countenance from a manuscript note of Dr. Russell's, which states, that moscheto curtains are sometimes suspended over the beds in Syria and Palestine. But since it is common in Hebrew poetry to express nearly the same thought in the second parallel line as in the first; and since it is equally common in Scripture to put a part for the whole, it is more natural to suppose that the tents of Solomon are actually meant in this passage; and as we are sure they were extremely magnificent, they might, with great propriety, be introduced here, on account of their beauty." P.

TENTH or TITHE, מעשר *maasher*. The setting apart of a tenth portion of the produce of the earth, out of every man's possessions, was anciently ordained for two purposes. First, to be dedicated to the service of God and the maintenance of his ministers, as a mark of religious homage, and of gratitude to Him as the Giver of all things; secondly, for charitable uses in the support of the poor, (Deut. 14.); also as a token of gratitude to God manifested in love to his creatures, (1 John 3. 17.) "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Though the first regular laws concerning tithes are given under the legislation of Moses, yet the custom of paying them existed long before his days. We read in

Genesis 14, that Abraham paid to Melchizedek, king and priest of Salem, (a type of Christ,) tithes of the spoil he had got in battle, (Heb. 7. 4,) when he rescued Lot; and which he offered in homage and gratitude to God for the victory. From this circumstance, St. Paul takes occasion to show, (Heb. 7,) that the priesthood which Melchizedek represented, viz., Christ's, was more excellent than the Levitical priesthood, which Abraham, Levi's progenitor, represented. (Heb. 7.) In a similar spirit of homage and gratitude, Jacob vowed to the Lord's service, the tenth of whatever he might gain in Mesopotamia. (Gen. 28. 24.) And we may remark that this is the first vow of which we read in Scripture; and it strongly marks the religious character of the separating of the tenths.

Under the Mosaic Law, tithes were regularly established in three kinds, and their uses and applications defined.

1. The tithes purely ecclesiastical, consisting of the tenth of all the seed of the land, and the fruit of the trees. (Levit. 27. 30.) Rabbi Solomon Jarchi explains the first to be corn, the last, to be wine and oil, (Numb. 18. 12); also the tenth of herds and of the flocks. It may be remarked that the tenth lambs were not to be taken out; but to pass out of their folds under a marking rod, (see art. Rod,) lest the Jews might be tempted by avarice to select the worst for tithe. These tithes were given to the Levites for their maintenance; and the Levites gave a tenth of this tithe to the priests, after presenting it as a heave-offering before the Lord. (Numb. 18. 26-28.) The reason of which ceremony was, that the tithes being primarily the Lord's, this was an acknowledgment of his right. If any man wished to redeem his tithes for money, he was permitted to do so, adding the value of a fifth part to the original tithe; which rule was instituted in order to prevent the Jews from taking any undue advantage of their priests in the commutation.

2. The second tithe, or festival tithes: which was the tenth part of the nine remaining after payment of the former tithe. This was to be carried up to Jerusalem, yearly, by the master of each family, that he might consume it there before the Lord, with his household, in a solemn festival. (Deut. 14.) These festivals seem to have been somewhat of the nature of the Agapæ or Love Feasts of the primitive Christians.

Chazkum says that the reason of this institution was, that when the Jews came up to Jerusalem, and saw the priests officiating, and the Levites singing, and the Sanhedrin judging, and the doctors teaching, they might be struck with reverence and fear the Lord.

These tithes were considered holy: they could not be eaten any where but in Jerusalem: and in a state of legal purity.

If it were inconvenient for the owner to carry these tithes to Jerusalem in kind, he was permitted to sell them, and to take the money to Jerusalem, to purchase what he pleased for holding the festival. (Deut. 14. 24, 25,26.)

3. The tithe for the poor. Every third year, the above named festival tithe, instead of being carried up to Jerusalem, was devoted to the poor about the owner's residence, to the widow, the orphan, the stranger, and the Levite. (Deut. 14. 28,29; 26. 12.) This tithe of the poor the Jews call the "consummation of tithes," because thereby was brotherly love made apparent. In this tithe, the owners generally took no part, as in the festival tithe; but gave it all up to their necessitous brethren. This tithe was also accounted holy: the owner had to make a declaration before the Lord, (either in his devotions at home, or the next time he went up to Jerusalem,) (Deut. 26. 12,13,) that he had not eaten of it in his mourning, *i. e.*, for the dead, which would have been uncleanness: compare Hosea, 9. 4, speaking of the captivity of Israel; "Their sacrifices shall be unto them a bread of mourning, all that eat thereof shall be polluted,"—that he had not taken aught of it for the dead; this is frequently understood by commentators, to mean idolatrous customs, such as the worship of the false gods, who were often no more than dead heroes deified: but the Rabbins explain it to mean, using part of the tithe to buy grave clothes, or other necessaries for the dead, or giving any part of it to mourners at a funeral.

The religious character of tithes is thus marked, by the presentation as a heave-offering of the first: by their eating before the Lord of the second: and by the confession made before the Lord concerning the third. That tithes were of God's own institution we see in the Mosaic law: that they were offered in homage to God, and a promise attached to the cheerful payment of them, in Proverbs 3. 9,10, "Honour the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine;" and that when they were withheld from the Lord's minister, God considered himself wronged and aggrieved, in Malachi 3. 8,9, "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation."

Rabbi Bechai observes, upon Deuteronomy 14. 23, "Thou shalt eat before the Lord thy God, the tithe of *thy* corn, of *thy* wine, and of *thine* oil;" that while the people paid the tithe, then the produce of the earth was called *theirs;* but when they withheld the just dues, then God asserts his claim to the whole, as the original Giver, as in Hosea, 2. 9, "I will return and take away *my* corn in the time thereof, and *my* wine in the season thereof, and will recover *my* wool, and *my* flax," &c., &c. Rabbi Bechai remarks that they forfeited the whole, who did not pay the tenth, which was the rent that God reserved to himself out of his own creation, and which was a much smaller proportion than the landlords of the earth require.

Under the Mosaic law, when a man committed any trespass in regard to his dues to God, such as eating at home the festival tithe, using the first-fruits of his flocks or herds, his lands, withholding his lawful tenths, &c,. even though it might be done in ignorance, he was required to offer a trespass-offering for his sin, and to make atonement by adding a fifth to his legal dues. (Levit. 5. 15-18.) As tithes were not instituted as merely a part of the Jewish ceremonial law, but were in existence long before it, as exemplified in the cases of Abraham and Jacob, so they have naturally subsisted after it, as a religious due and acknowledgment of God's supremacy; for homage to God is not confined to any one dispensation, but is to be looked for under all in turn.

Therefore Our Saviour did not abrogate the payment of tithes, with other parts of the ceremonial law, which were either merely ceremonial, or were fulfilled in his person. On the contrary, he confirmed them. Lightfoot observes on Matthew 23. 23, that Our Lord, when he rebukes the Pharisees for neglecting judgment, mercy, and faith, while they were scrupulous in paying tithes of pot-herbs, yet commends the payment of the latter, saying, "These ought ye to have done, and not to leave the other undone." This tithe of herbs was not established by God in the law, but by the Jewish doctors; now if Our Saviour sanctioned that which was established by church authority alone, how much more that which was of God's institution? (See also Luke 11. 42.)

In Luke 14. 13, "When thou makest a feast, call the poor, the maimed, the lame, and the blind." Our Saviour alludes to the tithe of the poor, (supra,) and sanctions it. In Luke 20. 15, "Render unto Cæsar the things that be Cæsar's, and unto God the things which be God's," Our Lord sanctions both the payment of lawful human taxes and customs, and the payment of the ecclesiastical dues. And though from the unsettled and infant state of the Christian church at the time the New Testament was written, no positive and definite rules could be laid down for ecclesiastical dues, yet was it clearly explained by Our Lord and the Apostles that the church was to receive its maintenance from the laity. Our Lord desires the disciples on their missions to go into the houses where they shall teach to be maintained; saying, "The labourer is worthy of his hire," (Matt. 10. 9-11; Luke 10. 7;) and St. Paul, (1Cor. 9, 13,14,) alluding to the tithes paid to the Levitical priesthood for their maintenance, proposes the example to the Christian church: "Do ye not know that they which minister about holy things live of the things about the Temple? and they which wait at the altar are partakers with the altar?" (because they partook of all the sacrifices except the whole burnt-offering.) "Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel;" and in the 7th verse of the same chapter, speaking of the ministers, he says, "Who goeth a warfare at his own charges?" and in Galatians 6. 6, "Let him that is taught in the word communicate to him that teacheth in all good things."

But there was no need for laying down definite rules on the subject, while they had the example of the Jewish priesthood, whose place the Christian ministry was now to take, and the manner of whose maintenance was sanctioned by Our Lord. There were the first tithes for the priesthood; the second for an example of Christian hospitality without revelling; the third, for a model of a regular provision for the poor.

That tithes were not confined to the Jewish priesthood we learn from the fact of their having been very generally copied from the patriarchs by Gentile nations.

Among the Greeks and Romans tenths were frequently dedicated out of men's substance to their gods, sometimes as a lasting obligation; sometimes only on particular occasions; but it was customary to dedicate the tenth of the spoils of war to Jupiter Prædator, to Mars, and to Hercules. A tenth of private possessions was also, in some places, dedicated to Diana. The Carthaginians sent a tenth of their profits to the Hercules of Tyre, of which city they were a colony. The Persians gave to their gods the tenths of war spoils. The Pelasgians paid tithes to the oracle of Apollo at Delphos.

In the infant state of the Christian dispensation, the ministers were obliged of necessity to live by indefinite oblations of the laity, who were, however, guided by the example of the Jewish church, and the teaching of Our Lord and the Apostles. But when the affairs of the Church became fixed, so did the revenues of her ministers.

Blackstone thinks that the establishment of tithes in England was cotemporary with the preaching of Christianity by Augustine in the sixth century. But the earliest written English law he met with on the subject is that of a synod in A.D. 786, which enjoins the payment of tithes. A little before which time Charlemagne had established them in France, A.D. 778, and divided them into four portions: one to support the edifice, &c., of the church, one for the poor, one to maintain the bishop, and one the parochial clergy.

Now that the Jewish hierarchy has been so wholly overturned, the true succession of the priesthood lost, the sacrifices discontinued of necessity, and the Temple destroyed, the modern Jews cannot observe the Levitical law, having no longer an authentic priesthood, and some of their ecclesiastical dues being lawful to use only in Jerusalem; such of the Jews, however, as are conscientious, dedicate a tenth part of their income to the poor, in lieu of the original tithes; and they still redeem their first-born son from the priest for a sum of money, according to Exodus 34. 20.

The Jews in France also generally set aside a tithe for the maintenance and expenses of their synagogues. M.

TERAPHIM, תרפים These were small images, of uncertain shape, which were sometimes worn as amulets, and sometimes worshipped as tutelary deities. They appear to have been reverenced both by believers and unbelievers; but it is not known in what respect the lawful teraphim differed from idolatrous images. C.

TERTIUS. The amanuensis whom Paul employed to write his Epistle to the Romans. Tertius is the Latin form of the Syriac name Silas, which signifies "third." C.

TESTAMENT, *Διαθηκη*, *Diathēkē*. The Septuagint translators have generally rendered the Hebrew word ברית *berith*, "covenant," by the Greek *διαθηκη*, and it is for the most part used in this sense by the writers of the New Testament. St. Paul, however, in his Epistle to the Galatians, uses the Greek word in its classic signification of a last will or testament; and, in obedience to his authority, the religious institution of Jesus Christ, called *Ἡ Καινη Διαθηκη*, *Hē Kainè Diathēkè*, is usually rendered "The New Testament," instead of "The New Covenant." The word generally includes the notion of a dispensation, or system of divine economy, the Old Testament being equivalent to the Jewish dispensation, and the New, to the Christian. In Galatians 4. 24, *αἱ δυο διαθεκαι*, *hai duo diathēkai*, rendered by our translators "the two covenants," clearly refer to the Mosaic and Christian dispensations.

These terms soon were employed to denote the books in which an account is given of these dispensations; the sacred writings of the Jews being called the Old Testament, and the writings superadded by the apostles and evangelists, the New Testament. We find that the word was employed in this sense so early as the days of St. Paul; alluding to the Jewish form of reading the Law, he says, "For until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ." (2Cor. 3. 14.) T.

TETRARCH. A sovereign of the fourth part of a province, or kingdom. In Scripture the title is usually given to the descendants of Herod, amongst whom the Roman emperors distributed his dominions at their pleasure. The title, however, is not used in a rigorous sense, but is applied to princes who ruled any fractional part of a province. C.

THADDEUS. A surname of the Apostle Jude. C

THEBET. The tenth month of the sacred, and the fourth of the civil year, according to the Hebrew calendar. C.

THEBEZ or **THEBES,** a city of the tribe of Ephraim, about thirteen miles west from Bethshan, and about half a mile from Shechem. The inhabitants seem to have revolted from Abimelech, the illegitimate son of Gideon, and assisted the Shechemites. When he assaulted it they fled to their tower, and when he approached it in order to burn it, a woman cast down a mill-stone upon his head, but being not quite dead, his pride caused him to call to a young man to thrust him through with his sword, upon which he gave up the ghost. About 400 years after Christ it was a village. (Judges 4. 54.) A.

THEOLOGY. The doctrine or science which treats of the being and attributes of God, his relations to us, the dispensations of his providence, his will with regard to our actions, and his purpose with respect to our end. Divines consider Theology as two-fold:—1, Dogmatic Theology, which treats of doctrine, or principles; and 2, Moral Theology, which deduces rules of practice from the former. To these must be added, Natural Theology, which treats of the being, attributes, and will of God, as evincible from the various phenomena of created objects. The works of nature want only to be contemplated; "The heavens declare the glory of God, and the firmament showeth his handy work;" all the phenomena of the universe bear testimony to the power, wisdom, and goodness of the great Creator. "When contemplated," says Paley, "they have everything in them which can astonish by their greatness; for of the vast scale of their operation through which our discoveries carry us, at one end we see an intelligent Power, arranging planetary systems, fixing, for instance, the trajectory of Saturn, or constructing a ring of two hundred thousand miles' diameter, to surround his body and be suspended like a magnificent arch over the heads of his inhabitants; and at the other, bending a hooked tooth, concerting and providing an appropriate mechanism for the clasping and reclasping of the filaments of the feather of the humming-bird. We have proof not only of both these works proceeding from an intelligent agent, but of their proceeding from the same agent; for, in the first place, we can trace an identity of plan, a connexion of system from Saturn to our own globe; and when arrived upon our own globe, we can, in the second place, pursue the connexion through all the organised, and especially the animated bodies which it supports. We can observe marks of a common relation, as well to one another, as to the elements of which their habitation is composed. Therefore one mind hath planned, or at least prescribed a general plan for all these productions. One Being has been concerned in all." C.

THERAPEUTÆ. This was a Jewish sect formed in Alexandria, which adopted the same rigid and ascetic rules of life as the Essenes of Palestine. They founded their creed on allegorical interpretations of the Scripture, corrupting the simple purity of divine truth by mixing with it the wild speculations of Oriental philosophy, and the refined disquisitions of the Greeks. Though not mentioned by name in the New Testament, they began to exercise considerable influence in the early ages of Christianity, and were the originators of the monastic system, which first found favour amongst the Christian churches in Egypt. C.

THESSALONICA. This city was anciently called Therma; it was denominated Thessalonica by Cassander, king of Macedon, in honour of his wife, the daughter of Philip II., and sister of Alexander the Great: the moderns have deprived it of the first four letters of its name, which is now written *Salonica.* Situated at the top of the Gulf of Salonica (*Thermæus Sinus*), long. 22° 56′ E., lat. 40° 38′ N., Thessalonica soon became an important and wealthy city; and on the division of Macedonia, B.C. 168, it became the capital of the second part. It was celebrated for its Olympic, Pyrrhic, and Cabirian games; and possessed several buildings of great magnificence, some of the ruins of which, especially of the *Propylæa* of the Hippodrome, are reckoned amongst the finest specimens of Grecian art. This city was the residence of Cicero during his exile from Rome. Thessalonica is, however, chiefly distinguished as one of the earliest scenes of St. Paul's labours. Here the Apostle of the Gentiles preached the Gospel of Christ, which was "to the Jews a stumbling-block, to the Greeks, foolishness;" and to the Christian Church planted in this city by him were addressed the two Epistles to the Thessalonians. Dr. Clarke remarks that, in some respects, Thessalonica is the same now as it was in the days of St. Paul and Timothy: "A set of turbulent Jews constituted a very principal part of its population, and when St. Paul came hither from Philippi, where the Gospel was first preached, to communicate the 'glad tidings' to the Thessalonians, the Jews were in sufficient number to set all the city in an uproar. (Acts 17. 5.) In the several jurisdictions afterwards established for the government of the Church, we find Aristarchus constituted by that Apostle himself to preside at Thessalonica, and Epaphroditus at Philippi. This latter place, as it was the scene of his remarkable imprisonment, is rendered particularly illustrious; but the whole of Macedonia, and in particular the route from Beræa, now pronounced *Veria*, to Thessalonica and Philippi, being so remarkably distinguished by his sufferings and adventures, becomes as a portion of holy land."

The modern city of Salonica is the capital of a province of the same name, which forms part of Turkey in Europe. It stands on the acclivity of a steep hill, which rises from the bay at its north-east extremity. In shape it is triangular, the base resting on the sea-shore. The walls are built of brick, on a foundation of stone; they are of great thickness, and are strengthened by bastions. Viewed from the sea, the town presents an imposing, and even magnificent appearance; but the interior by no means corresponds with the exterior. The domes and minarets of mosques, environed with cypresses, impart to it a degree of external splendour, which is in vain sought for when you enter the city and find narrow crooked streets, paltry squares, and low and ill-built houses. Salonica is the centre of very considerable trade, and of the commercial towns of Turkey in Europe is inferior only to Constantinople. The quays are covered with sheds, and present a scene of great bustle and activity. Its manufactures are extensive: cotton and silk goods, Turkey leather, carpets, tobacco, and snuff, and various small articles of gold, silver, copper, steel, and iron, are manufactured in the city; and these articles, besides raw silk, cotton, wool, corn, oil, honey, wax, opium, and other drugs, form its exports. With the country to the north, one of the most fertile districts in Macedon, there is communication by roads, and by the river Vardari (the ancient Axius); and the inland trade from Salonica to Austria and Germany is of importance. The population is estimated at about 70,000 souls, half of whom are Turks, the other half being composed of Greeks, Jews, Armenians, French, Italians, English, and Dutch, in whose hands is the principal part of the trade of the city. There are several schools here; the Jews have a seminary, with a hundred tutors and more than a thousand scholars; the Greeks have established several elementary schools, and the Turks possess some educational establishments.

The principal antiquities of Salonica are the Propylæa of the Hippodrome, the Rotunda, and the triumphal arches of Augustus and Constantine. (See STEWART's *Antiquities of Athens.*) The Greek emperors ceded the city to the Venetians in 1313; in 1453 it fell into the power of the Turks, who still retain possession of it. P.

THEUDAS. The name of two impostors who appeared among the Jews, A.D. 33, and A.D. 45. These deceivers occasioned the death of many unfortunate persons who were led away by them. (Acts 5. 36.) C.

THIEF. "Men do not despise a thief," says Solomon, "if he steal to satisfy his soul when he is hungry. But if he be found, he shall restore seven-fold; he shall give all the substance of his house." (Prov. 6. 30,31.) Bishop Hall is of opinion, that Solomon, in this passage, does not so much extenuate the crime of theft, as point out the greater criminality of adultery; but we have abundant evidence that theft unaccompanied by violence, was viewed more leniently by ancient than by modern legislators. Sir Gardner Wilkinson, in his very admirable work on the manners of the ancient Egyptians, says: "The Egyptians had a singular custom respecting theft and burglary. Those who followed the profession of thief, gave in their name to the chief of the robbers, and agreed that he should be informed of every thing they might thenceforward steal, the moment it was in their possession. In consequence of this, the owner of the lost goods always applied by letter to the chief for their recovery; and having stated their quality and quantity, the day and hour when they were stolen, and other requisite particulars, the goods were identified, and on payment of one quarter of their value, they were restored to the applicant in the same state as when taken from his house. For, being fully persuaded of the impracticability of putting an entire check to robbery, either by the dread of punishment, or by any other method that could be adopted by the most vigilant police, they considered it more for the advantage of the community, that a certain sacrifice should be made, in order to secure the restitution of the remainder, than that the law, by taking on itself to protect the citizen and discover the offender, should be the indirect cause of greater loss; and that the Egyptians, like the Indians, and I may say the modern inhabitants of the Nile, were very expert in the art of thieving, we have abundant testimony from ancient authors." C.

THIGH, is the part on which the sword of a warrior is hung; see to this purpose, Exodus 32. 27; Judges 3. 16,21; Psalm 45. 3. In another sense, the thigh is the symbol of offspring. *Thighs* literally taken, are explained by the interpreters of *kinsmen.*

A third symbolical signification of thigh may be taken from the custom in the time of the patriarchs; when a man imposed an oath upon another to secure his promise, he made him put his hand under his thigh.

Abraham thus adjured his servant. (Gen. 24. 2,9.) And Jacob adjured Joseph that he should not bury him in Egypt. (Gen. 47. 29.) This is still practised in the East, as some authors tell us. (1Chron. 29. 24.) According to the original, the putting of hands under Solomon is a ceremony of homage and obedience, whereby the person swearing gave the greatest token of his design to be faithful. (Jerem. 31. 13,) "I smote upon my thigh." Smiting upon the thigh was an indication of inward sorrow and compunction. (Ezek. 21. 12; Rev. 19. 16,) "And on his thigh a name written," *i. e.*, on one part of the garment which covered his thigh, the place where the sword is usually worn, a motto or inscription was observed, on which He was styled, "King of kings and Lord of lords," to signify that He was really possessed of a just dominion over all the princes and kingdoms of the earth. A.

THISTLE, a well-known troublesome plant. There are several kinds of thistles in the East, and probably more than one kind is referred to in the Scripture. The Talmud mentions abundance of thistles (*carduus*), as growing in a valley not far from Bethlehem.

I. The word דרדר *dardar*, which occurs in Genesis 3. 18, and Hosea 10. 8. Bate, tracing from a Hebrew root which signifies round, thinks to be "so named from its round form, and being encircled on all sides with prickles, or from its seeds being encircled in a downy sphere on which it easily rolls. The Seventy render it τριβολος, *tribolos*, and St. Paul uses the word, (Heb. 6. 8,) where in our version it is rendered briers."

II. The word rendered "thistle" in the beautiful parable, (2Kings 14. 9,) and in 2Chronicles 25. 18, is חוח *choach*, which from its etymology must be a kind of thorn with incurvated spines like fish-hooks similar to those of the North American *witch hazel.* Celsius says, that the same word, and of the same original in Arabic, is the *black thorn* or *sloe tree.*

III. The thistle, (Job 29. 40,) is in the original באשה *baseh.* Upon the authority of Hasselquist, modern critics concur in rendering the "night-shade," a plant very common in Egypt, Palestine, and East. "And it must be observed," says Mr. Good, "that the Arabic *bys*, which is one of the terms for night-shade, in some degree supports this opinion."

IV. The author of the Book of Wisdom, by a most expressive similitude in ch. 5. 14, has illustrated the immense difference between the fate of bad men and of the righteous, by declaring that the hope of the ungodly is "like thistle-down blown away by the wind."

V. The word for thistle in Matthew 7. 16 is τριβολος, *tribolos*, and in Hebrews the same word is translated "brier." "Do men gather grapes from thorns or figs from thistles?" Galen, *de Curat.* has a passage very similar: "The husbandman would never be able to make the thorn produce grapes;" and Campanella has borrowed the passage for illustrating the maxim, "No being can give that power to other beings which it does not possess itself." We never see light produce darkness, nor cold generate heat. "Grapes are not gathered from thistles," saith the Messiah. A.

THOMAS. One of the twelve apostles; he was also called "Didymus," a name which signifies "a twin." Nothing is known of his early history; but he is described as one who readily followed Christ, though he showed signs of incredulity when he was informed of Our Lord's resurrection. The old ecclesiastical historians say, that he preached the gospel to the Parthians, and that he even penetrated to the East Indies. In consequence of this tradition, the native Christians found in India are commonly called "the Christians of St. Thomas." C.

THORN. There are many varieties of prickly and thorny plants in Palestine and Egypt, of which it is scarcely possible for those who live in western climes to assign the distinctive names. The words which the writers of the Old Testament most frequently use are, קוץ *kutz*, and ברקנים *barkanim;* the former is most probably a generic name for all kinds of prickly plants, and the latter is the *nabka* of the modern Arabs, a plant very common in the East. It is armed with thorns, its branches are pliant, and its leaf of a deep green like that of ivy. Hasselquist supposes that this was the tree which furnished the crown of thorns placed on the head of Our Lord, and adds, that "the enemies of Christ chose this plant in order to add insult to injury, by employing a wreath approaching in appearance that which was used to crown emperors and generals." But Pearce justly remarks that the word ακανθων, *akanthon*, used by the Evangelists in the description of the crown, may be the genitive plural of ακανθος, *akanthos*, the "acanthus," or "bear's foot," as well as of ακανθη, *akanthè*, a thorn. There is nothing in St. Matthew's narrative which would lead us to suppose that Pilate's soldiers intended to superadd pain to mockery. Tertullian, who lived more than a century after Christ, was the first who mentioned the crown as an instrument of torture, and his authority cannot be put into competition with the early fathers, who take no notice of the thorns in their frequent references to the circumstances of the crucifixion. C.

THREE, frequently signifies in the sacred writings, *greatness*, *excellence*, and *perfection*. It is thus used in Isaiah 19. 23, "In that day shall Israel be the *third* with Egypt and Assyria," *i. e.*, great, admired, beloved, and blessed, as it there follows. So in Proverbs 22. 20, according to the original, "Have I not written unto thee *three* things?" which our version renders *excellent* things. But all the ancient versions read *three times*, as Durell remarks, referring probably to the three books that bear Solomon's name: see also Proverbs 8. 6. and Hosea 8. 12.

In the Latin and Greek tongues, the number *three* is also mystical, and often signifies *many*, and does not so much imply an exact number as a great increase. Whether their attachment to the number three, as Potter observes, "was owing to its supposed perfection, because containing a beginning, middle, and end, it seemed to signify all things in the world, or whether to the esteem the Pythagoreans and some other philosophers had for it, on account of their trinity, or lastly, to its aptness to signify the power of all the gods who were divided into three classes, celestial, terrestrial, and infernal, I shall leave to be determined by others. Thus much is certain, that the anceints thought there was no small force and efficacy in unequal numbers, whence we find three fatal sisters, three furies, three names and appearances of Diana, three sons of Saturn, among whom the empire of the world was divided; and for the same reason we read Jupiter's *fulmen trifidum*, Neptune's trident, with several other tokens of the veneration they had for this number." The repetition of a word, sentence, or petition thrice, is a token of great earnestness, as in Jeremiah 22. 29, "O earth, earth, earth, hear the word of Jehovah!" (Ezek. 21. 27,) "I will overturn, overturn, overturn it." It was a great emphasis when Our Saviour told Peter that he should deny him thrice; so Paul, to show the earnestness of his prayers, says that "he besought the Lord thrice." (2 Cor. 12. 8.) So Our Saviour prayed three times in his agony, that the cup might pass from him. (26. 44.)

The heathen to show their sorrow for the death of their kinsmen, called upon them thrice.

In Pindar there is an allusion to some old custom of saluting a king thrice on his inauguration. And the acclamations of the Roman theatres seem also to have been commonly repeated thrice. And so in the senate-house, of which there is an instance and form in Vulc: Gallicanus, in these words:—

> Antonine Pie, Dii te servent;
> Antonine Clemens, Dii te servent;
> Antonine Clemens, Dii te servent.

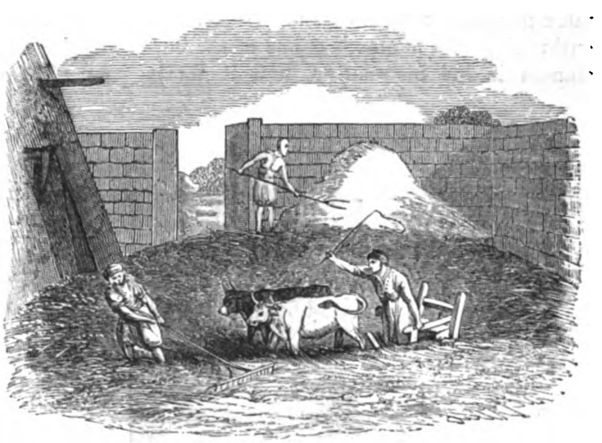
A.

THRESHING. The importance of the threshing floor has been already incidentally noticed. (See art. ROAD.) It was necessary to take great care in its preparation, for threshing was always performed by oxen, a custom to which we find frequent allusions in Scripture. One of the precepts of the Levitical law was, "Thou shalt not muzzle the ox which treadeth the corn." (Deut. 25. 4.) The imperfection of this operation is sufficiently evident, but yet it is continued in most Eastern countries to the present day. When the oxen had sufficiently trodden the ears, the corn was thrown out all together into the middle of the floor, preparatory to the operation of winnowing.

Isaiah notices four different kinds of threshing, in a passage thus translated by Bishop Lowth.

> The dill is not beaten out with the corn-drag;
> Nor is the wheel of the wain made to turn upon the
> cummin;
> But the dill is beaten out with the staff,
> And the cummin with the flail, but the bread-corn with
> the threshing wain:
> But not for ever will he continne thus to thresh it;
> Nor to vex it with the wheels of his wain,
> Nor to bruise it with the hoofs of his cattle.
> *Isaiah* 28. 27,28.

It is obvious that small and tender seeds would be destroyed and crushed to pieces if trodden out by oxen, and they were therefore extracted from the husk by the staff or flail. Threshing by the drag or wain mentioned by the prophet, is still practised both in Syria and Egypt. The drag is a mere frame of rough planks, with or without serrated rollers; and it is called the *noreg* by the modern Egyptians, and is drawn by oxen over the corn sheaves, the driver sitting upon it in order to add to the weight.



The Noreg.

The image of threshing is frequently used by the Hebrew poets with great strength and beauty, to express the utter destruction of God's enemies, or, when combined with winnowing, their dispersion, and the separation of the wicked from the righteous. Thus in Isaiah's description of the overthrow of Babylon, "O my threshing, and the corn of my floor; that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you." (Isai. 21. 10.)

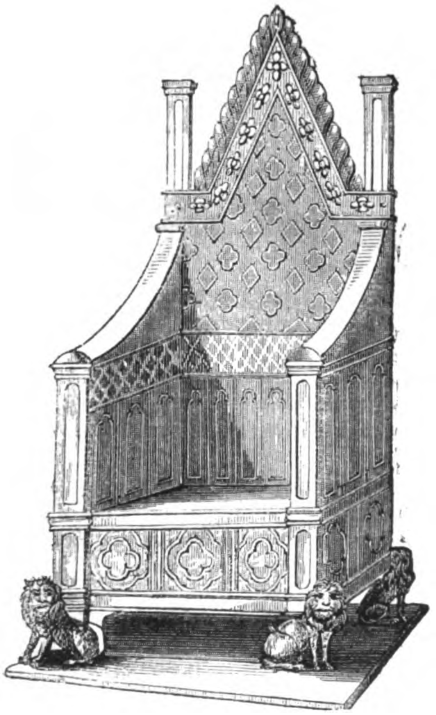
Our translators have here used the word "threshing" in a passive sense, to express the object or matter threshed; that is, the population on whom God declares that he will exercise a discipline as severe as that to which corn is subjected when spread upon the threshing-floor.

It deserves to be further remarked that the Hebrew words בן־גרני *ben-garni*, rendered "corn of my floor," signify literally, "son of my floor," for it is an idiom of the Hebrew language, to call the effect, the object, the adjunct, anything that belongs in almost any way to any other, the son of it. After the first clause we find one of those sudden changes of person so common in Hebrew poetry; and particularly in the writings of the prophets, who may be supposed to be hurried forward by the fervour of inspiration. In this passage the prophet abruptly breaks off in the very midst of Jehovah's declaration to speak in his own person.

This very remarkable verse, in fact, briefly and expressively gives the application, end, and design of the prophecy; partly in the person of God, partly in that of the prophet. Its meaning may be thus more amply expressed: "O my people, whom for your punishment I shall make subject to the Babylonians, to try and to prove you, and to separate the chaff from the corn, the good from the bad among you; hear this for your consolation: your punishment, your slavery, and your oppression shall have an end in the destruction of your tyrants."

In wet climates it was usual to scorch the corn with fire before turning in the oxen, but this process was rarely used in Palestine; the heat of the sun being sufficient for the purpose. The noreg or threshing-drag appears to have been invented in the time of the Kings, for it is first mentioned by the prophet Isaiah. T.

THRONE. The seat on which princes sit when they receive the homage of their subjects, give audience to ambassadors, or perform any act connected with the more gorgeous ceremonials of royalty. In the East, the enthroning of a monarch is one of the important circumstances in his installation, and it forms part of the ceremonies used at the coronation of British sovereigns. It may also be noticed that in many parts of Asia, as in England, a sacred stone forms some portion of the regal seat, and is supposed to have a mystic efficacy in securing the stability of the kingdom. According to the monkish legends which imposed on the credulity of our ancestors, the stone in the English coronation throne is the very same which Jacob used as a pillow when he had his mystic dream in Bethel, and it was also the seat used at the coronation of the kings of Judah.



English Coronation Throne.

Throne is frequently used in Scripture as an equivalent for kingdom; thus, "According to thy word shall all my people be ruled, only in the throne will I be greater than thou." (Gen. 41. 4.) The Jews, in the time of Our Saviour, called the seats on which the members of the Sanhedrim sat on solemn occasions "thrones." To this Our Lord alludes when he assures his apostles that they shall sit on twelve thrones, judging the twelve tribes of Israel. (Luke 20. 30.)

St. Paul applies the term "thrones" to an order in the celestial hierarchy, (Col. 1. 10;) by which he probably means the cherubim, for their representations on the ark of the covenant were considered as a kind of throne of Jehovah. (Psalm 18. 10.) C.

THUMMIM. See Urim.

THUNDER. The sound produced by the repercussion of the air and clouds when divided by the electrical flash. In Scripture it is frequently called "the voice of God." (Psalm 29. 3.) Job gives a magnificent description of a thunder-storm, as a manifestation of the divine power.

With his hands He grasps the lightning,
And gives his order where it shall fall;
He commands that his friends should be safe,
But He hurls his wrath against the wicked.
Truly at this my heart trembles
And shudders in my bosom.
Hear with awe the concussion of his voice,
And the peal that issues from his mouth.
Throughout the whole heaven is its flash,
And its blaze to the ends of the earth.
After it pealeth the roar;
He thundereth with his majestic voice.
The peals succeed without intermission,
Yet no one can trace Him, though his voice be heard.

C.

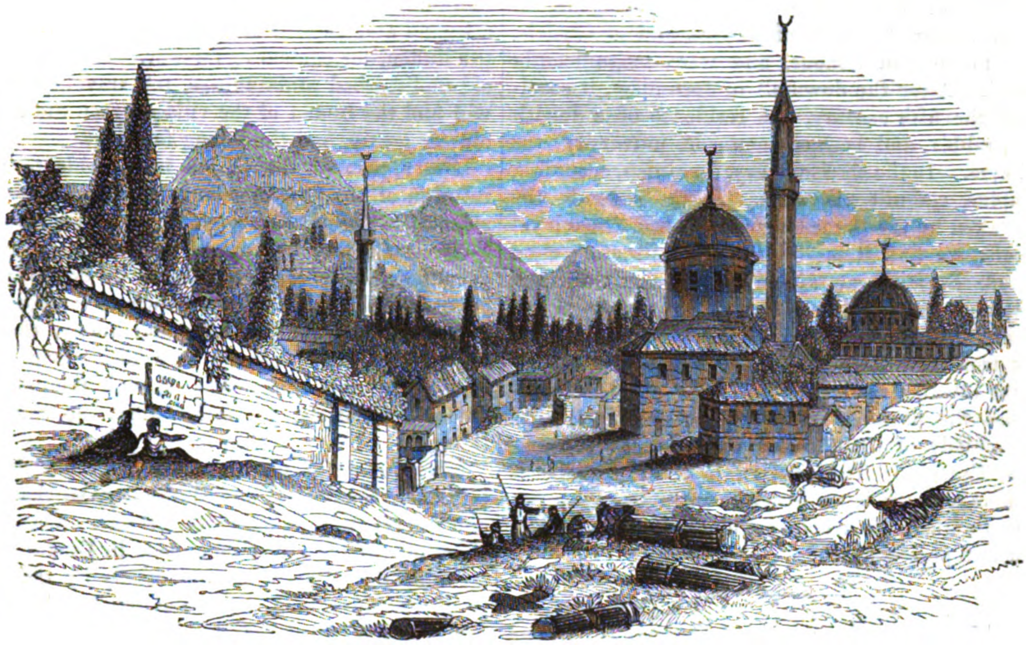
THUNDERING LEGION. This was a legion in the army of Marcus Aurelius, the celebrated Roman emperor, in which several Christians had enlisted. Ecclesiastical historians assert that during the war which Marcus waged against the Germans and Sarmatians, his army was on the point of perishing with thirst, but that God, listening to the prayers of the Christian soldiers, sent a seasonable storm of rain, by which the Roman army was refreshed, while the thunders and lightnings by which it was accompanied so terrified the barbarians that they dispersed and fled. The truth of this incident has been questioned by many modern divines, and it must be confessed that the evidence on which it rests is not quite above suspicion. C.

THYATIRA, a very considerable city of Asia Minor, about twenty-six miles north of Sardis, and fifty-six north-west of Smyrna. It was anciently called Pelopia, but Seleucus, the Syro-Grecian king, having repaired it, gave it the name of Thyatira.

Christianity was very early planted here, but the

Church sinfully allowed a woman either of the name of Jezebel, or resembling her of old in sin, to seduce their brethren to commit fornication, and to eat things sacrificed to idols. One of the seven epistles was sent to them, but with what success is uncertain.

The subsequent history of this city is so involved in obscurity, that the place where it stood cannot be agreed upon. But perhaps it is the same as Akhissar, containing four or five thousand Turks, in a good air and soil, but amidst vast quantities of ancient ruins, and in a condition sufficiently wretched. (Rev. 2. 18.) Lydia was a native of this place. (16. 14.) A.



Thyatira.

THYINE WOOD, *ξυλον θυινον*, *xulon thuinon.* This fragrant wood is mentioned only once in Scripture. (Rev. 18. 12.) It has been identified by some with the sandal-wood of the East Indies, which yields a very fragrant oil, well-known, and extensively used as a perfume; others assert that it was a species of cedar frequently employed to give fragrance to sacrifices. The passage in the Apocalypse, however, relates rather to the luxury than to the idolatry of Babylon, and therefore there can be no reason for rejecting the general opinion that the wood indicated is that of the *Thuja odorata*, common in Northern Africa and Western Asia, which possesses a slight fragrance, and, being nearly as hard as *lignum vitæ*, is susceptible of an exquisite polish.

The tree grows rapidly, and rises with a strong woody trunk to the height of thirty feet, or even more. When young, the bark is smooth, and of a dark brown colour; but as the trees grow old, the bark wrinkles, cracks, and becomes very rough and unsightly. Hence an Arabian poet assigns as a reason for refusing to marry a person whom he had courted several years before, that in the interval her skin had changed like the bark of the thya-tree. Nor is this its only deformity arising from advanced age; the younger branches only are covered with leaves.

Nudosque per aera ramos
Effundens, trunco non frondibus efficit umbram.

Its leafless branches are to heaven display'd,
And by its trunk alone it yields a shade.
LUCAN'S *Pharsalia.*

The leaves which grow on the young shades are arranged in what naturalists term "the imbricated form," that is, they are placed over each other like the scales of fish. Flowers, not, however, any way remarkable for beauty, are produced from the sides of the young leaves, pretty near the foot-stalk. These are succeeded by oblong cones, not unlike those of the pine, of a beautiful gray colour, having scales which end in very sharp and acute reflexed points, containing one or two oblong seeds. A very strong-smelling and rather rank oil is obtained from the bruised leaves, but it is said that when carefully purified, this oil becomes a pleasing and fragrant perfume.

Theophrastus, in his *History of Plants*, says that the thyine-tree "resembles the cypress in its boughs, leaves, stalks, and fruit, and that the timber which it yields is incorruptible." On this account it was very highly esteemed by the heathen, who used it in constructing doors and ornamental pillars for their temples, and also images of their gods. St. Jerome, the Septuagint, and Josephus identify the thyine with the almug-trees mentioned 1Kings 10. 11,12: they are probably right, for the thyine wood is used by the Africans in the construction of musical instruments, as the cypress is by the Italians.

Jackson, in his account of Morocco, page 73, says, "Besides producing the gum sandrac, the wood of the thya is invaluable, being somewhat cedar, having a similar smell, and being impenetrable to the worm. The roofs of houses and the cielings of buildings are made of this wood." C.

TIBERIAS. On the south-western margin of the Lake of Gennesareth, also called the sea of Galilee and the sea of Tiberias, stood the city of Tiberias, about twelve miles distant from Nazareth, and eighty miles to the north of Jerusalem. It was built by Herod Agrippa, and named by him in honour of the Emperor Tiberius. From its neighbourhood to the scenes among which Our Saviour was educated and brought up, it is probable that the city was frequently visited by Jesus, although the Evangelists give us no express account of his visits thither. St. John mentions that many of the inhabitants of Tiberias, attracted by the fame of the miracles which he wrought in the vicinity of the lake, followed him in their boats to Capernaum. "Tiberias makes a conspicuous figure in the Jewish annals: it was the scene of some of the most memorable events recorded by Josephus. In refuting the writings of Justus, he speaks of Sepphoris and Tiberias as the two most illustrious cities of Galilee. During a visit paid to it by Agrippa, the successor of Herod, the kings of Comagene, of Emessa, of Lesser Armenia, of Pontus, and of Chalcis, here met to do him honour, and were magnificently entertained. After the downfall of Jerusalem, it continued until the fifth century, the residence of a Jewish patriarch, rabbis, and learned men. A university was founded here. In the sixth century, Justinian, according to Procopius, re-built the walls. In the seventh, the city was taken by the Saracens under Caliph Omar; yet in the eight, we find it mentioned in an itinerary cited by Reland, as still containing many churches and Jewish synagogues. Various medals are extant of the city bearing different inscriptions. These are interesting, not only from the dates which they commemorate, but also in the allusion made by some of them to the baths of Tiberias, the principal cause of the city's celebrity. They are chiefly of the time of Trajan or of Adrian." (Clarke's *Travels.*) The modern town of Tiberias is called Tabareeah: it is an insignificant place, with few objects of interest; its whole population not exceeding two thousand persons. P.

TIDAL, a monarch mentioned Genesis 14. 1, and called "king of nations," by which is probably meant that he ruled over a confederation of some of the wild tribes beyond the Jordan.

TIEL. The tiel-tree is named but once in Scripture, but it is by that diligent observer of nature, the prophet Isaiah. (Isai. 6. 13.)

In shadowing forth the final restoration of the remnants of the people of God, he uses the following beautiful figure: "As a tiel-tree, and as an oak, whose substance is in them though they cast their leaves, so the holy seed shall be the substance thereof," *i.e.*, of the renewed nation of the Lord. We may remark, that the greater number of trees, shrubs, and herbs, spoken of by Isaiah, are such as flourish in the northern part of the ancient kingdom of Israel.

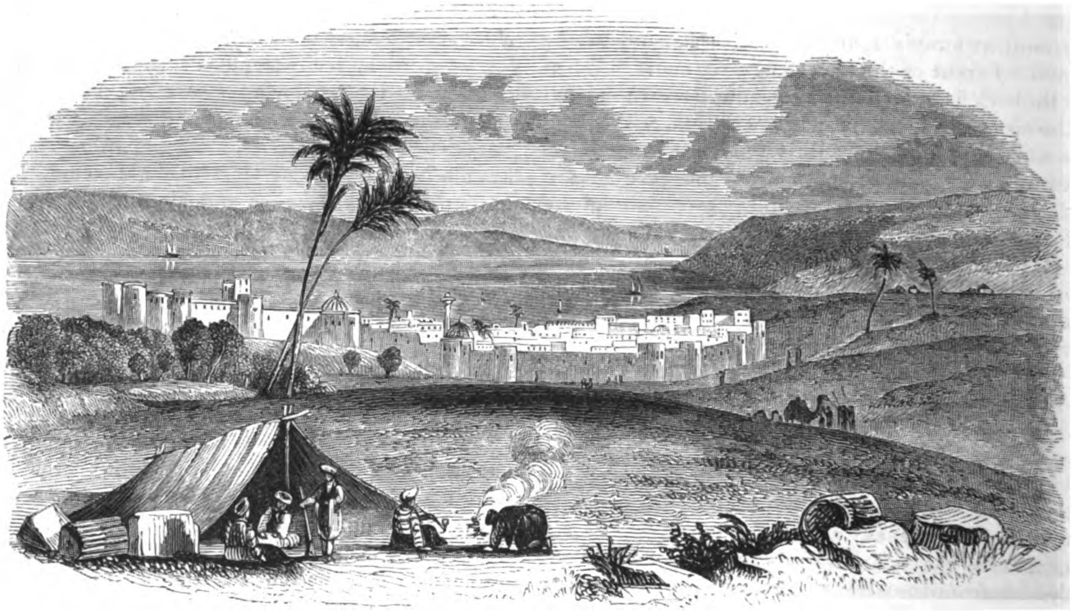
The great beauty and longevity of the tiel, or linden, have procured for it the honour of sharing with the oak in something like religious honours. In many places, it was under the great linden, instead of the oak, that the councils of the tribes of half-civilised men took place; there were held their markets and their feasts, and many a legend and ancient story tells of the trystings under the linden, for council or for war. Even now, in some old undisturbed communities, the traveller in Germany will find the linden of the village-green the resort of the old for gossip, and the young for sport.

Every part of the linden is valuable to man. An infusion of the flowers separated from the bracts is considered to be a sovereign remedy for headache, in Switzerland and Germany. But it is as pasture for bees that the tiel-tree is most to be desired; and in a country such as Jewry, one of whose temporal blessings it was to be a land of milk and honey, the tiel must have been a most welcome indweller. One of the poets of the Hebrews sings that, though the bee "is little among such as fly, yet is her fruit the chief of sweet things."

The timber of the tiel is remarkable for softness, lightness, toughness, and durability, so that the turner and carver are equally its debtors. One species of tiliaceous tree is called shoe-wood in Brazil, because the soles of the clogs worn universally by the Portuguese in the rainy season are made of it. Another of the same family furnishes the light timber of which the massoolla, or surf-boats, at Madras are built.

But the bark of the linden is, perhaps, the most important part of all. From it cordage, sacking, and other things of the kind are manufactured; and it is from the soft inner part that from time immemorial the warm pliable garden-mat has been woven. The linden flourishes in all the provinces, both European and Asiatic, of Russia, and these mats often serve for clothing and bedding, as they formerly did for sails, even to vessels of considerable size.

The ravelled strips of bark from the garden mat are much used for tying up delicate or trailing plants, and for knotting together bunches of cut flowers. The ancients appear to have done the same; and, moreover, from some fancied virtue possessed by the bark itself, it



Tiberias

was used to tie up the flowers for coronals at feasts, in order that its refreshing qualities might prevent headach. A.

TIMBRELS. See Tabret.

TIMNATH. The site of this city, which was on the borders of the tribe of Judah, and belonged to Dan, was a village where the sheep-shearers of Judah, the son of Jacob, resided. It was situated between Diospolis and Jerusalem; and in the time of Samson, was occupied by the Philistines. Samson saw in Timnath, one of the daughters of the Philistines, whose beauty captivated him, and whose subsequent faithlessness rendered him the enemy of her race. As he came to the vineyards of Timnath, a young lion roared against him, but he rent him as he would have rent a kid: in this neighbourhood, too, it was, that Samson let loose three hundred foxes with firebrands fastened to their tails among the shocks, and the standing corn, and the vineyards, and the olives of the Philistines, in revenge for the perfidy of his father-in-law. P.

TIMNATH-SERAH, a city celebrated as the burial-place of Joshua. It was situated among the mountains of Ephraim, on the north side of the hill of Gaash, and was assigned as the property of the victorious leader of Israel: "When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua, the son of Nun, among them: according to the word of the Lord, they gave him the city which he asked, even Timnath-Serah in Mount Ephraim: and he built the city and dwelt therein." (Josh. 19. 49,50.) P.

TIMOTHY. A convert and favourite disciple of St. Paul. He was a native of Lystra, in Lycaonia: his father was a Gentile, but his mother, whose name was Eunice, was a Jewess, (Acts 16. 1,) and educated her son with great care in her own religion. (2Tim. 1. 5.) To this young disciple St. Paul addressed two epistles, in the first of which he calls him "his own son in the faith," (1Tim. 1. 2,) from which it is inferred that St. Paul was the person who converted him to the belief of the Gospel; and, as upon St. Paul's second arrival at Lystra, Timothy is mentioned as being then a disciple, and as having distinguished himself among the Christians of that neighbourhood, his conversion, as well as that of Eunice, his mother, and Loïs, his grandmother, must have taken place when St. Paul preached at Lystra, A.D. 46. Upon St. Paul's leaving Lystra in the course of his second apostolical journey, he was induced to take Timothy with him, on account of his excellent character and the zeal which, young as he was, he had already shown in the cause of Christianity; but before they set out St. Paul caused him to be circumcised, not as a thing necessary to his salvation, but to avoid giving offence to the Jews, as he was a Jew by the mother's side, and as uterine descent was an established principle of Jewish law. Timothy was regularly appointed to the ministerial office by the laying on of hands, not only by St. Paul himself, but also by the presbytery. (1Tim. 4. 14; 2Tim. 1. 6.) From this time he acted as a minister of the Gospel, generally attending on St. Paul, but sometimes employed by him in other places; he was very diligent and useful, and is always mentioned with great esteem and affection by St. Paul, who joins his name with his own in the inscription of six of his epistles. Ecclesiastical historians inform us that Timothy became bishop of Ephesus, and suffered martyrdom in that city, some years after the death of St. Paul. C.

TIN, בדיל *bedil.* A well-known coarse metal, harder than lead. The Jews obtained it from the Phœnicians, who imported it from their great commercial depôt at Tartessus, or Tarshish, in the south-west of Spain, whither it was brought from the British islands. It is indeed an established historical fact, that the Phœnicians, and after them the Carthaginians, visited the coast of Cornwall periodically to purchase the produce of its tin mines, and that the metal which they thus obtained was used in the adulteration of silver. As silver suffers more than any other metal from an admixture of tin, which renders it as brittle as glass, we see with what propriety Isaiah introduces Jehovah, after having compared his people to "silver," declaring, "I will turn my hand upon thee, and purge away thy dross, and remove all thy tin." (Isai. 1. 25.) C.

TIPHSAH, a city of the tribe of Ephraim, situated about six miles from Samaria. It shut its gates against Menahem, the son of Gadi, a confederate of the king of Assyria, who began to reign over Israel in the nine and thirtieth year of Azariah, king of Judah. Menahem, however, took the place by storm, and in his fury ordered a general massacre of the inhabitants. P.

TIRHAKAH. See Sennacherib.

TIRZAH, a city of the Ephraimites, in which the kings of Israel, from Jereboam to Omri, resided till the building of Samaria. (1Kings 14. 17; 15. 21; 16. 8,17; 2Kings 15. 16.) It was remarkable for the beauty of its suburbs, to which reference is probably made in Cantic 6. 4, "Thou art beautiful, O my love, as Tirzah." P.

TISHBE. A city of Gilead, east of the Jordan, the birth-place of the prophet Elijah, who was thence called the Tishbite. C.

TISRI. The first Hebrew month of the civil year, and the seventh of the ecclesiastical year. C.

TITHES. See Ten and Tenth.

TITUS. The name of this disciple, and probably convert of St. Paul, does not occur in the Acts of the Apostles. The few particulars which are known of him are collected from the Epistles of St. Paul. We learn from them that he was a Greek, (Gal. 2. 3;) but it is not recorded to what city or country he belonged. From St. Paul's calling him "his own son according to the common faith," (Titus 1. 4,) it is concluded he was converted by him, but we have no account of the time or place of his conversion. He is first mentioned as going from Antioch to the council at Jerusalem, A.D. 49, (Gal. 2. 1;) and upon that occasion St. Paul says he would not allow him to be circumcised, as he was born of Gentile parents. He probably accompanied St. Paul in his second apostolical journey, and from that time he seems to have been constantly employed by him in the propagation of the Gospel, for he calls Titus "his partner and fellow-helper." (2Cor. 8. 23.) St. Paul sent him from Ephesus with his first epistle to the Corinthians, and with a commission to inquire into the state of the church of Corinth; and he sent him thither again from Macedonia with his second epistle, and to forward the collections for the saints in Judea. From this time we hear nothing of Titus till he was left by

St. Paul in Crete, after his first imprisonment at Rome, to "set in order the things that were wanting, and to ordain elders in every city." (Titus 1. 5.) It is probable that he went from thence to join St. Paul at Nicopolis, (Titus 3. 12,) that they went together to Crete, to visit the churches there, and thence to Rome. During St. Paul's second imprisonment at Rome, Titus went into Dalmatia, (2Tim. 4. 10;) and after the apostle's death he is said to have returned to Crete, and to have died there, in the ninety-fourth year of his age. Titus is often called bishop of Crete by the ecclesiastical writers, who speak of him with great respect; but a higher tribute to his character is, that St. Paul always mentions him in terms of high regard, and entrusted him, as we have seen, with commissions of the greatest importance.

TOB, a small district of Canaan, eastward of Jordan, to the north of the possessions of the half tribe of Manasseh. Here Jephthah took refuge when expelled by his brethren; and thither the elders of Gilead repaired to him when the incursions of the children of Ammon upon the Israelites obliged them to solicit the assistance of that bold chieftain, who had placed himself at the head of a predatory band of "vain men" in the land of Tob. P.

TOBIAH, an Ammonite and enemy to the Jews. He united with Sanballat in opposing the rebuilding of the Temple, and was able to give much annoyance to Nehemiah, because his marriage with the daughter of Shechaniah, a Jewish chief, enabled him to form a party in Jerusalem itself. (Nehem. 6. 18.) C.

TOGARMAH, COUNTRY OF. Togarmah was the third son of Gomer, and the grandson of Japheth. (Gen. 10. 3; 1Chron. 1. 6.) Sacred and profane historians seem to agree in indicating that his descendants occupied the regions of Pontus and Cappadocia, in Asia Minor; Ptolemy calls them Trocmi; Cicero, Trogmi; and Stephanus, Trocmeni. The Prophet Ezekiel points out the district inhabited by "the house of Togarmah," when he describes them as "of the north quarter;" their country, stretching from the confines of Syria to the Black Sea, being directly north of Judea. The Togarmi carried on considerable traffic with Tyre: "They of the house of Togarmah traded in thy fairs with horses, and horsemen, and mules." (Ezek. 27.) P.

TOMB. See SEPULCHRE.

TOPAZ, פטדה *pitdah*, a precious stone of a pale green, and sometimes of a yellow colour. It is mentioned Exodus 28. 17; Job 28. 19; and Revelations 21. 10. C.

TOPHET. This was the name of a valley to the south of Jerusalem, also called the valley of Hinnom; employed metaphorically to designate the place of eternal punishment. In the New Testament it is called *Gehenna* (*Γεεννα*), a corruption from *Ge* (valley), and its ancient name, *Hinnom:* "*Vocabulum Hebraicum* ex duobis *compositum vallem Hinnom declarat, in qua olim Israëlitæ, superstitionibas vicinarum gentium addicti, filios suos diis adolebant, inaudita quadam immanitate. Inde factum ut acciperetur pro loco cruciandis in æternum reprobis destinato, atque adeò pro ipso supplicio et crucitatu quo afficiuntur cum Satana et angelis ipsius sicut Erasmus, et alii multi annotarunt.*" (SCAPULA.) Tophet is the name still applied to a frightful flinty precipice in the neighbourhood of Jerusalem, which rises out of the valley of Hinnom.

Tophet was infamous on account of the sacrifices offered there to Moloch. The Jews, in violation of the commands of God, the penal enactments of the Mosaic law, and the constant warnings of the prophets, upon many occasions lapsed into the idolatrous abominations of the surrounding nations, and abandoned themselves to the worship of this bloody idol; which they celebrated in Tophet: "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart. Therefore shall the days come, saith the Lord, that it shall be no more called Tophet, nor the valley of Hinnom, but *the Valley of Slaughter:* for they shall bury in Tophet till there be no place." (Jerem. 7. 31, 32.) King Josiah we are told (2Kings 23. 10,) defiled the place of Tophet, where the temple of Moloch had been erected by the apostate Israelites, "that no man might make his own son, or his daughter, pass through the fire to Moloch." Tophet thus became a polluted place where carcases were cast which were refused burial. If we are to credit the Rabbins, the idol of Moloch was made of brass; and when his votaries would offer victims at his shrine, the statue was heated to an intense degree, and the cruel parent cast his helpless offspring into his fearful embrace: "It was a large statue of brass, rendered as hideous as the Jews could make it. They heated this statue red hot in a large fire, although they had very little fuel, and cast their children into the belly of the god, as our cooks cast living lobsters into the boiling water of their cauldrons. Such were the ancient Celts and Tudescans, when they burned their children in honour of Teutates and Herminsule. Such the Gallic virtue and the German freedom!" (VOLTAIRE.) That the cries of the children might not be heard during their immolation, a hideous noise was made with drums around the idol: the name of Tophet is supposed to be derived from this practice; תפת *toph*, signifying a drum.

> First, Moloch, horrid king, besmear'd with blood
> Of human sacrifice, and parents' tears;
> Though, for the noise of drums and timbrels loud,
> Their children's cries unheard that pass'd through fire
> To his grim idol. Him the Ammonite
> Worshipp'd in Rabba and her watery plain,
> In Argob, and in Basan, to the stream
> Of utmost Arnon; nor content with such
> Audacious neighbourhood, the wisest heart
> Of Solomon he led by fraud to build
> His temple right against the temple of God,
> On that opprobrious hill; and made his grove
> The pleasant valley of Hinnom, Tophet thence,
> And black Gehenna, called, the type of hell.

The vale was watered by the brooks of Kedron and Siloam, and was, perhaps, naturally, what Milton describes it, a "pleasant valley," but from the horrid rites practised there, Tophet was regarded as the most hideous and abominable of all places. M. Voltaire compares Tophet to the "Calmar of Paris," a place where all the rubbish and carrion of the city were deposited. In after times, when the sacrifices to Moloch were utterly suppressed, Tophet was polluted with every species of filth, the carcases of animals, the dead bodies of malefactors, the refuse of their slaughter-houses, &c.; and, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning there. Isaiah, in prophesying the destruction of the Assyrian army, says, "For Tophet is ordained of old, yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." (Isai. 30. 33.) It was probably in their encampment in Tophet that the host of Sennacherib was miraculously destroyed by the angel of the Lord. P.

TORCH. A flaming torch is sometimes quoted by the prophets as the symbol of great anger and destruction. Thus Zechariah, (12. 6,)

> In that day will I make the leaders of Judah
> As a hearth of fire among wood,
> And as a torch of fire in a sheaf;
> And they shall devour on the right hand and on the left
> All the people round about.

So also Isaiah (7. 4,) compares Rezin, king of Syria, and the king of Israel, two bitter enemies to Ahaz, king of Judah, to "two tails of smoking firebrands." C.

TORTOISE, צב *tzab.* Commentators are generally agreed that this word, which occurs only in Leviticus 11. 29, signifies not a tortoise, but a species of lizard, called in Arabic, *dab* or *dhab.* It is about eighteen inches in length, and four inches broad across the back; it is not venomous, and when chased, it conceals itself by rapidly burrowing in the earth. Jackson asserts that it lays eggs like the tortoise, and that the Moors regard it with superstitious reverence. C.

TOWER. The frontiers both of Egypt and Palestine were occupied by nomade tribes, whose whole delight was in marauding expeditions. Other enemies, whether conquered or defeated, were quiet when the campaign was ended;

> Not so the Borderer,—bred to war,
> He knew the battle's din afar,
> And loved to hear it swell.
> His peaceful day was slothful ease;
> Nor harp, nor pipe, his soul could please
> Like the loud slogan yell.

In consequence of the dangers to be dreaded from these marauders, the frontiers were studded with watch-towers, on which sentinels were placed,

> Whose thrilling trump might rouse the land,
> When fraud or danger were at hand;

or who might fire a beacon to give warning of the advancing foe. Great trust was reposed in the guardians of these towers, and a heavy responsibility was attached to their due discharge of their duties, which required constant vigilance and attention. Hence Isaiah compares the negligent Jewish priests to blind or careless watchmen: "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." (Isai. 56. 10.) Ezekiel forcibly describes the duty of a sentinel on a frontier tower. "Son of man, speak to the children of my people, and say unto them, When I hang a sword upon the land, if the people of the land take a man of their coasts and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet and took not warning: his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." (Ezek. 33. 2-5.)

The duties imposed on the sentinels who had charge of the watch-towers were very harassing and onerous. One is introduced by Isaiah, declaring, "I stand continually upon the watch-tower in the day-time, and I am set in my ward whole nights." (Isai. 21. 8.) This complaint is precisely similar to that of the sentinel described by Æschylus, who was to keep watch for the signal that had been appointed to announce the capture of Troy.

> For ever thus! O keep me not, ye gods,
> For ever thus, fixed in the lonely tower
> Of Atreus' palace, from whose height I gaze
> O'erwatch'd and weary, like a night-dog, still
> Fix'd to my post: meanwhile the rolling year
> Moves on, and I my wakeful vigils keep
> By the cold starlight sheen of spangled skies.
> *Agamemnon* 1-7.

On the other hand, the nomade tribes erected towers and fortresses for the protection of their booty, on the tops of hills and in the mountain-fastnesses. Jeremiah appears to allude to the crimes and cruelties of such marauders, when he says, "Gather up thy wares out of the land, O inhabitant of the fortress." (Jerem. 10. 17.) Jerusalem when it was possessed by the Jebusites, a plundering tribe, appears to have been a simple tower or fortalice erected on Mount Zion; but the natural strength of its position was so great, that the garrison insultingly vaunted that they would entrust the defence of the place to their sick and wounded. (2Sam. 5. 6-8.)

From their frequent wars with the Hycksos, and the other nations of Syria and Arabia, the Egyptians, in the time of the prophet Ezekiel, had acquired great skill in the construction, defence, and attack of towers and other fortified places. This was one of the reasons why Zedekiah, king of Jerusalem, contrary to the divine command, revolted against the king of Babylon, at the instigation of the Egyptian Pharaoh. The prophet Ezekiel distinctly foretold that the Pharaoh would withhold his assistance in the hour of need. "Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building towers to cut off many persons; seeing he despised the oath by breaking the covenant, when, lo, he had given his hand." (Ezek. 18. 17,18.) From this passage it appears that these towers were erected to secure lines of road, and to command the communications through the defiles of Palestine. They were also employed in the siege of cities, as appears from the same prophet's account of the divination used by the king of Babylon to determine his line of march into the kingdom of Judah: "At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gate, and to build a tower." (Ezek. 21. 22.)

In the figurative language of prophecy, towers are used for defenders and protectors, whether by counsel or strength, in peace or in war. Thus, the Psalmist,

> Thou hast been a shelter for me,
> And a strong tower from the enemy.—*Psalm* 61. 3.

Again in a very remarkable passage,

> The name of Jehovah is a strong tower,
> The righteous cometh into it and is safe.
> *Psalm* 18. 10. C.

TRACHONITIS. A small canton on the south of Damascus, anciently called Argob. (Deut. 3. 14.) It was called Trachonitis (from *τραχυς, rough,*) by the Greeks, on account of its rugged and craggy mountains. This province together with Iturea, in Our Saviour's time, made one tetrarchy or division of the kingdom of Herod the Great. Its boundaries were Arabia Deserta on the east, Batanea on the west, Iturea on the south, and the country of Damascus on the north. The rocky fastnesses of Trachonitis afforded shelter to vast numbers of robbers who infested the country. C.

TRADITION. The Jews pretended that besides their written law contained in the Pentateuch, Moses had delivered an oral law which was handed down from generation to generation; this, however, was not the only source of their traditions; various decisions of learned doctors on points which the law had left doubtful or passed over in silence, were regarded as not less valid than the law of Moses. These uninspired ordinances were not always based on principles consistent with the Mosaic institutions, and hence Christ reproached the Jews with having made void the commandments of God by their traditions.

It is probable that in the Jewish church traditions began to be important after the canon of the Old Testament closed, just as in the Christian church traditions began to be regarded when the last of the inspired writers ceased to communicate instruction. Appeals were often made to oral tradition by Irenæus, Clement of Alexandria, Tertullian, and others of the early fathers, as a test by which the doctrines of cotemporary teachers might be tried and the errors of heretics confuted. They describe it as being instruction received from the mouth of the Apostles by the first Christian churches, transmitted from the apostolic age, and preserved in purity until their own times. St. Augustine, however, established the maxim that implicit reliance should not be placed on tradition, in the ever increasing distance from the age of the apostles, except where it was universal and consistent with itself. C.

TRANSFIGURATION. This is the name given to the miraculous change in Our Saviour's appearance when He showed three of his disciples a foretaste of his future glorification. (Matt. 17.) C.

TREASURE. In Scripture, the term "treasure" is applied to anything collected together in stores. Thus we read of a treasure of corn, of wine, of oil; treasures of gold, silver, and brass; of coin and jewels. Snow, wind, rain, and hail, are said to be in the treasures of God. (Psalm 135. 7.) We also meet such expressions as a treasure of good works; treasures of iniquity; to lay up treasures in heaven; to bring forth good or evil from the treasures of the heart; and St. Paul speaks of heaping up a treasure of wrath against the day of wrath. (Rom. 2. 8.) C.

TREE. In Eastern countries trees are not only graceful ornaments in the landscape, but essential to the comfort and support of the inhabitants. Many Oriental trees in their native soil flower twice in the year, and bear ripe fruit all the year round, and the fruits which are thus abundant, are also the most useful, for they contain cooling juices which are good in fevers and the common diseases of the country. The shady foliage too, with which the God of Providence has generally furnished all trees in these climates, affords a most refreshing and grateful protection to those who seek shelter from the direct and injurious rays of a tropical sun.

In the earlier structures erected by men, whether for houses or temples, trees were used for pillars; and hence, in symbolical language, they frequently represent, according to their respective bulk and height, the several degrees of great and rich men, or the nobles of a kingdom. Thus the prophet:—

> Open thy doors, O Lebanon, that the fire may devour thy cedars;
> Howl, O fir-tree, for the cedar is fallen,
> Because all the mighty are spoiled.
> Howl, O ye oaks of Bashan,
> For the forest of the vintage is come down.—*Zech.* 11.1,2.

Homer, whose poems frequently display traces of Oriental imagery, compares his heroes to trees. Thus, in the description of the death of Euphorbus:—

> As the young olive in some sylvan scene,
> Crown'd by fresh fountains with eternal green,
> Lifts the gay head in snowy flowerets fair,
> And plays and dances to the gentle air;
> When lo! a whirlwind from high heaven invades
> The tender plant, and withers all its shades;
> It lies uprooted from its genial bed,
> A lovely ruin now defaced and dead;
> Thus young, thus beautiful, Euphorbus lay,
> While the proud Spartan tore his arms away.—*Iliad* xvii.

A remarkable passage in the book of Deuteronomy shows the great importance of fruit trees in Palestine, and at the same time affords a signal instance of the prudent humanity with which the Mosaic code tempered the horrors of war. "When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life,) to employ them in the siege; only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee until it be subdued." (Deut. 20. 19,20.)

It deserves to be remarked that this prohibition against injuring fruit-trees is repeated in the ninth chapter of the Apocalypse, which commentators generally believe to be a prediction of the Saracenic conquests: "There came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power. And it was commanded to them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads." (Rev. 9. 3,4.) The words of the Apostle are almost precisely identical with the Caliph Abu Bekr's instructions to his general Abu Sofian when he sent him to invade Syria: "Neither cut down palm-trees, nor burn any fields of corn. Spare all fruit-trees: slay no cattle but such as are required for your own use: cleave the skulls of the members of the synagogue of Satan who shave their crowns."

Homer's description of the gardens of Alcinous contains a beautiful enumeration of the trees which were most valued in the horticulture of Eastern Europe and Western Asia.

> Close to the gate a spacious garden lies,
> From storms protected and inclement skies,
> Four acres was the allotted space of ground.
> Fenced with a green inclosure all around
> Tall thriving trees confess'd the fruitful mould,
> The reddening apple ripens here to gold.
> Here the blue fig with luscious juice o'erflows,
> With deeper red the full pomegranate glows;
> The branch here bends beneath the weighty pear,
> And verdant olives flourish round the year.
> The balmy spirit of the western gale
> Eternal breathes on fruits untaught to fail,
> Each dropping pear a following pear supplies,
> On apples, apples, figs on figs arise:
> The same mild season gives the bloom to blow,
> The buds to harden and the fruits to grow.
> Here order'd vines in equal ranks appear
> With all the united labours of the year:
> Some to unload the fertile branches run,
> Some dry the blackening clusters in the sun.
> Others to tread the liquid harvest join,
> The groaning presses foam with floods of wine.
> Here are the vines in early flower descried,
> And there in autumn's richest purple dyed;
> Beds of all various herbs for ever green,
> In beauteous order terminate the scene.—*Odyssey* vii. C.

TRIAL. The forms of trial in the East have varied very little since the patriarchal times. The case is generally stated by the injured person or prosecutor, and his witnesses give their testimony orally; the accused or defendant makes an oral reply, and the matter is at once decided either by a single judge or by the council. Among the Jews it was customary for the spectators of a trial to give their opinions and try to influence the verdict; we learn from Homer, in his description of the ornaments on the shield of Achilles, that a similar practice prevailed in ancient Greece during the heroic ages:

There in the forum swarm a numerous train,
The subject of debate, a townsman slain,
One pleads the fine discharged, which one denied,
And bade the public and the laws decide;
The witness is produced on either hand,
For this or that the partial people stand;
The appointed heralds still the noisy bands,
And form a ring with sceptres in their hands;
On seats of stone within the sacred place
The reverend elders nodded o'er the case,
Alternate each the attesting sceptre took,
And rising solemn each his sentence spoke.

As the Jews possessed a written code of laws, very little discretion was left to the tribunals in pronouncing sentence, and in fact, the sentences for each crime were so firmly established in the criminal legislation of the Mosaic law, that some have doubted whether a power of mitigation and pardon was conceded to the judges or even to the sovereign. We shall therefore give a list of the sentences which were ordained to be pronounced on those who were convicted on trial of certain specified crimes.

Sentence of death was pronounced in the following cases: viz., blasphemy, (Levit. 24. 23,) in which we may include profaneness and sacrilege. (Levit. 7. 21; 19. 8.) Idolatry, (Levit. 20. 12; Deut. 13. and 17,) in which is included Sabbath-breaking. (Exod. 31. 14; Numb. 15. 32, 35.) See art. SABBATH. Also, false prophesying. (Deut. 13. 5; 18. 20.) Murder, (Numb. 35. 16-21,) under which head comes keeping a vicious ox that gores a man to death. (Exod. 21. 29.) But *this* capital sentence was not irremissible, it might be commuted for a sum of money. Contumacious rebellion against lawful and constituted authorities; as when a man obstinately refused obedience to a supreme court of judicature or sanhedrim, (Deut. 17. 12;) and when a son determinedly and malignantly persisted in rebellion against his parents, or uttered curses against them. (Levit. 20. 9; Deut. 21. 18.) Adultery. (Levit. 20. 10.) Foul crimes. (Levit. 20.) Witchcraft. (Levit. 20. 6.)

The highest capital sentence was burning; but this was only adjudged in case of a particular incest, (Levit. 20;) and in that of the priest's daughter being a harlot, (Levit. 21. 9,) and was sentenced in her case only, to show how heinous a crime was the bringing shame on the priesthood, (for other offenders in this kind of sin were stoned, which was a lesser punishment.) The Rabbins generally do not understand this execution to mean burning at the stake with fagots, according to our received idea of the punishment. They say, the body was not burned with fire, but the criminal was buried up to the knees, and then a handkerchief placed round the neck was tightly pulled by the witnesses till the person gaped, when molten lead was poured down the throat, which the Jews considered a more expeditious, and consequently a more merciful kind of death than the lingering one of burning. We find no authority in Scripture for this tradition; which, however, is a universal thing among the Talmudists. Rabbi Eleazar Ben Zadoc, who lived at the time of the destruction of Jerusalem, said, that when he was a little boy, he saw a priest's daughter who had been convicted of harlotry, burned at a stake with fagots. But the Rabbins say, that must have been when the sanhedrim was chiefly composed of Sadducees, who were more severe than the Pharisees, and who followed the *exact letter of Scripture.*

The next capital sentence, and the most usual, was stoning; as in the cases of an idolater, blasphemer, adulterer, wizard, and wicked and rebellious son. As a mark of infamy in particular instances, a heap of stones was raised over the grave of the person who had suffered the punishment, as in the case of Achan. (Josh. 7. 26.) Stones were also heaped over the grave of Absalom to show that he had deserved to be stoned for his rebellion to his father. (2Sam. 18. 17.)

A similar custom obtained amongst the Arabs, and traces of it exist to this day among European nations, in the custom of raising a heap on the spot where a murder has been committed, each passer by flinging a stone upon it.

Strangling was another capital sentence: it was inflicted on murderers. The Rabbins always understand that when the words "the death" were used indefinitely, without description of the kind of death, they were permitted to construe it in the most merciful manner, and to use strangling (not hanging up alive). But when the Scripture added "his blood be on his head," they were obliged to understand it of stoning.

Hanging a criminal *alive* on a gibbet, or tree, was not practised among the Jews, but hanging up the dead body after execution, as a mark of infamy. This was done only in cases of *great* crimes. (Deut. 21. 22.) "If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:" here the death precedes the hanging, and this death the Jewish doctors understand to be stoning, which they say is indicated by the expression "worthy of death." And the word חטה *chattah*, is put to designate a great and remarkable degree of wickedness, conformable to Hosea, (12. 8,) "In all my labours they shall find none iniquity (עין *gnain*) in me that were sin," חטה *chattah*, where sin is shown as a higher degree of evil than iniquity. Deuteronony 21. 23, continues, concerning the hanging up of the dead criminal, "His body shall not remain all night upon the tree, but thou shalt in anywise bury him that day, for he that is hanged is accursed of God." The above shows why he was accursed; not because he was hanged, but because his crime was of so great and cursed a degree, that he was hanged up a spectacle of infamy after death; and this explains Galatians 3. 13: "Christ hath redeemed us from the curse of the Law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree;" shewing that in the nature of the death Christ died for us, he suffered not only the greatest pain, but the greatest ignominy, according to the views of the Old Testament, not according to the views of the Gentiles as some write, because crucifixion was an ignominious punishment among the Romans (with whose customs and manners Christ had nothing to do), but because it was infamous among the Jews for a dead body to be hanged up for any time. The verse of Deuteronomy above quoted, commanding the body to be taken down before night and buried, "lest the land be defiled," meant, according to the Rabbins, to do away the memory of the foul crime as soon as the end of the exposure was answered. Wherefore, says the treatise Sanhedrim, the instrument of punishment and the tree itself was to be burned, that no memorial of so foul a thing be left in the world. So, for the complete fulfilment of all types and all Scriptures, the body of

Christ was taken down so early in the evening that Pilate marvelled whether he could be already dead. (Mark 15. 44.)

Abarbinel says, another reason why the body was not to remain any time hanging up (Deut. 21. 25,) was that the land should not be defiled by the effluvium of putrefaction.

N.B.—We have said that the Jews did not sentence criminals to be hanged up alive, and must observe that the case of the king of Ai, (Josh. 8. 29,) and the five kings, (Josh. 10. 26,) were no exceptions, for they were not Hebrews, and not dealt with according to Hebrew law.

Slaying with the sword (putting to death by military execution) was the sentence pronounced by the Jewish grand court of judicature against an idolatrous city, (Deut. 13. 15,) but this cannot be cansidered a sentence of the regular criminal law.

Burning, stoning, strangling, and slaying with the sword, were the only capital sentences properly Jewish; but by degrees other modes of inflicting death crept in amongst them, from their intercourse with foreigners, such as beheading, drowning, bruising to death in a mortar, sawing asunder; but when any of these was inflicted, it was not by judicial sentence, but by an arbitrary decree of cruelty or tyranny. As John Baptist was beheaded in prison, without trial; and the Rabbins say Manasseh, the wicked king, caused Isaiah to be sawn asunder, which was accomplished by putting the sufferer between two planks, and then sawing up through them, to which death St. Paul alludes (Heb. 11. 37;) speaking of martyrs, he says, "some were sawn asunder."

Drowning is alluded to by Our Saviour, (Matt. 18. 6,) "Whoso shall offend one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea."

The revolted Galileans thus destroyed the partisans of Herod. (See Joseph. *Antiq.*, book 14, chap. 15.)

Bruising in a mortar is alluded to by Solomon, (Prov. 27. 22,) "Though thou shouldest bray a fool in a mortar, among wheat with a pestle, yet will not his foolishness depart from him."

The mode of judicial proceeding was as follows, viz., the accuser made his statement to the judges, and they sent officers with him to bring the offending party; thus the Sanhedrim sent a band from the Temple-guard with Judas, to seize Our Lord. When the parties were in the place of judgment, they stood before the judges, who were seated. A judge might on some occasions allow the parties to sit; but the Rabbinical Law prohibits him from showing favour to one above another; if one were permitted, so must be the other. (Lev. 19. 15.) "Thou shalt not respect the persons of the poor, nor honour the persons of the mighty." Rabbi Levi explains, the judge shall not bid the great man sit down while the meaner stands, but both shall be as if they were in the presence of the Divine Majesty. Maimonides says, if two parties appear in a cause, one richly and the other poorly clad, say to the first, Either give your adversary such garments as you wear, or apparel yourself like him, that you may be both alike; and then appear in the court of judgment. By no means let the one sit and the other stand; let both be commanded to stand; or, if it please the judge to allow them both to sit, let not one of them sit in a high place, and the other in a low; but both on the same bench, one by the side of the other. This passage from Maimonides illustrates James 2. 2-4: "For if there come into your assembly a man gold ring in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts?"

To resume: if the parties were allowed to sit during trial, they were obliged to stand while sentence was pronounced. After the accusation was made, the accused was called upon for his defence. (As Nicodemus reminded the chief-priests, "Doth our law judge any man before it hear him?" John 7. 51.) Scripture does not tell us what was the form of oath used; but that there was some, we learn from 1Kings 8. 31: "If a man trespass against his neighbour, and an oath be laid upon him to cause him to swear." Also Leviticus 5. 2. It appears from 2Chronicles 18. 15, that an adjuration in the name of the Lord was pronounced to the parties, to elicit from them the truth; so, in Matthew 26. 63, when Jesus at first remained silent, the high-priest adjured him in the name of the Living God, upon which Christ immediately made answer. The Rabbins say that no man could decline the oath of testimony before the Sanhedrim; but they made a distinction between cases concerning pecuniary matters, and capital offences; in the former, a man was not obliged to give testimony, unless summoned as a witness; in the latter, he was obliged to go of his own accord to make known any capital offence of which he had been aware.

In Numbers 5. 19-21, a very strong form of adjuration was used to the woman suspected of adultery when the priest presented her with the water of jealousy. The following part of the adjuration, "The Lord make thee a curse and an oath among the people," is explained by Rabbi Solomon Jarchi to mean, that if the woman was found guilty, and the judgment of the Lord was inflicted on her, her name should become a word of adjuration and execration, as "The Lord do unto me, as he did to such a woman, if," &c.

In the latter times of the Jews some dreadful forms of execration were in use (according to Chrysostom) in the synagogues, to compel the disclosure of the truth. One witness was not sufficient in capital indictments, but two or three credible ones were requisite to convict. (Numb. 35. 30; Deut. 17. 6,7.)

The Talmudists say, when a case was difficult, it was not to be concluded in the one day, but the examination should be resumed next day. The treatise Sanhedrim particularly forbids that cases involving a capital crime should be heard in the night, a law that was grossly violated in the case of Our Lord. The sentence of condemnation was in these words: "He is guilty of death." (Matt. 26. 66.) Sentence could only be pronounced by day, and executed by day.

The Rabbins say, that when a man was led to execution an officer preceded him, proclaiming, "This man is going to execution for having committed such a crime, at such a time, in such a place; and such persons are witnesses. If any man can advance aught in his favour, let him go and shew it forth in the midst (*i.e.*, of the court)." Wherefore a person stood at the door of the council, with a handkerchief, or white linen cloth; at some distance sat a man on horseback. If any witness came forward in favour of the criminal, the person holding the handkerchief waved it, and the mounted man, on that signal, galloped off, and brought back the criminal for a rehearing; and even if anything occurred to the recollection of the criminal which might be favourable to him, he could cause himself to be brought back, even four times, for a rehearing. When arrived at the place of execution, which should be without the city, the witnesses against him laid their hands upon him (a custom which originated from Levit. 24. 14), and then acted as executioners. (Deut. 17. 7; Acts 7. 58,59.) But previously to his being put to death, a cup of wine, mingled with incense, was given to stupefy his senses and blunt the feeling of pain; which custom is alluded to in Proverbs 31. 6: "Give strong drink unto him that is ready to perish." This explains why the cup of wine mingled with myrrh was offered to Christ at his crucifixion, (Mark 15. 23,) and refused by him, that he might suffer to the utmost, and make his sacrifice perfect.

Capital convicts were said to be put to death for *their own sins*, (Deut. 24. 16; 2Kings 14. 6;) they died a violent death for their own sin, not a natural death for Adam's sin. The Talmudists say it was not lawful to execute a capital sentence on a holy day, (Matt. 25. 4,5;) but they said there was an exception to this law in the case of the contumacious and refractory person who set at nought the decrees of the judicature, (Deut. 17. 12,13,) whom Rabbi Akkiba says was to be kept in custody till the next great festival (of Pentecost or Passover), when all the males of the nation would be assembled, and then to be executed as a public example, "that all the people might hear and fear, and do no more presumptuously." But Rabbi Jehuda says the execution was not delayed; but letters announcing it, and the cause of it, were sent about among all the tribes, to make it public.

The meaning of the sentence of "cutting off from his people," frequently used in Scripture, has been disputed. The Jewish doctors generally agree that it means punishment inflicted by God himself; but of what kind they are divided among themselves. Some say it was the shortening of the criminal's life; others that it was making him childless, so that his name and family were cut off from the nation; Maimonides affirms that it was annihilation, extinction of soul and body; Abarbinel, that it was forfeiture of salvation.

The meaning may, however, be gathered from the context in the places where it occurs. The cutting off of the uncircumcised child, (Gen. 27,) is obviously by natural death; as in Exodus 41. 36, that "the land perish not through famine," is in the Hebrew, "be not cut off through famine." In Exodus 31. 14, the Sabbath-breaker is to be "cut off from his people," and verse 15 explains "to be put to death."

Numbers 15. 30,31, "That soul shall be utterly cut off because he hath despised the word of the Lord, and hath broken his commandment." "That soul shall be utterly cut off; his iniquity shall be upon him." These words indicate a higher degree of penalty for great profaneness and wilful sin. "His iniquity shall be upon him," enforces the idea of some great crime; and the utterly cutting off, something more than death, probably extinction of posterity, whereby the offender's name and lineage, as well as life, were extinguished. "He who defiles the Tabernacle of the Lord is to be cut off from Israel," (Numb. 19. 13,) which is explained, (Numb. 18. 32,) "Neither shall ye pollute the holy things of Israel, lest ye die." This also explains the cutting off from his people him who should make any sacrilegious use of the holy oil, (Exod. 30. 33,38;) and the cutting off for eating the peace-offering in a state of uncleanness, (Levit. 7. 20;) offering sacrilegious sacrifices, and eating blood, because blood was the sprinkling for atonement. (Levit. 17. 4,10.) Cutting off from the people for unclean sins, is explained to be death. (Levit. 20.)

In Leviticus 22. 3, the sentence pronounced against any of the priesthood who should pollute the holy things is, "That soul shall be cut off from my presence: I am the Lord;" which indicates a most fearful doom, extending to soul as well as body. The sentence of bodily death alone was denounced against any of the people who polluted the holy things, (Numb. 18. 19;) but in the priesthood the greater penalty is denounced, because the crime was greater in them to profane these holy things, for whose sacred preservation they were especially consecrated. It was a breach of a holy trust, and treason against the divine Majesty. Thus the sentence for immorality in a priest's daughter was burning, the highest capital penalty; in any layman's daughter it was a less grievous mode of death, viz., stoning.

Thus we have seen the different degrees of cutting off: 1, cutting off from the people, or from Israel, death; 2, utterly cutting off, both personal death and extinction of name and lineage, (a severe penalty among the Jews); 3, cutting off from the presence of the Lord; a fearful doom to soul and body. When a sentence of judicial death is implied by cutting off, and the offence came under the cognizance of the judge, we may infer that he pronounced sentence of simple death, or death and excommunication; but where the offence was concealed from the knowledge of man, we are to understand that God would execute judgment himself.

In cases of offences that were not capital, the sentence, in many respects, lay at the discretion of the judges, either as to the nature and quantum of the punishment to be inflicted. In every case where a prohibition is made, but no penalty named, the judge could choose the punishment; as in the case of scandalous and libellous words spoken against people in authority, (Exod. 22. 28;) scandalous reports, (Exod. 23. 1;) ordinary cases of false witness, (Exod. 23;) false weights and measures. (Deut. 25.) When the nature of the punishment is named, as in fines, &c., but the amount undefined, the latter was left to the judge's discretion.

The sentence of excommunication the Jews understood to be implied in the word "cursed," as in Deuteronomy 19. In the later times, after the return from Babylon, the Jews distinguished three degrees of excommunication. The first called נדוי *niddui*, from נדה or נדי *niddu*, to separate, as a thing unclean. The sentence of niddui or niddai caused the offender to be looked upon as polluted; he was not allowed to approach any one within four cubits; he might stand in the synagogue, separated that space from the rest, and hear the reading and the expositions, but not join in the prayer. To this Our Lord alludes, (Luke 6. 22,) "Blessed are ye when men shall hate you, and when they shall separate you from their company, for the Son of man's sake." This sentence continued in force for thirty days, unless shortened by repentance.

The second degree of excommunication was called חרם *cherem*, anathema, from חרם *cherem*, to curse, devote to destruction. This prevented the criminal from entering the synagogue at all, and denied him all religious rites. To this Jesus alludes, (John 16. 2,) "They shall put you out of the synagogues;" it is also called casting out of the synagogues, in other places. (John 9. 34,35.) The highest sentence of excommunication pronounced against the incorrigible was that called *sham-atha*, or more commonly *maran-atha*, a Syriac phrase, meaning "the Lord comes." This signified that the offender being cut off from society, from religious service and communion, and held detestable, was deserving of the highest punishment that it was in the power of man to inflict, and therefore his further doom was now left to the day of judgment, or the Lord's coming, when he had nothing but perdition to expect. To this St. Paul refers, (1Cor. 16. 22,) "If any man love not the Lord Jesus Christ, let him be *anathema maranatha*." When the sentence of anathema maranatha was pronounced in the synagogues, all the candles that were lighted were extinguished, (a practice followed in excommunications in the Roman Catholic church,) to show that the offender was excluded from the light of heaven; his goods were proclaimed confiscated, his sons denied circumcision, and when he died a stone was placed on his coffin, and stones heaped on his grave to show that he deserved to be stoned; and instead of mourning for him at his decease, his nearest kin dressed themselves in white, and made feasts, with every sign of joy, that the evil thing was taken away from among them. According to Proverbs 11. 10, "When the wicked perish there is shouting," רנה *rinneh*, (a singing for joy.) To this custom Our Lord alludes (Luke 6. 23,) "Rejoice ye in that day (when his followers were excommunicated for his sake,) and leap for joy." The 22d and 23d verses of the 6th chapter of St. Luke, contain a benediction on those Jews who incurred the three sentences of excommunication on account of their faith in Our Lord, and a declaration that they (the excommunicated,) had more need to rejoice rather than their mistaken kinsmen, at their death. "Blessed are ye when men shall hate you, and separate you from their company (by the niddui), and shall reproach you (by the curse of the cherem or anathema,) and cast out your name as evil, (by the anathema devoting you to evil), for the Son of man's sake, rejoice ye in that day, (as the kindred of the excommunicated do at his death,) for great is your reward in heaven."

After the return from Babylon we find three sentences mentioned which were not in use before, (Ezra 7. 26,) banishment, confiscation of goods, imprisonment, decrees of a foreign king, Artaxerxes. When imprisonment was used by the Jews, it was only to keep the offender in ward till sentence was executed upon him.

Psalm 17. 1,2, "Hear the right, O Lord, let my sentence come forth from thy presence." Sentence, the Hebrew word is משפט *mishpat*, the meaning is, Let me be judged by thee; so Jeremiah 6. 12, "Now also will I give sentence," (Heb. "utter judgment against thee.") (Prov. 16. 10,) "A divine sentence is in the lips of the king, and his mouth transgresseth not in judgment." The Hebrew word for sentence is קסם *kesem*, divination, used here in a good sense for sagacity, an extraordinary spirit of discernment, penetration; the king is Solomon himself, and the divine sentence, or divination, refers to that extraordinary wisdom, "the wise and understanding heart," (1Kings 3. 12,) which God gave him, "to discern judgment," (ver. 12,) so that his mouth transgressed not in judgment. (Eccles. 8. 11,) "Because sentence against an evil wish is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Sentence here is אשר *asar*, a step or proceeding, meaning that the Lord does not proceed speedily to punish the wicked against whom his sentence is long gone forth, but delays his judgment and is long-suffering, the ungodly man becomes hardened in his apparent impunity, wherefore in the Hebrew the word "proceeding" is most appositely used instead of "sentence," which our version applies, by which the force and bearing of the text is much obscured.

TRIALS. Painful circumstances into which persons are brought by divine providence with a view to illustrate the perfections of God, bring to light the real character of those who are thus tried, and by the influence of temporal suffering, which shows the transitory nature and uncertain tenure of all earthly advantages, to promote their eternal and spiritual interests. C.

TRIBE, שבט *shebet*, which primarily means a rod, or sceptre; also מטה *matteh*, primarily a rod. The designation of tribe is applied to each collective body of families descended from each of the twelve sons of Jacob; as the tribe, or descendants, of Reuben, the tribe of Judah, &c. The name is given, as above, from a rod, or sceptre, because the heads of the tribes bore rods, as ensigns of their tribual authority, (Numb. 17. 2;) hence is derived the sceptre, wand, or truncheon, among moderns, as an ensign of power, or a badge of office. The word מטה *matteh*, rod, is derived from נטה *natah*, to stretch out, to extend; because the families stretched out and extended themselves from their parent stock. The tribes of Israel are called throughout Scripture the twelve tribes, because the sons of Jacob, their progenitors, were twelve, thus in order of birth: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph, and Benjamin. (Gen. 29. 30-35.)

The tribes were, however, in point of fact, thirteen, for the tribe of Joseph was divided into two, Manasseh and Ephraim; but, as the tribe of Levi received no inheritance in Canaan, being separated for the priesthood, the tribes were but twelve, in a geographical point of view. (Deut. 18. 1; Josh. 13. 14; Deut. 10. 8.) Also when the tribes were numbered in the wilderness, the tribe of Levi was forbidden to be included in the census, because they were not men-at-arms, but priests to God. (Numb. 1. 47-49.)

The Tribes and their Founders.

1. ראובן *Reuben*, first son of Jacob and Leah. The name signifies the son of seeing, *i. e.* of the Lord's seeing Leah's affliction, because she was despised of Jacob. (Gen. 29. 32.) Reuben was born about 1758 B.C.; he committed a heinous sin against his father, (Gen. 35. 22,) for which he forfeited his primogenitureship. But when the rest of the brethren plotted to kill Joseph, Reuben dissuaded them from fratricide, and wished to deliver him safely out of their hands. (Gen. 37. 21,22,29.)

When Jacob, on his death-bed, spake in prophecy concerning his sons and their descendants, (Gen. 29.,) he reproached Reuben for the crime above alluded to, and pronounced that he should not excel; he should not be the leader and head of Israel, though the first-born. The Jerusalem Targum says, that for Reuben's sin, the first birth-right (the richest blessings) were given to Joseph, (1Chron. 5. 1,) the kingdom to Judah (in David's family afterwards), and the priesthood to Levi. Moses, in his blessing on the tribes, (Deut. 49.,) says, "Let Reuben live, and let *not* his men be few," (as our version gives it); let him live among the tribes, and not be annihilated from Israel, because he desired to preserve the life of Joseph. The Targum of Jonathan paraphrases, "Let Reuben live in this world, and not die the death of the wicked in the world to come." The latter part of the sentence in our version, "let not his men be few," is contrary to the Hebrew text, which omits the word "*not*," "let his men be few:" and this tribe never was as numerous, or considerable, as others. The Vulgate translates "*sit parvus in numero*," "let him be small in number." The Septuagint, however, has it, *εσω πολυς εν αριθμω*, "let him be great in number." Yet, as we have observed above, the Reubenites did not equal the numbers of some of the other tribes. Yet they were valiant men, and were appointed to go over armed before their brethren across the Jordan, on entering Canaan, to be the first to oppose any enemies. (Numb. 32. 17; Josh. 1. 14, and 4. 12.) Some of the tribe of Reuben were concerned in the rebellion of Korah against Moses and Aaron. (Numb. 16.) The Reubenites alone, of all the tribes, were abettors of the dissatisfied Levites, of the family of Kohath, which may be accounted for by the tribe encamping on the south side of the tabernacle next to the Kohathites. Rabbi Solomon Jarchi observes on this, "Woe to the wicked, and woe to his neighbour." The Reubenites are commended as men of valour, (1Chron. 5. 18;) yet did they shun to go with Deborah and Barak against Sisera, apparently both on account of divisions among their councils, and on account of their being devoted to the care of their cattle, which is lamented in the Song of Deborah and Barak. (Judges 5. 15,16.)

Reuben's tribe was placed on Mount Ebal, (Deut. 27. 13,) along with the four sons of the handmaids, and Zebulon, the youngest son of Leah, (who by their birth were inferior to Reuben, as the first-born, had he not lost his privileges,) to pronounce the curses of the Law, a less honourable office than that of reciting the blessings on Mount Gerizim.

Reuben's portion in Canaan, when the tribes received their inheritance, was beyond Jordan, having the brook of Arnon south, that of Jazer north, the mountains of Gilead on the east, and the Jordan on the west.

The Reubenites, with the Gadites, Manassites, and Naphthalites, were the first carried away into captivity by the Assyrians. (1Chron. 5. 26.)

II. שמעון *Simeon*, second son of Jacob and Leah. His name signifies "hearing;" because Leah said that the Lord heard she was hated. Born 1758 B.C. Tradition represents him as a man of an intrepid, but severe and inflexible, temper; and as having been the most cruel to Joseph, and most anxious to slay him when he fell into the power of his brethren, (Gen. 37.,) which was the reason that Joseph treated him with greater severity than the rest in Egypt, (Gen. 43. 24,) and put him in prison.

Simeon associated himself with Levi in the cruel slaughter of the Shechemites, (Gen. 34.,) wherefore Jacob said, "Simeon and Levi are brethren," (Gen. 49. 5,) not merely in blood, but in disposition; wherefore the patriarch denounced on them, "I will divide them in Jacob, and scatter them in Israel;" which was fulfilled in Simeon receiving no regular and distinct inheritance in the Holy Land, but only a district dismembered out of Judah, (Josh. 19. 1-9;) wherefore Judah and Simeon (the tribes) mutually aided each other afterwards to enlarge their borders. (Judges 1. 3-17.) And a company of them removed a long way from their brethren, and settled in Mount Seir. (1Chron. 4. 42.) It is a tradition of the Rabbins, and some of the ancient Christian Fathers, that the Simeonites were scattered about among the other tribes in the capacity of schoolmasters.

Simeon is not mentioned by Moses in his prophecy of the tribes. (Deut. 33.) But some copies of the Greek Version join him to Reuben, at the outset. "Let Reuben live and not die, and let Simeon be many in number."

The Simeonites are mentioned as men of valour. (1Chron. 11. 25.) Of this tribe was Zimri, who was ringleader in the sin concerning the Midianitish women. (Numb. 25. 14.) Judith, the courageous widow of Bethulia, was likewise of this tribe. (Judith 9. 2.) The portion of Simeon had the tribe of Dan to the north, Arabia Petrea to the south, the Mediterranean to the west, and Judah to the east.

III. לוי *Levi*, third son of Jacob and Leah, born 1756 B.C. His name signifies "joined," because his mother hoped that her husband would be joined to her in affection, having borne him three sons. Levi was joined with Simeon in the slaughter of the Shechemites, wherefore he was included in the penalty of Jacob, "I will divide them in Israel, and scatter them in Jacob." Levi obtained no separate inheritance in Canaan, but received cities amongst the other tribes, and was dedicated to the priesthood. The name of Levi is not engraven on the stones of the high-priest's breast-plate, because Levi was represented by the high-priest himself.

Moses, in his prophetic blessing of the tribes, says of Levi: "Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah." The Chaldee Paraphrase renders this: "Urim and Thummim (the mysteries of lights and perfections in the high-priest's breast-plate) thou didst put on the man (Levi) that was found holy before thee, whom thou temptest with temptation, and he was found perfect; thou provedst him at the waters of contention, and he was found faithful." For the Levites, as Rabbi Solomon Jarchi observes, did not murmur with the rest of the Israelites. Wherefore, in Malachi 2. 5, the Lord says of Levi: "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name."

And Moses continues: "Who said unto his father and his mother, I have not seen him: neither did he acknowledge his brethren, nor knew his own children." Because the Levites were zealous for the Lord in the idolatry of the golden calf, (Exod. 21.,) and slew every man his brother, and his companion, and his neighbour. Also, the high-priest was not permitted to make himself unclean by mourning for his father, mother, brethren, or children.

Moses blesses the tribe of Levi, saying that they shall teach Jacob judgments, and Israel the Law; and offer incense and burnt-offering; which was all fulfilled in the Levitical priesthood, as were the succeeding blessings in ver. 11 of Deuteronomy 33.

The prophecies had a literal fulfilment in the Jewish, and a spiritual in the Christian dispensation. Thus after the literal fulfilment, Levi had a spiritual one in being a type of Christ. He was the holy one, (Deut. 23. 8,) so called in Psalm 16. 10, and Acts 13. 35, on whom were the lights and perfections, (Urim and Thummim,) which the Levitical priesthood lost in the Babylonish captivity, but which Christ restored in the Gospel. Christ was the almighty power contended against by the Israelites in the wilderness, (1Cor. 10. 9,) and Christ acknowledged for his kindred only those who did the will of God, saying, (Matt. 12. 46,50,) "Who is my mother, and who are my brethren? whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Christ teaches his people judgments and law; offered himself up as a sacrifice for sin, and now liveth to make intercession for us, (Heb. 7. 35,) which intercession was typified by the burning of incense. Wherefore God has accepted the work of his hands (his ministry), and smitten his enemies. (Deut. 33. 9.)

The tribe of Levi had the privilege of intermarrying with the noble and royal tribe of Judah, as well as with any of the other tribes. There was a tradition that the Messiah should descend from Levi as well as from Judah; and it was an opinion among the ancient Christians that the Virgin Mary descended by her mother from Levi. We know from Scripture that she was cousin to Elizabeth, (mother of John the Baptist), who was of the tribe of Levi. (This tribe gave rise to many eminent and remarkable persons, and amongst others, the Maccabees.)

IV. יהודה *Judah*, fourth son of Jacob and Leah, born 1755, B.C.; his name signifies "praise." At the time of the persecution of Joseph, Judah proposed selling him to the Midianites, in order to save his life, which he saw the brethren were intent upon taking. Judah appears, in all that is related of him, to have been a man of courage, sense, and eloquence, and one of the best of Jacob's sons. When Benjamin was detained a prisoner by the management of Joseph, Judah pleaded for him in a speech which has always been admired for its natural pathos, (Gen. 45,) and offered to become himself a bondsman for Benjamin. And it is to be remarked throughout all the Old Testament history how closely the tribes of Judah and Benjamin stood together in all circumstances, except on the occasion of the Benjamites' sin, (Judges 20,) remaining associated in the kingdom of Judah, when all the other tribes revolted to Jeroboam; and being now the only visible and acknowledged survivors of the wreck of the Hebrew nation. Jacob's blessing on Judah commences, "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." (Gen. 49.) The tribe of Judah performed the most illustrious acts of any of the tribes. After Joshua's death it was foremost to fight for Israel; the first to offer gifts at the dedication of the altar, (Numb. 7,) and of it came the royal family of David. The Jerusalem Targum paraphrases the above verse, "Judah, to thee shall thy brethren confess, and all Jews shall be called by thy name."

The hand of the tribe of Judah was in the neck of his enemies, for it was a victorious tribe; and David says, (Psalm 18. 41,) "Thou hast given me the necks of my enemies." His brethren bowed down before him, that tribe being the kingly one. In the next verse Judah is called a lion by three denominations, a young lion, or whelp, gone up from the prey; a lion (ארי) an adult lion, couching to rest; an old lion (לבי), having young ones, dangerous to be roused, alluding to the different stages of Judah's valour; of which he gave early indications, as did David, the chief representative of Judah, who made a prey of Goliath, when but a lad.

When the tribe of Judah became mature, it rested, like the couching lion, under Solomon; and even in its latter days, was courageous and fierce as the lion that has whelps to defend. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come." The rule and the legislative functions abode in Judah till the coming of Christ; for though the house of David was not actually on the throne, still Judah was the superior and ruling tribe, existing over the wrecks of the captivities; and their Sanhedrim, or grand legislative council, was in being, and consisted principally of the members of the tribe of Judah, (though formerly Levites had preponderated.)

The prophecies concerning Judah are considered by the Jews themselves as relating to the Messiah. They have observed that Judah was the fourth of Jacob's sons, and that on the fourth day of creation the great lights were made, wherefore it is written of the Messiah, in Psalm 89. 36,37, "His throne shall be as the sun before me; it shall be established for ever as the moon, and as a faithful witness in heaven."

And the Jerusalem Targum upon the verse, "The sceptre shall not depart from Judah," &c., says, "Kings shall not cease from Judah, nor teachers of the law from his children, till the time that King Christ come, whose the kingdom is, and whom the people shall obey." On the next verses of Jacob's prophecy, "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine. His eyes shall be red with wine, and his teeth white with milk," the Jews comment as follow: the Bereshith Rabba says, "When Christ shall come to save Israel, he shall make ready an ass, and ride upon him, and come to Israel with poverty." (Compare with John 12. 14,15; Matt. 21. 2,5,7.) The vine to which he binds his ass is a type of the Church.

Washing his garments in the blood of grapes is the type of victory, by which his raiment should be red like wine with the blood of his enemies. (Compare Isaiah 63. 2,3; Rev. 19. 13; 20. 14.)

On, "His eyes shall be red with wine," &c., the Jerusalem Targum says, "How beautiful are the eyes of King Christ; more than refined wine; they do not behold sins; His teeth are exercised in the Law, so that he eateth not iniquities; His mountains shall be red with vineyards, and His hills white with wheat and flocks." This prophecy obtained a literal fulfilment to Judah in the great fertility of that tribe's portion. In Christ has been fulfilled the prophecy to Judah that his father's children should bow before him, as at the name of Christ every knee bows. (Phil. 2. 10.) His hand has been on the neck of his enemies, and as a lion couching after his prey. He hath ascended to his rest after his work on earth was done. He is called the Lion of the tribe of Judah. (Rev. 5. 5.) In Moses' prophecy of Judah, (Deut. 33. 7) he says: "Hear, Lord, the voice of Judah," (which God did, both the voice of David, and of Christ on earth, (John 11. 41,42) "and bring him unto his people," which is plainly a prayer for the coming of the Messiah, who it was known was to proceed from Judah; the remainder of the verse is prophetic of victory, fulfilled in David and in Christ.

Amongst the illustrious persons whom this tribe produced, besides the royal family, we may remember Caleb, son of Jephunneh, the faithful spy: and Othniel, the first judge who rose up to deliver Israel from the Philistines. (Judges 3.) The inheritance of Judah was bounded on the north by the portion of Benjamin; south by Edom; east by the Dead Sea; west by Dan and Simeon.

V. דן *Dan*, first son of Jacob by Bilhah, Rachel's handmaid, born in the same year as Judah. His name signifies, Judging, because Rachel said that God had judged her cause, in giving her (who was barren) a son by her handmaid, which by ancient custom was accounted the son of the mistress.

Jacob prophesies of Dan, that "He shall judge his people as one of the tribes of Israel." Dan, though accounted a low tribe, was not to be deprived of all privilege, for the sake of Rachel; therefore of Dan came Samson, in the time of the Judges; and to him the Targums refer the next verse: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels so that his rider shall fall backward;" which they explain by the sudden and unexpected overthrow of the Philistines, by the serpent-like subtilty of Samson, when he pulled down the Temple of Dagon. (Judges 16.) The next verse is an apostrophe of Jacob's, "I have waited for thy salvation, O Lord!" which shows that the patriarch expected some other and better deliverer of Israel. The Targums explain it: "I expect not the salvation of Gideon, which is a temporary salvation; nor the salvation of Samson, which is a transitory salvation, but the salvation of Christ the Son of David, who shall bring to himself the sons of Israel, whose salvation my soul desireth." Moses (Deut. 33. 22) likens Dan to a lion's whelp leaping from Bashan, on account of the conquest made by Dan of Laish, (Judges 18,) and of Leshem. (Josh. 19.)

Dan is omitted in the seventh chapter of Revelations, when all the rest of the tribes (types of the Christian Church) are represented as sealed, and this is generally understood to be because Dan was particularly addicted to unfaithfulness in religion. The later Jews say that Antichrist will come from Dan.

The portion of Dan in Canaan was bounded on the north by Ephraim; south by Simeon; west by the Mediterranean; and east by Judah.

VI. נפתלי *Naphtali*, second son of Jacob and Bilhah, born 1754 B.C.: his name signifies "wrestling." In Jacob's prophecy it is said: "Naphtali is a hind let loose: he giveth goodly words." Most of the Rabbins explain this to mean Barak of the tribe of Naphtali, who at first showed the timidity of a hind in refusing to go against Sisera, without the prophetess Deborah; but afterwards displayed his fleetness in pursuit of the enemies; and his eloquence and goodly words, in the song of thanksgiving he sang with Deborah for the victory. (Judges 4 and 5.) The prophecy was spiritually fulfilled in the Apostles, who preached much in the land of Naphtali, and gave goodly words; and the Gospel promulgated by them, was as a hind let loose in its speedy circulation. Moses says, (Deut. 33. 23,) "Naphtali satisfied with favour, and full with the blessing of the Lord." For the inheritance of Naphtali was a fertile and delightful woody country. It was also full of the blessing of the Lord when Christ and his disciples dwelt and taught so much within its borders, along the Lake of Gennesareth. As is said in Matthew 4.14-16, then was fulfilled the saying of Isaiah, "The land of Zabulon and the land of Nephthalim (Naphtali), by the way of the sea; the people which sat in darkness saw a great light."

Naphtali's portion extended into Upper and Lower Galilee; having Lebanon north; Issachar south; Jordan east; Asher and Zebulon west.

VII. גד *Gad*, first son of Jacob and Zilpah, Leah's handmaid, whom she gave to Jacob, when she herself had apparently ceased child-bearing. His name means "a troop," alluding to the troop of sons of which Leah saw herself now at the head. Born about 1754. Jacob says, "A troop shall overcome him; but he shall overcome at last." Gad's portion being a frontier country was much exposed to the invasions of the Ammonites and Moabites, but who were overcome by Jephthah, (Judges 11;) also the tribe of Gad overcame the Hagarites and dwelt in their land. (1Chron. 5.) To this Moses alludes "Blessed be he that enlargeth Gad, he dwelleth as a lion;" explained by 1Chronicles 12. 8, where the Gadites who gathered to David in the wilderness are called men of war, with faces like lions. "He teareth the arm with the crown of the head," is explained by the Targum of Onkelos, as the men of strength (typified by the arm), and the chief rulers (the crown of the head), overcome by Gad. "He provided the first part for himself," explained by Rabbi Solomon Jarchi; he received his portion in the lands of Sihon and Og, which was the first fruits of subduing the land. "He came with the heads of the people, he executed the justice of the Lord." The Gadites, with Reuben and Manasseh, headed the tribes on entering Canaan, to execute the Lord's judgments on the wicked inhabitants.

His portion had Manasseh north; Reuben south; Ammon east; Jordan west.

VIII. אשר *Asher*, second son of Jacob and Zilpah, born about 1753 B.C. The name signifies "happy," for Leah said, "Happy am I," at his birth. Jacob said of him, "Out of Asher shall his bread be fat; and he shall yield royal dainties," alluding to the fertility of his country, especially about Carmel. Moses adds, "He shall dip his foot in oil," which was proverbial of prosperity, (Job 29. 6,) and "his shoes shall be iron and brass," because in his country were mines; also, it is said as a figure of strength to tread down his enemies, as Christ's feet (Rev. 1. 15,) are said to be like fine brass.

Asher's portion was a maritime country; having the Mediterranean on the west; Galilee or Naphtali, on the east; Lebanon, north; and Mount Carmel, south.

IX. יששכר *Issachar*, fifth son of Jacob and Leah, born about 1752, B.C. The name means "hire." Jacob likens him to a strong ass, because this tribe was laborious in rustic employments, and "he saw that rest was good." It has been observed, that when Tola, of the tribe of Issachar, judged Israel, (Judges 10,) the land had rest. Bishop Patrick explains the words, "he became a servant unto tribute," to mean, that this tribe being devoted to agriculture, preferred paying taxes of redemption for their services, to leaving their pleasant land and going to war.

The portion of Issachar had, Zebulon, north; half-tribe of Manasseh, south; Jordan, east; part of Asher, west.

X. זבלון *Zebulon*, sixth son of Jacob and Leah, born about 1751, B.C. The name means "dwelling." Jacob prophesies of him as a maritime tribe; and his portion lay on the Mediterranean. Moses says of Zebulon, "Rejoice in thy going out," which alludes to the going out of the Gospel within his boundaries, as prophesied in Isaiah 9. 1,2, in conjunction with Naphtali, (see NAPHTALI *supra*,) and further, that they shall call the people to the mountain and offer the sacrifices of righteousness, *i. e.*, to the mount of the Lord's house. (Isai. 2. 23.)

The "abundance of the seas" is understood literally of the merchandise of this maritime tribe, and "the treasures hid in the sand," of the glass, which was anciently made of the sand of the river Belus, which was in this tribe. Figuratively, it means the admission of the Gentiles into the church. (Isai. 9. 5,16.)

Zebulon had Naphtali, north; Issachar, south; the Sea of Gennesareth, east; and the Mediterranean, west.

XI. סף *Joseph*, eldest son of Jacob and Rachel, born 1745, B.C. The name means "addition," because Rachel said, that God had added to her a son. The words uttered by Jacob, of Joseph, related to the past literal history of Joseph, and afterwards were fulfilled in Christ. The archers, (his brethren,) shot at him and hated him; but God made his arms strong to abide; and blessed him with great and mighty blessings in Egypt. So Christ was hated and put to death, by his brethren according to the flesh, the Jews; but he was helped and blessed by the Almighty God, and the blessings were "on the crown of him that was separate from his brethren," which is a plain allusion to Christ, who was a Nazarene, or separated person. (Matt. 2. 23; Isai. 9. 1.) The allusion is made still more plain by the words of Jacob, "from thence is the Shepherd, the stone of Israel." For Christ is always known as the "good Shepherd," and the stone which became the head of the corner.

The benediction of Moses on Joseph, is in the same strain; prophetic of every precious blessing, and adding "the good will of Him who dwelt in the bush," (God who appeared to Moses in the burning bush;) Him, who declared of Christ in a voice from heaven, "This is my beloved Son, in whom I am well pleased."

12. בנימין *Benjamin*, the youngest of all Jacob's sons, the second son of Rachel, born about seven years after his brother Joseph. He was the only one of Jacob's sons born on the borders of Canaan; and his mother died in giving him birth. The Rabbins consider that she died prematurely, in consequence of Jacob's prophetic imprecation on the head of the person (to him unknown,) who had stolen Laban's teraphim, "With

whomsoever thou findest thy gods, let him not live. For Jacob knew not that Rachel had stolen them." (Gen. 31. 32.) Rabbi Eliezer says, that which cometh out of the mouth of a just man is as though it came out of the mouth of an angel. Wherefore Rachel travailed and died. In dying, she called her child Benoni; but Jacob called him Benjamin; the son of my right hand. Jacob's prophecy of Benjamin was, "Benjamin shall ravin as a wolf: in the morning he shall devour the prey: and in the night he shall divide the spoil:" which was literally fulfilled in Ehud the Benjamite, the second judge, who delivered Israel from the Moabites, (Judges 3,) and Saul the Benjamite, first king of Israel, a valiant warrior, but not equal to the lions of Judah. Benjamin in the Christian dispensation is the time of the Church. St. Paul, the chief Apostle, takes care to remind us that he was of the tribe of Benjamin, (Rom. 1. 11;) in his unconverted state, he "made havoc among the churches," (Acts 3. 8,) like the ravening wolf of Benjamin. St. Paul also reminds us, that he was as one born out of due time, (1 Cor. 15. 8,) which naturally recalls Benjamin, born in a severe travail. Benjamin, as the Christian Church succeeding the Jewish, shows out the significancy of the double name,—it is first, a child of sorrow and martyrdom, then the child of God's right hand. In the literal sense, the double name was fulfilled in a double fortune to the tribe of Benjamin, which at one time was made desolate and nearly annihilated. (Judges 20.) Yet before the end of that age, it recovered so much, that Saul, the first king, was chosen from it, and became for a time the right hand of the tribes. In the close connexion, throughout the Jewish history, between Benjamin and Judah, the peculiar tribe of the Messiah, there is a beautiful type of the close fellowship between the Church and Christ.

Moses says of Benjamin, (Deut. 33. 12,) "The beloved of the Lord shall dwell in safety by him; the Lord shall cover him all day long, and dwell between his shoulders;" which was literally fulfilled in the Temple being partly built within the lot of Benjamin, whose borders touched Judah's. Typically it has been fulfilled of the Christian Church, in which dwells Christ, the beloved of the Lord; and the Septuagint version shows it out more clearly, rendering "The Lord shall dwell in the bride-chamber," marking Benjamin as the Church, allegorized in Scripture as the bride.

Some of the foregoing prophecies of the tribes are considered by Christian commentators, as well as by Jews, as not having yet received their entire fulfilment, literally or spiritually, (especially the prophecies of Joseph,) such fulfilment awaiting the time when it shall please God to "set his hand the *second* time to recover the remnant of his people which shall be left; to assemble the outcasts of Israel (the lost and hidden ten tribes), and gather together the dispersed of Judah" (the scattered two tribes). (Isai. 11. 11,12.)

From the time that the ten tribes, forming the kingdom of Israel, were carried away captives by the Assyrians, a mystery and a cloud have hung over their existence, which many able men have endeavoured to penetrate. Sir William Jones thought he discovered some of them among the Afghans, who call themselves Beni Israel, or sons of Israel, have Jewish countenances, and many Jewish customs. Buchanan found many traces of them in the East, especially in Bombay. Aaron Levi, who in 1644 travelled under the name of Montesinos, thought he discovered some of them in America and in the West Indies. Other writers have traced some of them into Ethiopia. But one of the most interesting late works on the subject is the *Remnant Found*, by Jacob Samuel, who has discovered a remnant of Jews located in Daghistan, on the Caspian Sea, who live entirely unmixed and unconfounded with neighbouring Gentiles, or modern Jews. They observe the Passover, and are the only Jews who at this day actually and fully sacrifice the Paschal lamb; they observe the feasts, but with some difference from the modern Jews; they know nothing of the later Jewish books or customs, and appear to have been separated at an early period from the Hebrew nation; they are ignorant of the Feast of Lights, which is not of earlier origin than the time of the Maccabees; they have none of the fasts, except that of the Day of Atonement; they observe the Sabbath without any of the superstitious practices of modern Jews; in fact, they are ignorant of the oral law; of the Scriptures they have only the Pentateuch, and part of Esther; in Deuteronomy they have not the last chapter, which was added after the time of Moses; and the blessing on Simeon, which is omitted in our copies, is found in theirs, joined to Reuben. (See Simeon, *supra.*) Their MSS. are without pointing, or divisions of chapters or sentences. Their customs and creed prove them to be primitive Jews; their ignorance of the thirteen articles of faith current among the Jews in Europe, their non-observance of Rabbinical ordinances, and their small quantity of Scripture, prove their early separation. They fully believe in their restoration to the Holy Land, the rebuilding of the Temple at Jerusalem, and the restoration of the sacrifices of the Law. M.

TRIBULATION. See Trial.

TRIBUNAL. See Council, Judge, &c.

TRIBUTE. In all states the subject pays taxes or tribute to the sovereign power in return for the protection he receives in person and property. Hence the Hebrews under the Theocracy acknowledged the sovereign dominion of God by a tribute or capitation tax of half a shekel a head, which was paid yearly. (Exod. 30. 13.)

Vanquished nations were forced to pay tribute to their conquerors, and the severity with which this was frequently exacted, made such a badge of servitude more onerous and galling than a mere pecuniary payment would have been. The Jews, after their subjugation by the Romans, submitted very reluctantly to the payment of tribute, and hence the Pharisees tempted Christ by the insidious question respecting the payment of tribute, (Matt. 22. 17;) had He declared it unlawful, they could have accused him of treason to the Romans, whilst, on the other hand, had he directly sanctioned the payment, he would have grievously offended the Jews, who were reluctant to acknowledge any sovereign but Jehovah. In the apostolic age, many Jews adopted the principles of Judas Gaulonitis, who taught that it was unlawful for the descendants of Abraham to pay tribute to any foreign power. On this account, the apostles Peter and Paul strenuously recommended to the Christian converts, submission and obedience to the ruling powers, together with a conscientious discharge of their duty in the payment of tribute and taxes. C.

TRINITY. This term is not used in Scripture, but it was early introduced into the Christian church to express the union of three in one; the ineffable mystery of three persons, Father, Son, and Holy Spirit, in one Godhead. The term, which might more properly be *tri-unity*, corresponds with the *trinitatis unitas* of Tertullian, who employed it as more correct than the Greek term *trias*, and also less liable to be confounded with the mystic triads devised by the later Platonists. C.

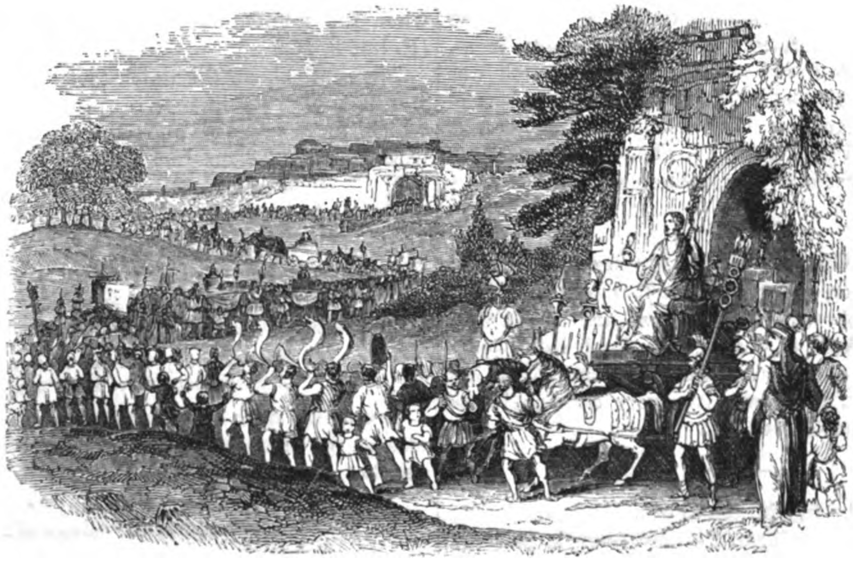
TRIUMPH. Almost all ancient nations celebrated success in war by a triumph, which generally included a gorgeous procession, a display of captives and spoils, and a solemn thanksgiving and sacrifice to the gods. Amongst the Egyptians, the triumph of a king returning from war was a grand solemnity celebrated with all the pomp which the wealth of the nation could command. (See PHARAOH.)

The Hebrews, under the direction of inspired prophets, celebrated their victories by triumphal processions, the women and children dancing, accompanying their steps with various musical instruments, (see art. TABRET,) and singing hymns of triumph to Jehovah, the living and true God. The song of Moses at the Red Sea, which was sung by Miriam to the dulcet sound of the timbrel, and that of Deborah on the overthrow of Barak, are majestic examples of the triumphal hymns of the ancient Hebrews.

Among the Greeks it does not appear that triumphs were accorded to victorious generals, but conquerors occasionally entered their native cities attended by their victorious soldiers bearing branches of palm. Such processions became very common under the successors of Alexander the Great, particularly the Seleucidæ of Syria, and the Ptolemies of Egypt, who are generally believed to have been the inventors of the *toga palmata*, or robe adorned with representations of palm-trees interwoven into its fabric. It is clearly to the Græco-Syrian form of triumph that the evangelical apostle St. John alludes in the Apocalypse, when he describes those who had overcome by the blood of the Lamb, standing "before the throne, clothed with robes, and palms in their hands." (Rev. 7. 9.)

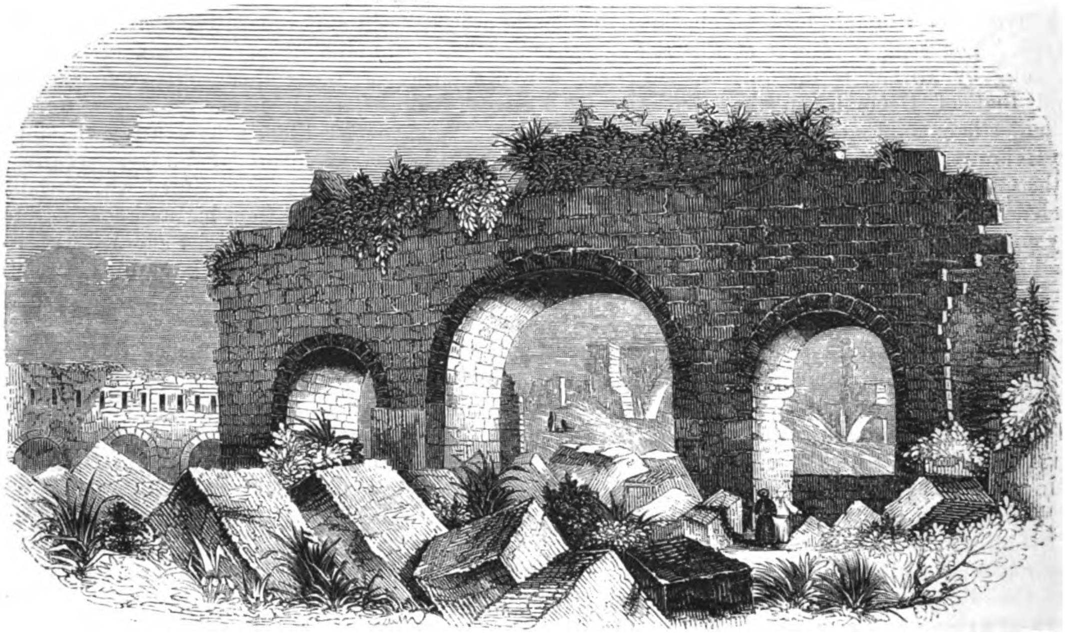
Next to the Egyptians, the Romans were chief amongst ancient nations in attributing importance to a triumph, and exerting themselves to bestow a gorgeous brilliancy upon the triumphal procession. The highest honour which could be bestowed on a citizen or magistrate was the triumph or solemn procession, in which a victorious general passed from the gate of the city to the Capitol. He set out from the Campus Martius, and proceeded along the Via Triumphalis, and from thence through the most public places of the city. The streets were strewed with flowers, and the altars smoked with incense. First went a numerous band of music, singing and playing triumphal songs; next were led the oxen to be sacrificed, having their horns gilt and their heads adorned with fillets and garlands; then followed the spoils taken from the enemy, carried in open wagons, or on a species of bier called *feretrum*, around which were displayed the golden crowns sent by allied and tributary states. The titles of the vanquished nations were inscribed on wooden frames; and images or representations of the conquered countries and cities were exhibited. The captive leaders followed in chains, with their children and attendants; after the captives came the lictors, having their fasces wreathed with laurel, followed by a great company of musicians and dancers, dressed like satyrs, and wearing crowns of gold; in the midst of whom was a pantomime, clothed in a female garb, whose business it was with his looks and gestures to insult the vanquished. A long train of persons followed, carrying perfumes; after whom came the general, dressed in purple, embroidered with gold, wearing a crown of laurel on his head, holding a branch of laurel in his right hand, and in his left an ivory sceptre with an eagle on the top, his face painted with vermillion, and a golden ball hanging from his neck on his breast. He stood upright in a gilded chariot adorned with ivory, drawn by four white horses, attended by his relations and a great crowd of citizens, all clothed in white. It was creditable to Roman morality that a public slave accompanied the conqueror in his chariot, to remind him of the vicissitudes of fortune, and to present to him, in the midst of all his glory, the remembrance of the varied changes and chances of mortality. The conqueror's children sometimes accompanied him, and sometimes rode in a second chariot, escorted by the lieutenants and military tribunes who had served in the war. The consuls, senators, and other magistrates followed the general's chariot on foot; and the whole procession was closed by the victorious army, drawn up in order, crowned with laurel, decorated with the gifts which they had received for their valour, and singing their own and their general's praises.

The great Apostle of the Gentiles alludes to these splendid triumphal scenes in his Epistle to the Ephesians, when he mentions the glorious ascension of his Redeemer into heaven: "When he ascended up on high he led captivity captive, and gave gifts unto men." (Eph. 4. 8.) Knowing the deep impression which such an allusion is calculated to make on the mind of a people familiarly acquainted with triumphal scenes, the Apostle returns to it in his Epistle to the Colossians, which was written about the same time: "Having spoiled principalities and powers, he made a show of them openly,



Roman Triumph.

triumphing over them in it." (Col. 2. 15.) After obtaining a complete victory over all his enemies, he ascended in splendour and triumph into his Father's presence, on the clouds of heaven, the chariots of the Most High, thousands of holy angels attending in his train: he led the devil and all his angels, together with sin, the world, and death, as his spoils of war and captives in chains, and exposed them to open contempt and shame in the view of all his angelic attendants, triumphing like a glorious conqueror over them in virtue of his cross, upon which he made complete satisfaction for sin, and by his own strength, without the assistance of any creature, destroyed him that had the power of death, that is, the devil. And as mighty princes were accustomed to scatter largesses among the people with a liberal hand, and bestow great rewards upon their companions in arms, when they returned in triumph, laden with the spoils of vanquished enemies, to their capital; so the Conqueror of death and hell, when he ascended far above all heavens, and sat down in the midst of the throne, shed forth the blessings of his grace and Holy Spirit upon people of every tongue and every nation. W.



Troas.

TROAS. This city was built near where Troy once stood, south-west of the strait of the Hellespont, on the coast of Mysia. St. Jerome asserts that it stood on the same ground as ancient Troy, but this is an error, for the new city was built four miles nearer to the shore than that which the Grecian heroes destroyed. In the time of Alexander the Great, New Troy was an inconsiderable village; but that conqueror, struck with the commercial capabilities of its position, caused it to be rebuilt by his general Lysimachus, and gave it the name of Troas Alexandria. When the Romans invaded Asia, Troas had lost the name of Alexandria, and had greatly declined from its former prosperity. Augustus Cæsar, to gratify the Roman citizens, who believed themselves descended from the Trojans, rebuilt Troas, and sent a colony to the city. A Christian church was established in this city by St. Paul, with the members of which St. Paul lived on very intimate terms. (Acts 15. 18; 20. 5,6; 1Tim. 4. 13.) The only remains of this city in the present day are some masses of shapeless ruins. C.

TROGYLLIUM, the name of a promontory and town of Asia Minor, situated at the foot of Mount Mycale, between Ephesus and Miletus, and about five miles from the island of Samos. St. Paul, in his journeys, rested here one day; a Christian church having been established in the town at a very early period of the preaching of the Gospel. P.

TRUMPETS. In addition to what has been already stated under the head MUSIC, we may remark that the Egyptians appear to have been among the first who employed trumpets for military purposes; the instrument which they used was straight, like the Roman *tuba*, and it was held in both hands when sounded. Among the Hebrews the trumpet was used on many occasions, religious, civil, and military. Its religious uses were to proclaim the return of the jubilee, the commencement and end of the Sabbath, and to give notice of the burnt-offerings and peace-offerings, new-moons, and other solemn festivals.

Its civil uses were to give notice of the inauguration of magistrates, to proclaim the watches of the night, and to celebrate the foundation of cities or remarkable edifices; thus we are informed, that trumpets were used when the foundation of the second temple was laid. (Esdras 3. 10.)

The sentinels on the watch-towers which studded the frontiers of Palestine were provided with trumpets, which they sounded on the approach of an enemy. (See TOWER.) Thus Joel, (2. 1,)

> Blow ye the trumpet in Zion,
> And sound an alarm in my holy mountain.

The prophet Amos (3. 6) compares the effects which the denunciation of divine vengeance should produce on the impenitent Jews to the alarm excited in a city by the warning note of the sentinel's trumpet:—

> Shall a trumpet be blown in a city,
> And the people not be afraid?

Trumpets were used by the heathens, and perhaps also by the Jews, at the destruction of cities. Thus the prophet Amos, (2. 2,)

> I will send a fire upon Moab,
> Which will destroy the palaces of Kirioth;
> And Moab shall die with tumult,
> With shouting, and the sound of the trumpet.

This was regarded as a kind of religious act, the destruction of the city being looked upon as a sacrifice. Hence Mummius demolished Corinth to the sound of trumpets, and Alexander declared to his generals that the burning of Persepolis was a sacrifice to the *manes* of his ancestors. Homer makes mention of this custom in the following verses:—

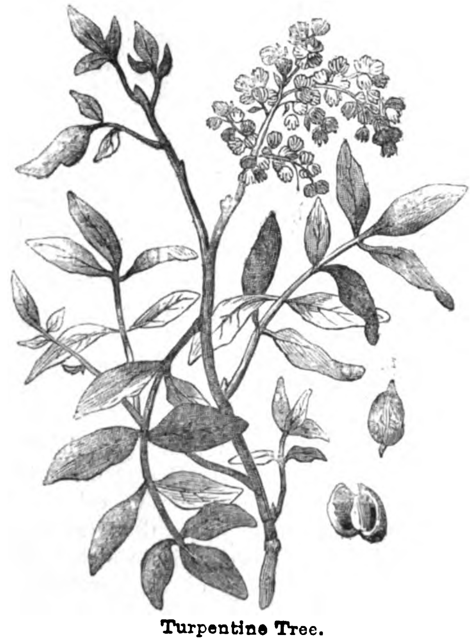
> As the loud trumpet's brazen mouth from far
> With thrilling clangor sounds the alarm of war;
> Struck from the wall, the echoes float on high,
> And the round bulwarks and thick towers reply;
> So high his brazen voice the hero reared,
> Hosts dropped their arms, and trembled as they heard.
> *Iliad* xviii.

There was a festival instituted amongst the Jews called "the feast of trumpets," celebrated in the beginning of the civil year, in the month of Tisri, answering to our September. The day was kept solemn, all servile business was suspended, and particular offerings were enjoined. "The Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh (ecclesiastical) month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation; and ye shall do no servile work therein, but ye shall offer an offering made by fire unto the Lord." (Levit. 23. 23-26.) C.

TUBAL. The fifth son of Japheth, who is commonly united with Meshech; whence it is thought that they peopled countries bordering on each other. Bochart is of opinion that they were the ancestors of the Muscovites or Russians, and the Tiberenians, but this genealogy is very questionable. W.

TUBAL-CAIN. The son of Lamech by his wife Zillah, and one of the antediluvian patriarchs. Scripture calls him the father, that is, the inventor of the art of working in metals, whence some have concluded that he might be identified with the Vulcan of the pagans. W.

TURPENTINE TREE. (Ecclus. 24. 16,) "As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace." This is the only text in our version of the Scriptures in which this beautiful tree is mentioned directly. Here it is numbered up among the choicest of trees and shrubs, the cedar, the cypress, the palm, the olive, the vine, the cinnamon, the plane, and the rose. Its beauty alone might have obtained this distinction for it, but the precious liquid flowing from it, which is only inferior in value to balsam, rendered it still more deserving the place it holds in the passage where the son of Sirach speaks of it. In many passages in which our translators have read oak, the word should be terebinth, as well as where the general expressions thick shady trees are used.


Turpentine Tree.

In Turkey and Turkey in Asia, the burial grounds of the Christians, particularly the Armenians, are planted with terebinth trees, the cypress being reserved for the Mohammedans. It is in one sense fitter than that graceful tree for the purpose, on account of its extraordinary longevity.

The fruit of the terebinth is a green nut, and very like that of the real pistacia in flavour, but smaller and inferior. It is, however, much used in the Levant.

The terebinth grows freely at present on the road between Jerusalem and Rama, and on the rocks about Mount Tabor; also at Jaffa, and probably throughout the greater part of Palestine. A.

TURTLE, תור *tur*, τρυγων, *trugon*. It is evident that both the Hebrew and Greek names of the turtle-dove are formed by *onomatopœia*, and are imitative of its note or cry. Jeremiah (8. 7,) enumerates it among the migratory birds, and in this respect it differs from all the other species of the dove tribe, a fact observed by Aristotle, and many other naturalists, ancient and modern. The turtle-dove appeared in Palestine at the end of winter, and hence Solomon mentions this bird's return among the indications which herald the spring, in the following exquisite passage: "Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land." (Cant. 2. 11, 12.) C.

TWELVE. This number was sacred among the Jews, probably because it was that of the tribes, or of the signs of the zodiac; it was symbolical of just proportion, beauty, and stability. It is sometimes used in an indefinite sense: thus Jeroboam's garment is said to have been rent into twelve pieces, (1Kings 11. 30,) and Elisha to have ploughed with twelve yoke of oxen, &c. C.

TWO. This number is sometimes used in a symbolical sense; it typifies the connection between the magistracy and the ministry, in the persons of Moses and Aaron; the two systems of idolatry which were learned in Egyptian and Babylonian bondage; the Old and New Testaments; the Jewish and Christian dispensations; and amongst the early Fathers, the divine and human natures of Christ. Several of the early heretics endeavoured to introduce the Persian duality into the Christian system, and they therefore declared that the number two had a more mystic sanctity than any other. Traces of this delusion may be found so late as the ninth century of the Church. C.

TYCHICUS. A disciple employed by St. Paul to carry his letters to several churches. He was of the province of Asia, and accompanied the Apostle in his journey from Corinth to Jerusalem. (Acts 20. 4.) He carried the epistle to the Colossians, that to the Ephesians, and the first to Timothy. St. Paul calls him his dear brother, a faithful minister of the Lord, and his companion in the service of God, (Col. 4. 7,8;) he also states that he had some intention of sending him into Crete, to preside there in the absence of Titus. (Titus 3. 12.) It is thought, also, that he was sent to Ephesus while Timothy was at Rome, when he carried a letter to the Ephesians. According to the ecclesiastical historians of the Greek church, he was one of the seventy disciples sent out by Christ, and afterwards bishop of Colophon, in Asia Minor. C.

TYPE. Although the word is not very frequently used in our version of the Scriptures, what it signifies is very often implied, and great importance is justly attributed to the elucidations and confirmations which types afford. We may consider a type as an example, pattern, or general similitude to a person, event, or thing which is to come; and in this it differs from representations, memorials, or commemorations of events, which all relate to the past. The Spirit of God has adopted a variety of means to indicate his perfect fore-knowledge of all events, and his power to control them. This is sometimes declared by express verbal prophecy; sometimes by specific actions performed by divine command; and sometimes by those peculiar events in the lives of individuals, and the history or religious observances of the Israelites, which were caused to bear a designed reference to some parts of the Gospel history.

The main part, says Chevallier, in an inquiry into these historical types, is to establish the fact of a preconcerted connexion between the two series of events. No similarity is in itself sufficient to prove such a correspondence; even those recorded in Scripture are recorded under very different circumstances. If the first event be declared to be typical, at the same time when it occurs, and the second correspond with the prediction so delivered, there can be no doubt that the correspondence was designed. If before the occurrence of the second event, there be delivered a distinct prophecy that it will so happen, and will correspond with some previous event, the fulfilment of the prophecy furnishes an intrinsic proof that the person who gave it spoke by divine inspiration. It may not, however, from this fact follow that the two events were connected by a design formed before either of them occurred; but it certainly does follow, that the second event in some measure had respect to the first; and that whatever degree of connexion was by such a prophet assumed to exist, did really exist. If, again, no specific declaration be made respecting the typical character of any event or person, until after the second event has occurred, which is then declared to have been prefigured, the fact of preconcerted connection will rest solely upon the authority of the person who advances the assertion. But if we know from other sources that his words are the words of truth, our only inquiry will be, if he either distinctly asserts, or plainly infers the existence of a designed correspondence. The fact, then, of a preconcerted connexion between two series of events is capable of being established in three ways, and the historical types may be accordingly arranged in three principal divisions. Some of them afford intrinsic evidence that the Scriptures which record them are given by inspiration of God; the others can be proved to exist only by assuming that fact; but all, when once established, display the astonishing power and wisdom of God, and the importance of that scheme of redemption which was ushered into the world with such magnificent preparations.

In contemplating this wonderful system, we discern one great intention interwoven not only into the verbal prophecies and extraordinary events of the history of the Israelites, but into the ordinary transactions of the lives of selected individuals, even from the creation of the world. Adam was the figure of "Him that was to come." (Rom. 5. 14.) Melchizedek was "made like unto the Son of God." (Heb. 7. 3.) Abraham, in the course of events in which he was engaged by the special command of heaven, was enabled to see Christ's day, (John 8. 56;) and Isaac was received from the dead "in a figure." (Heb. 11. 19.) At a later period the paschal lamb was ordained to be sacrificed, not only as a memorial of the immediate deliverance which it was instituted both to procure and to commemorate, but also as a continued memorial of that which was to be fulfilled "in the kingdom of God." (Luke 22. 16.) Moses was raised up to deliver the people of Israel, to be to them a lawgiver, a prophet, a priest; and to possess the regal authority, if not the title of king. But during the early period of his life he was himself taught, that one great prophet should be raised up like unto him; before his death he delivered the same prophecy to the people; and after that event the Israelites continually looked for that faithful prophet who should return answer to their inquiries. (1Macc. 4. 16; 14. 41.) Their prophets all pointed to some greater lawgiver, who should introduce a new law into their hearts, and inscribe it on their minds. (Jer. 31. 33.) Besides, their religious ordinances were only a figure for the time then present. (Heb. 8. 5; 19. 9.) The illustrations, then, to be derived from the historical types of the Old Testament are found diffused over the whole period which extends from the creation of the world to the time when vision and prophecy were sealed. And all the light which emanates from so many distant and varied points is concentrated in Our Lord and Saviour Jesus Christ. W.

TYRE, the capital city, and a sea-port, of the ancient Phœnicia, on the coast of the Mediterranean Sea, situated East longitude 33°, and North latitude 32° 55′. It was about sixty miles south-west of Damascus, and enjoyed the most extensive traffic of any town in the world. It was built by the Sidonians, 240 years before the building of the Temple of Solomon, at Jerusalem. Sidon being then conquered and taken by the Philistines of Askelon, many of the inhabitants escaping thence in their ships, built Tyre; and therefore the Prophet calls it, "the daughter of Sidon." (Isai. 23. 12.) But it soon outgrew its mother in size, riches, and power, and was thereby enabled to withstand for so many years the power of the mighty king Nebuchadnezzar, to whom all the East had submitted.

Tyre was in the district allotted to the tribe of Asher, though never completely subdued by the Israelites. It was early celebrated for its pre-eminence in the arts and sciences, in commerce, and in navigation. Hiram, one of its kings, was the friend of David and Solomon. He contributed to the construction of the great Temple, by sending timber (from Mount Lebanon), gold, and workmen. (2Chron. 2. 3-16.) It is probable that, out of gratitude for these services, Solomon repaired the cisterns and aqueduct of Tyre which now bear his name.

The vast power of the Tyrians upon the Mediterranean Sea, and even upon the Ocean, are sufficiently well known. Amongst the numerous colonies which they sent out to distant regions, thus extending the benefits of civilization to countries which were then considered the most remote of the habitable globe, Carthage and Cadiz stand foremost in historical interest. The former was the enemy and rival of Rome; from the latter an expedition went out and discovered a new world.

In the eleventh year of the reign of Zedekiah, king of Judah, God declared, by the prophet Ezekiel, his judgments against Tyre, on account of the "pride and wickedness" of its inhabitants, their exultation over the calamities of the Israelites, and their cruelty in selling them to slavery; he further declared that the same ruin would be brought upon them by King Nebuchadnezzar, into whose hands he would deliver them. This is the subject of the 26th, 27th, and 28th chapters of Ezekiel's prophecies, in the last of which God particularly upbraids Thobal, then king of Tyre, for his insolent and proud conceit of his own knowledge and understanding, "as if he were wiser than Daniel, and there was no secret that could be hid from him." (Ezek. 28. 3.) At the time of the delivery of this prophecy, a century before its fulfilment, the Assyrians were an inconsiderable people, while the Tyrians were at the height of opulence and power.

In the twenty-sixth year of the captivity of Jehoiachim, and the fifteenth after the destruction of Jerusalem, Nebuchadnezzar made himself master of Tyre, after a siege of thirteen years, one of the longest recorded in history. He took the place, and utterly destroyed it, that is, the city which was on the continent, the ruins of which were afterwards called Pale-Tyrus, or Old Tyre.

But before it came to this extremity, the inhabitants, foreseeing what would happen, removed their effects into an island about half a mile distant from the shore, and there established themselves. When Nebuchadnezzar, therefore, entered the town, which he and his soldiers had so long laboured to take, he was enraged at finding no spoil, and, wreaking his anger upon the buildings and the few inhabitants who were left in them, he razed the whole town to the ground, and slew all he found in it. After this, the city never recovered its former glory; but the town on the island became the Tyre that was afterwards so famous by that name, that on the continent never rising any higher than to become a village, by the name of Old Tyre.

That it was Continental Tyre, and not Insular Tyre, that Nebuchadnezzar besieged, appears from the description of the siege which we have given us by Ezekiel; for we find that the king cast up a mound against it, and erected engines to batter down the walls. (Ezek. 28. 8-10.) But that the city on the island then escaped this fate, is manifest from the Phœnician histories.

Nebuchadnezzar and his army naturally felt much disappointed at the result of their long and laborious siege. They had served before Tyre "till every head was bald, and every shoulder peeled," (Ezek. 29. 18-20;) and yet all their time, and all their toil, remained unrewarded. The Tyrians had escaped with their property to the island, and mocked their utmost efforts. In order, therefore, to reward the Assyrians for being the means of executing the divine wrath on Tyre, the Almighty promised, by the prophet Ezekiel, to give up Egypt to them as a spoil. Accordingly Nebuchadnezzar, taking advantage of the intestine divisions which were occasioned in that country by the revolt of Amasis, marched his whole army thither, and overran the whole land from Migdol to Syene, or from the first entering into Egypt to the borders of Ethiopia; in short, from one end of Egypt to the other. (Ezek. 30.)

However, although the Tyrians had evaded the spoliation of their valuable property, they eventually became subject to the Babylonians, as the prophets had foretold. Indeed, it would seem as if the royal family of Tyre, like that of Judah, had been carried into captivity, for Josephus cites the Phœnician annals, as showing that after this time, the Tyrians received their kings from Babylon. The duration of their subjection was limited by prophecy to seventy years, (Isai. 23. 15-17;) that is, to the termination of the Babylonian monarchy, when the Tyrians, with some other remote nations, were restored to comparative independence by the Persians. They then seem to have been allowed the entire management of their own affairs, with the only discoverable limitation, that they were obliged to furnish vessels and subsidies to the Persians, when required. Accordingly, they did render very valuable assistance to the Persians in the famous war of Xerxes against the Greeks; and Herodotus (viii. 69) particularly mentions the kings of Tyre and Sidon as present at the council of war held by the Persian monarch. Under the Persians the people of Tyre recovered much of their former wealth and importance; and such were their resources, and the strength and advantageous situation of their insular city, that they were for a long time enabled to withstand Alexander the Great, although he had already made himself master of the whole of Syria and part of Phœnicia.

When Alexander advanced towards Tyre, the inhabitants, anxious to conciliate him, sent ambassadors with presents for himself and provisions for his army, but on his demanding admittance to the city, they positively refused, and shut the gates against him. Flushed with so many victories, Alexander could not brook such treatment, and resolved to use every effort to reduce them to submission, while the Tyrians, on the other hand, determined to stand out against him. Their resolution was by no means desperate, when we consider how admirably they were situated for withstanding a siege. The city stood on an island, at the distance of half a mile from the shore, and was fortified with a strong wall drawn round it at the brink of the sea. This wall, Arrian tells us, was one hundred and fifty feet high, and of proportionate thickness, constructed of great stones strongly cemented together. Moreover, they had great confidence in the assistance promised them by their allies, and particularly the Carthaginians, who were then a very powerful state, masters of the seas, and who had engaged to send the Tyrians succours in the siege. Alexander, irritated by several unsuccessful attempts to storm it by sea, conceived the bold design of filling up the channel which separated it from the continent. This was effected by sinking piles into the sea, and throwing into the intervening space immense blocks of stone. The difficulties of this enterprise, which has in all ages been the wonder and admiration of military men, are fully stated by Q. Curtius, who says that the soldiers were in despair when the work was proposed to them, for the sea was so deep, that it seemed impossible to them even with the assistance of the gods to fill it up. Alexander encouraged them, and reminded them that the ruins of the old town afforded plenty of stones for the purpose, while from the neighbouring mountains of Lebanon, (so famous in Scripture for its cedars,) they could obtain sufficient timber for the undertaking. After vast labour, the mole was nearly completed, when it was swept away by a storm, and a new one had to be undertaken; the materials must have been nearly exhausted, and while it accounts for the entire disappearance of Old Tyre, does most strikingly corroborate the prediction, that its stones, its timber, and its very dust, (rubbish,) should be laid in the midst of the water, (see Ezekiel 26. 19;) "I shall bring up the deep upon thee, and great waters shall cover thee;" this text is very remarkable when we consider that the mole was constructed of successive layers of stones, rubbish, and timber. At length this gigantic undertaking was completed, and the whole covered with sand. Alexander, accordingly, on this artificial mole erected his battering-rams and other instruments of war known in those times. But even then success did not immediately follow the enterprise. It was only after seven months' close siege, that the inhabitants, attacked simultaneously by sea and by land, and the town being set on fire, surrendered to the Macedonian chief; further illustrating prophecy: "Tyre did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire." (Zech. 9. 3,4.)

Enraged at the defence which the Tyrians had made, and the delay which they had occasioned, Alexander, with a cruelty not unusual to him, and which has left a blot upon his character, crucified two thousand of the inhabitants, sold thirty thousand for slaves to the Jews and others, and put eight thousand to the sword. The city he re-peopled from the continent, and made Azelmir the king, who had been abroad during the siege, and who consequently had not incurred his displeasure, its governor. The Tyrians had sent off their wives and children to Carthage during the siege, and about fifteen thousand were secretly carried off in the Sidonian ships.

About nineteen years after, Tyre was again taken by Antigonus, and was able to withstand his fleets and armies for fifteen months, whence we infer that it had partly recovered its strength. But the former glory of Tyre, and all Phœnicia, had departed for ever: owing to the foundation of Alexandria, it was no longer the emporium of the world, and was constantly changing masters from the Syro-Grecian to the Syro-Egyptian kings. Finally, all were absorbed in the Roman empire.

Alexander did the Tyrians more evil than the ruin of their city and the slaughter of its people, by the foundation of Alexandria in Egypt, which gradually drew away from them that foreign traffic, through which they had enjoyed unexampled prosperity for not less than a thousand years. With the loss of their monopolies, and commercial establishments, the skill and enterprise of the Tyrians sufficed to keep Tyre in a respectable station as an individual town, and such it remained under the Romans. The Emperor Hadrian repaired the fortifications, and made it the metropolis of a province, giving it all the advantages of a Roman colony.

Many of the people of Tyre embraced the Jewish religion, and that city was one of the first that received the faith of Christ, who Himself visited the coasts of Tyre and Sidon, and miraculously healed the woman of Canaan's daughter. (Mark 7. 26-30.) Paul found there some faithful disciples on his journey to Jerusalem, and in the persecution under Dioclesian, there were many sincere believers at Tyre, who "counted not their lives dear unto them."

For many ages there were famous churches in Tyre and Sidon, and in Tyre, a magnificent cathedral, the ruins of which remain. Eusebius speaks of this church, calling it the most splendid temple in Phœnicia. The see was dependant upon the Patriarch of Antioch, and had under it fourteen suffragan bishoprics. Gulielmus of Tyre was its first archbishop.

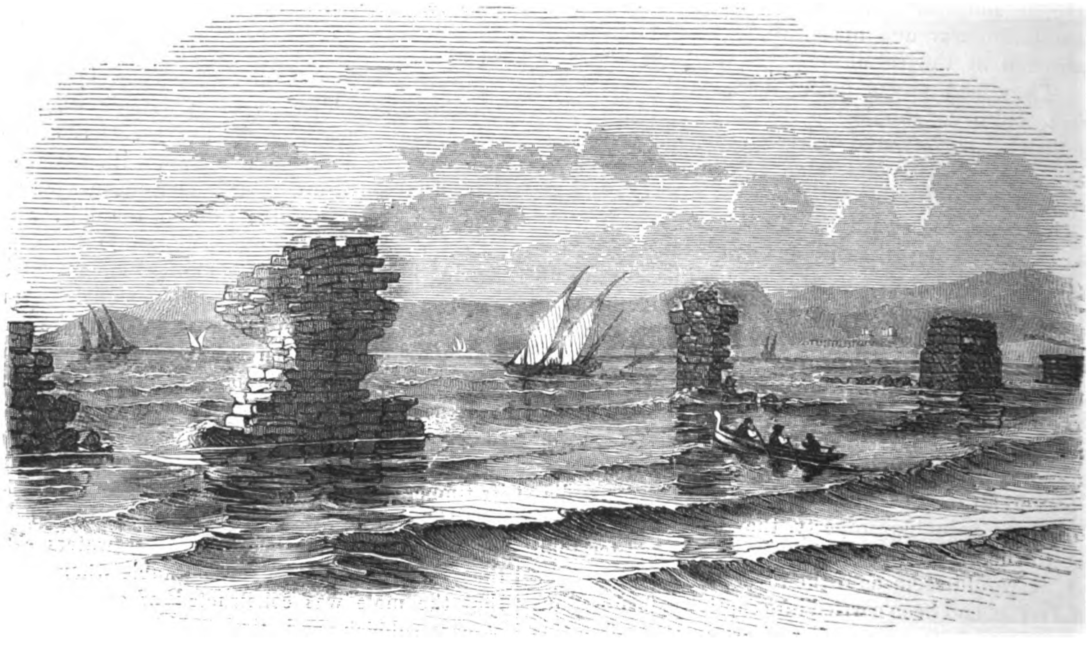
Several councils and synods were held at Tyre: the most important was that which condemned the heresies of Athanasius.

At Tyre was interred Frederick the First, surnamed Barbarossa, who died in the year 1190. It was the birth-place and residence of many persons celebrated in history.

The decline of Tyre even as a town may soon be told. It passed with the rest of Syria to the Arabs; in 1129, it was taken from them by the Crusaders; Saladin made an ineffectual attempt to recover it in 1187; and it was finally taken in 1291, by Khalil, the Sultan of Egypt, who nearly razed it to the ground, that it might never again afford a stronghold or harbour to the Christians. The Turks took it from the Egyptian Mamelukes in 1516, and in their hands it now remains.

After the destruction of the city by the sultan, it was completely abandoned, and the people emigrated to Acre. "It remains nearly in the state in which they left it, (says Mr. Robinson, who visited Tyre in 1830,) with the addition of about a hundred new stone dwellings, occupying a small space to the north of the peninsula, contiguous to the port. The latter is a small circular basin, now quite filled up with sand and broken shafts of columns, leaving scarcely space for small boats to enter. At the entrance stood two towers, with probably a chain drawn across.

"The few fishing-boats belonging to the place are sheltered by some rocks to the westward of the island. On



Remains of the Port of Tyre.

seeing their nets hanging out to dry, I was forcibly struck by the sad fulfilment of that part of the prophecy concerning the place, which says, 'I will make her like the top of a rock, it shall be a place for spreading of nets in the midst of the sea.' (Ezek. 26. 5.)

"Many parts of the double wall which encompassed the island are still visible, and attest the strength of its ancient fortifications. There was only one gate which opened out upon the isthmus. This side was protected by a triple wall. The isthmus is so completely covered with sand washed up by the sea on either side, that none but those acquainted with the history of Tyre would suppose it to be the work of man. The peninsula is about a mile long, and half a mile broad. Its surface is covered with the foundations of buildings now nearly all in ruins. On the western side, where the ground is somewhat more elevated than the rest, is the modern citadel, probably occupying the site of the ancient one.

"The place is now known to the natives by its ancient Hebrew name of Tsur or Soor, (corrupted by the Greeks into Tyrus, and by the Romans into Terra,) though ignorant of the classic ground on which it stands. I was so annoyed by their crowding round me wherever I went, and by their refusal to accommodate me with anything like a decent lodging, that I left the place abruptly. The cause of this inhospitality no doubt arose from suspicion as to my real character, having been seen taking notes whilst visiting the ruins."

The Rev. J. D. Paxton, who visited Tyre in 1836, gives the following account of its appearance. "The old site on the mainland is desolate, not one house, and scarcely a vestige, remains to mark the spot. It was scraped as a rock, and probably was thus treated by Alexander to get materials for the stupendous causeway he made. The city, on what was once an island, was almost wholly forsaken, as many travellers assure us, and thus the prophecy has had its fulfilment. There is, however, a new village growing up on its site. It has much increased within a few years. There may be between one or two hundred houses, a quarter part of them very miserable things, but a few tolerably good for this region. The pasha has established some factories here, and the place is evidently reviving. Three or four of the European powers have consuls residing here, and the Americans have a consular agent. The old harbour, which once contained the first trading ships in the world, lies on the north side of the town, and was once surrounded by a strong wall, some small fragments of which still remain. The harbour is much filled up, so that only vessels of small burden can come within it. It does not indeed appear to have much trade of any kind. The water at the extreme point of the island is very shallow, a considerable space barely covered with water. There are some ruins on a part of this, and some fallen pillars; whether it was once covered with houses I am unable to say. To the south the water is deeper, but still so shallow as to oblige vessels to lie off at a considerable distance from the shore. The neck which joins the island to the mainland is little else than a bed of sand. The part next the village, and without the wall, is full of old walls, mounds, cellars, and all the indications of having once been covered with houses. There are, indeed, one or two large old buildings still standing on it. The part of this neck adjoining the mainland is so low as to have considerable pools of water in it. We passed a number as we coasted along the edge of the sand from the south, on approaching the village. There is all the appearance that the water once came out to the steep bank at the edge; but the passage between the island and the mainland being stopped, the sand both to the north and south has been thrown up so as to form a wide flat beach, extending out near the island, as far as what was formerly the east side of the island. The whole space here shows great changes.

"The most interesting and remarkable relic of antiquity which I saw at Soor, (the modern name of Tyre,) was the remains of the church of Origen, (we have alluded to this church in the preceding part of this article.) It stands on the south side of the village, and makes part of the wall at that place. Much the larger part of it is fallen and removed. The remaining fragments show that it has been of very great size. There are a few small huts on the ground on which that part of the church that has been removed stood. There is some richly-wrought stone in the walls and about the stairs that run up at one part of the building. The stone is the soft spongy limestone, which abounds on this coast, and, I may add, through most of Palestine.

"It is a stone that works easily, but wastes away under the action of water, and is especially liable to be saturated with water, and to form damp walls. No part of the ruins of this old and celebrated church more interested me than the stupendous granite pillars which were once connected with it, but now lie on the ground, and some of them almost buried in it, and by the ruins which cover this quarter. These pillars were of the fine Egyptian granite, of great length and thickness. They formed masses of stone of a most enormous weight. We seldom saw pillars of a larger size. There must have been some regard for Christianity at Tyre when its inhabitants erected this splendid edifice.

"But oh! what changes have passed over these lands since those days when Origen ministered here, and raised his voice to the thousands which this church was capable of holding. A deep darkness now rests on all these regions. The Moslem rules, but his pride is humbled; his strength broken, and he appears conscious that the day of his glory is past and not likely again to return! The few Christians that are now found in these regions have lost the spirit of Christianity. It is with them a body without a soul, a form—and a greatly altered form —without the spirit and power which makes it a transforming principle among mankind. But the darkness is passing away, rays of light are breaking upon these regions, and we doubt not the day is not far remote when the religion of Christ will, in its enlightening and transforming power, revisit these regions, and make them revive and flourish like the garden of the Lord." A.

UBIQUITY. An attribute of the Deity, identical with omnipresence, whereby he is always intimately present to all things. C.

ULAI. A river of Persia, on the banks of which Daniel had his vision of the ram and he-goat. (Dan. 8. 2-16.) It flowed near the city of Susa or Shushan, the capital of the Persian province of Shuzistan. This city owed most of its celebrity to the fertilizing waters of the Ulai, which was employed to irrigate the plains, and rendered them so productive, that they returned a hundred and even two hundred fold to the agriculturist. In consequence of this fertility, Susa was the chosen winter residence of the kings of Persia, but in summer, it was so fiercely hot that the inhabitants were forced to cover their houses with earth to the depth of a yard and to remain within doors during the entire day. After Susa was plundered by Alexander, the Ulai ceased to receive the attention which such a stream required; its waters dispersed through a thousand channels, stagnated in marshes, or were evaporated by the heat of the sun, and Susa became a heap of ruins, in which state it has lain for nearly two thousand years. C.

UNBELIEF. The refusal of assent to testimony; in Scripture, the term most usually signifies a distrust of God's faithfulness, and a discrediting of the testimony of God's word respecting His Son. (John 3. 18.) "It includes," says Dr. Guise, "disaffection to God, disregard to His word, prejudices against the Redeemer, readiness to give credit to any other than Him, inordinate love of the world, and preferring the applause of man to the approbation of God." "Unbelief," says Dr. Charnock, "is the greatest sin, as it is the foundation of all sin: it was Adam's first sin, it is a sin against the Gospel, against the highest testimony, a refusal to accept Christ upon the terms of the Gospel. It strikes peculiarly at God as the highest reproach of Him, robs Him of His glory, is a contradiction to His will, and a contempt of His authority." C.

UNBELIEVERS. Theologians divide unbelievers into three classes; I. Those who having heard the Gospel reject it;—II. Those who verbally assent to it, yet know not to what they assent, or what they believe;—and III. Those who whatever knowledge they may have of certain speculative points of divinity yet obey not the truth but live in sin.

The following description of an unbeliever by the eloquent Massillon, is worthy of the most serious attention and consideration. "He is a man without morals, probity, faith, or character; who owns no rule but his passions, no law but his iniquitous thoughts, no master but his desires, no check but the dread of authority, no God but himself; an unnatural child, since he believes that chance alone has given him fathers; a faithless friend, seeing he looks upon men merely as the fruits of a wild and fortuitous concurrence, to whom he is connected only by transitory ties; a cruel master, seeing he is convinced that the strongest and most fortunate always have reason on their side. Who could henceforth place any dependence on such? They no longer fear a God; they no longer respect men; they look forward to nothing after this life; virtue and vice are merely prejudices of education in their eyes, and the consequences of popular credulity. Adulteries, revenge, blasphemies, the blackest treacheries, abominations which we dare not even name, are no longer in their opinion but human prohibitions established by the policy of legislators. According to them, the most horrible crimes or the purest virtues are all equally the same, since an eternal equalization shall soon equalize the just and the impious, and for ever confound them both in the dreary mansion of the tomb. What monsters then must such be upon the earth!" C.

UNCLEAN. In the eleventh chapter of the Book of Leviticus, Moses has given a catalogue of the various animals which the Hebrews were prohibited from eating as being legally unclean. The marks of discrimination between the clean and unclean are stated with great accuracy and precision. The *quadrupeds* prohibited as unclean were those which did not divide the hoof and chew the cud. In applying the first principle, we must observe, that those beasts are excluded which have not the foot by one cleft thoroughly divided into two parts, as the camel; and also those beasts whose feet though thoroughly divided into two parts by one cleft externally, yet internally by the construction of their bones, differ from the general character of cloven-footed beasts; a rule which excludes the swine, the anatomical construction of whose foot is similar to that of animals having fingers and toes. Animals are also excluded whose feet are divided by two clefts into three toes, as the שפן *saphan*, which our translators have rendered the coney, but which most commentators now agree should be translated the jerboa, or *Mus jaculus* of Linnæus. Finally, those quadrupeds were to be deemed unclean whose feet were divided by more than two clefts, as the hare, which has four distinct toes, and of course the whole quadrumanous race of apes, monkeys, and baboons. The construction of the foot was the most marked and distinguishable test, for it required some acquaintance with the habits and internal construction to determine whether they ruminate or not.

Two characters were assigned to determine what fish could lawfully be eaten; it was required that they should have fins and scales; those who wanted either were to be rejected as unclean.

No particular characters were given for distinguishing birds into classes as clean and unclean, but it may be generally stated that those which live on grain, including the domesticated kinds, were permitted to be used for food, while birds of prey were rejected. An old English poem of uncertain date, but probably belonging to the Elizabethan age, affords so curious and accurate a catalogue of the birds which were deemed unclean in the Levitical Law, that it deserves to be inserted. We have ventured to modernise the antiquated orthography.

Of feathered fowls that fan the buxom air
Not all alike were made for food to men;
For these thou shalt not eat, doth God declare,
Twice ten their number, and their flesh unclean.
First, the great *Eagle*, bird of feigned Jove,
Which Thebans worship and diviners love.

Next *Ossifrage* and *Osprey* both one kind,
Of luxury and rapine emblems meet,
That haunt the shores, the choicest prey to find
And burst the bones, and scoop the marrow sweet.
The *Vulture*, void of delicesse and fear,
Who spareth not the dead pale man to tear.

The tall-built *Swan*, fair type of pride confest;
The *Pelican*, whose sons are nurst with blood,
Forbid to man! she stabbeth deep her breast,
Self-murderess, through fondness to her brood;
They too that range the thirsty wilds among,
The *Ostriches*, unthoughtful of their young.

The *Raven* ominous, (as Gentiles hold,)
What time she croaketh hoarsely *à la morte;*
The *Hawk*, aërial hunter, swift and bold,
In feats of mischief trained for disport;
The vocal *Cuckow*, of the falcon race,
Obscene intruder in her neighbour's place.

The *Owl* demure, who loveth not the light,
(Ill semblance she of wisdom to the Greek;)
The smallest fowls' dread foe, the coward *Kite;*
And the still *Herne*, arresting fishes meek;
The glutton *Cormorant*, of sullen mood,
Regarding no distinction in his food.

The *Stork*, who dwelleth on the fir-tree top,
And trusteth that no power shall her dismay,
As kings on their high station place their hope,
Nor wist that there be higher far than they;
The gay *Gier Eagle*, beautiful to view,
Bearing within a savage heart untrue.

The *Ibis*, whom in Egypt Israel found,
Fell bird! that living serpents can digest;
The crested *Lapwing*, wailing shrill around,
Solicitous, with no contentment blest;
Last the foul *Bat*, of beast and bird first bred,
Flitting with little leathern sails dispred.

The Scripture, our only safe guide in this matter, informs us that the distinction of animals unto *clean* and *unclean*, was subservient to a moral and political purpose, the preservation of the Hebrews as a people distinct from the surrounding idolatrous nations. This is declared in Leviticus 20, 24-6, "I am the Lord your God who have separated you from other people; ye shall therefore put difference between clean beasts and unclean; and ye shall not make yourselves abominable by beast or by fowl, or by any living thing that creepeth on the ground, which I have separated from you as unclean; and ye shall be holy unto me, for I the Lord am holy, and have severed you from other people that ye should be mine."

The entire race of reptiles, serpents, and creeping things more than having four legs was prohibited, with the exception of such winged insects as having four walking legs, have in addition two longer used in jumping or springing, (*pedes saltatorii*); these, under the general name of locusts, are declared to be clean. The Hebrews were also prohibited from eating animals slaughtered by strangulation, or which died of themselves, because in these cases the blood remained in the flesh.

The Levitical law respecting food at once broke off all the corrupt practices which the Hebrews had learned during their bondage in Egypt; for they were permitted to slaughter animals, such as the ox, which their ancient taskmasters regarded as sacred; and they were taught to regard as unclean and abominable several others, such as birds of prey, to which the Egyptians looked with superstitious veneration. This restriction equally separated them from the idolatrous nations of Canaan, so grossly corrupt in their manners, morals, and worship, for it prevented them from social intercourse with those who brought prohibited food to their board, so that in no instance could "their table become a snare, nor their entertainments a trap." (Psalm 59. 22.) The Jews have generally adhered to the law of distinctive meats with inveterate obstinacy, so that St. Peter in his vision was disposed to refuse obedience to the commands of God Himself, by eating what was "common and unclean." (Acts 10. 14.) They preserve this peculiarity even in the present day, and nothing has been more efficacious in preserving them as a distinct and separate people. C.

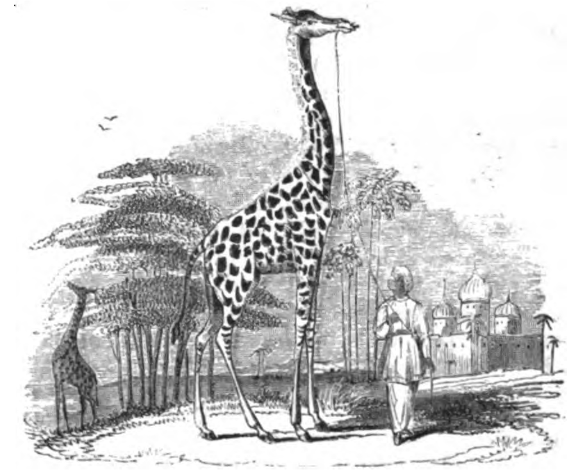
UNCLEANNESS. This term is applied in Scripture not merely to physical impurities, but to ceremonial ordinances, such as the neglect of the purifications enjoined by the Levitical law, and also to violations of morality, particularly such acts of lewdness as marriage was ordained to prevent. C.

UNCTION. Anointing with oil was the usual form of consecrating both persons and things to holy purposes, and hence unction is sometimes used to signify the sacred character which might have been derived from such a ceremonial. C.

UNDERGIRD. This is a naval term used in the account of St. Paul's voyage. (Acts 27. 17.) To undergird a ship is to bind her round with ropes that she might not be torn asunder. C.

UNICORN, ראם *reem*. The Hebrew word simply signifies "tall animal," and it was first rendered "unicorn" by the Septuagint translators, who uniformly call it μονοκερος, *monoceros*, or "the one-horned." Such an animal as is usually pictured for the unicorn has never existed, and consistent with the laws of nature never could exist, but unfortunately our translators living in a time when natural history was little understood, gave the name of this fabled animal to the Hebrew *reem*, and thus rendered the error inveterate.

Most commentators assert that the *reem* is the rhinoceros, an animal remarkable for its erect horn, nearly perpendicular to the *os frontis*. There are, however, some difficulties in this identification; the Hebrew name implies that the animal was tall and erect, but the rhinoceros is not so erect as other quadrupeds, having crooked knees, and a most clumsy gait. In the cognate languages, *reem*, at the present day, is applied in a vague sense to tall animals of the deer species, and not, as Mr. Good has asserted, to the rhinoceros. Finally, no representation of the rhinoceros, as far as we know, has been yet found on the Egyptian monuments, though they contain delineations of nearly all the animals mentioned in the Scriptures. These and similar reasons have led many recent writers to identify the *reem* with the oryx, the bison, or the giraffe; and it appears to us, that the giraffe affords the most plausible solution of the difficulties connected with the subject; the animal is frequently delineated on the Egyptian monuments, its horns are more purely ornamental than those of any other animal, and its general character agrees with that of the *reem* described in the book of Job, (39. 9, 10.)



The Giraffe.

Will the Reem submit to serve thee,
Will he indeed abide at thy crib?
Canst thou make his harness bind the reem to the
furrow?
Will he forsooth plough up the valleys for thee?
Wilt thou rely on him for his great strength,
And commit thy labour unto him?
Wilt thou trust him that he may gather in thy grain
And bring home thy harvest?

The giraffe fulfils the conditions of being tall, erect, and incapable of such domestication as would render it available for field labour; it was frequently brought down as a tribute to the Pharaohs, and very probably efforts were made to domesticate it both in Egypt and Idumea which proved abortive. T.

UNION, HYPOSTATICAL. This is a theological term devised by the old divines to express the union of the human nature of Christ with the divine in one person. It must be observed that this union is not consubstantial, as of the three Persons in one Godhead; nor physical, as soul and body united in one person; nor mystical, as between Christ and believers; but so as that the manhood subsists in the second person, yet without making confusion, both forming but one person. C.

UNION WITH CHRIST. This is described by the sacred writers in the strongest expressions of which human nature is capable, and is described as the highest privilege of a believer. Theologians generally state it thus;—1. An union of natures, (Heb. 2. 11;) 2. Of actions, his obedience being imputed to us, and our sins reckoned to him, (2Cor. 5. 21;) 3. Of life, (Col. 3. 4;) 4. Of sentiment, (2Cor. 5. 17;) 5. Of interest, (Matt. 25. 34;) 6. Of affection, (2Cor. 5. 14;) and 7. Of residence, (John 17. 24.) The *advantages* of this union are,—1. Knowledge, (Ephes. 1. 18;) 2. Fellowship, (1Cor. 1. 9;) 3. Security, (John 15. 1;) 4. Felicity, (1Peter 1. 8;) 5. Spirituality, (John 15. 8;) and, indeed, all the rich communications of blessings both here and hereafter. (Col. 1. 22.) The *evidences* of union to Christ are,—1. Light in the understanding, (1Peter 2. 9;) 2. Affection to Christ, (John 14. 21;) 3. Frequent communion with Him, (1John 1. 3;) 4. Delight in his words, ordinances, and people, (Psalm 37. 4;) 5. Submission to his will and conformity to his image. (1John 2. 5.) C.

UNITY. This theological term is employed to signify a oneness whether of sentiment, affection, or behaviour. (Psalm 133. 1.) The "unity of the faith" is an equal belief of the same great truths of God, and the possession of the grace of faith in a similar form and degree. (Ephes. 4. 13.) The "unity of the spirit" is that union between Christ and His saints, by which the same divine Spirit dwells in both, and they have the same disposition and aims; and that unity of the saints among themselves, by which being joined to the same Head, and having the same Spirit dwelling in them, they have the same graces of faith, hope, love, &c., and are rooted and grounded in the same doctrine of Christ, and bear a mutual affection to each other. C.

UNITY OF GOD. The unity of the Deity is argued from his necessary existence, self-sufficiency, perfection, independence, and omnipresence: from the unity of design in the works of nature, and from there being no necessity of having more Gods than one. But it is from Scripture that we derive the most important evidence of this sublime doctrine, for "the world by wisdom, knew not God." See particularly Deuteronomy 6. 4; Isaiah 43. 10; John 17. 3; and Romans 3. 30. C.

UNLEARNED. This term in its primary sense is applied to those who have received slender instruction in literature and science, (Acts 4. 13;) but it is also used to describe to those who are little acquainted with the mind of God and the teaching of His Spirit. (2Peter 3. 16.) The "unlearned questions" mentioned by St. Paul, are those which do not tend to edification in sound and substantial religious knowledge. C.

UPHAZ. This place is mentioned by Jeremiah (10. 9), and by Daniel (10. 5), as a city, or country, productive of very fine gold. Its exact situation cannot now be determined; but Calmet, on plausible grounds, identifies it with the river Phasis and the surrounding country on the east side of the Black Sea.

UPPER ROOM. The principal rooms anciently in Judea were those above, as they are to this day at Aleppo and Cairo, the ground floor being chiefly made use of by the inhabitants for their horses and servants. (See arts. House, Dwellings, and Room.) In Cairo, the streets are very narrow, the houses are generally two or three stories high, and the windows projecting one above the other. Lane tells us, that the projecting windows on opposite sides of a street often nearly meet each other; almost entirely excluding the sun, and thus producing an agreeable coolness in the summer months. "The house at which I am at present living," says Jowett, "gives what seems to be a correct idea of the scene of Eutychus falling from the upper loft while St. Paul was preaching. (Acts 20. 6-12.) According to our idea of houses, the scene is very far from intelligible, and besides this, the circumstance of preaching generally leaves on the mind of cursory readers the notion of a church. To describe this house, which is not many miles distant from the Troad, and perhaps from the unchanging character of Oriental customs, nearly resembles the houses then built, will fully illustrate the narrative. On entering my host's door, we find the first floor entirely used as a store, it is filled with large barrels of oil, the produce of the rich country for many miles round; this space, so far from being habitable, is sometimes so dirty with the dripping of the oil, that it is difficult to pick out a clean footing from the door to the first step of the staircase. On ascending, we find the first floor consisting of an humble suite of rooms not very high; these are occupied by the family for their daily use. It is on the next story that all their expense is lavished; here my courteous host has appointed my lodging; beautiful curtains and mats, and cushions to the divan, display the respect with which they mean to receive their guest. Here, likewise, their splendour, being at the top of the house, is enjoyed by the poor Greeks with more retirement and less chance of molestation from the intrusion of the Turks: here, when the professors of the college waited upon me to pay their respects, they were received in ceremony, and sat at the window. The room is both higher and larger than those below, it has two projecting windows, and the whole floor is so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street.

"In such an upper room, secluded, spacious, and commodious, St. Paul was invited to preach his parting discourse. The divan, or raised seat with mats or cushions, encircles the interior of each projecting window, and I have remarked that when the company is numerous they sometimes place large cushions behind the company seated on the divan, so that a second tier of company, with their feet upon the seat of the divan, are sitting behind higher than the front row. Eutychus thus sitting would be on a level with the open window, and, being overcome with sleep, he would easily fall out from the third loft of the house into the street, and be almost certain from such a height to lose his life. Thither St. Paul went down and comforted the alarmed company by bringing up Eutychus alive. It is noted that 'there were many lights in the upper chamber.' The very great plenty of oil in this neighbourhood would enable them to afford many lamps, the heat of these, and so much company, would cause the drowsiness of Eutychus at that late hour, and be the occasion likewise of the windows being open."

In 2Kings 1. 2, we are told that Ahaziah "fell down through a lattice in his upper chamber that was in Samaria." Indeed it is likely that those accidents were by no means rare in the East.

The upper room was used for devotional purposes, probably from being out of the way of interruptions; it was especially adapted for the members of a persecuted religion to worship in, as on any alarm being given, they could make their escape by the roofs, which were flat, and in some parts laid out like terraces. A.

UR, *of the Chaldees*, an ancient city of Mesopotamia, the abode of Terah and Abraham.

As there has been much difficulty in determining the situation of Ur, we will quote from Mr. Ainsworth's very valuable *Researches in Assyria, Babylonia, and Chaldea*, in which he says, "The city of Ur, which was in Ur of the Chaldees, and the seat of the nativity of Abraham and of the death of Haran, is to the present day denominated by the Syrians Urhoi, by the Arabs corrupted into 'Urfúh, or 'Orfáh. It is at the foot of the mountains of Osroene, and at the head of the same great and fertile plain which contains the seats of the patriarchs of the faimly of Shem, Haran and Seruj. Tradition has consecrated Urfáh as the birth-place of the father of Isaac, and the Bírket el Ibrahím el Khalîl is still supposed to contain the descendants of the fish loved by the Prophet. 'Urfáh is also celebrated as the residence of Akbár, commonly called Agbarus, by Herodotus *Λυγαρος*, who is said to have written a letter to Our Saviour."

Ur was not only "Ur of the Chaldees," (Gen. 11. 28; Aben Ezra, *in Gen.*; Bochart, lib. i.; *Phaleg*, x.; and Hugo Grotius, *in Gen.*;) but is more particularly described as in the land of the Chaldeans, (Josephus, lib. i.; *Antiq.*, vii.;) and by Eusebius as "Ur oppidum regni Chaldæorum," that is, of the kingdom founded by Chesid; the same author also says: "In urbe Camarina seu Urie quæ Græcis dicta Chaldæopolis."

Oriental historians conduct the patriarch Abraham, in his migration to the land of Canaan, from Haran to Berza, or Beroe, the modern Aleppo; and Ahmíd Ibu Yusúf, and Abu Mohamméd Mustáfah, identify Ur with Roha, the modern 'Urfah. From the records of the Holy Writ we gather (Gen. 11. 31) that Terah, with Abraham and others of the family, went out of Ur to go into the land of Canaan, and they came into Haran, and dwelt there. It is evident that, had the Ur of the Chaldees been identical with the Ur of Babylonian Chaldea, (the Orchoe of Ptolemy and Pliny,) that the way of the patriarchs did not lie through Haran, in Mesopotamia; but even the direction of the journey is preserved in the amplitude of the sacred text, for we are expressly informed (Gen. 12. 9) that the patriarch "journeyed going on still towards the south."

Ur, in the progress of corruption, became Urhoi, Roha, 'Orfáh, or 'Urfáh; and, with change of masters, Chaldæopolis, Antiochea, Callirhoe, and Edessa.

Mr. Buckingham has, apparently, mistaken what Benjamin of Tudelah says of Dakia, or Rakkah, as belonging to 'Urfáh; and hence he makes Haran two days' journey from that city, from which it is in reality visible at almost all times, and a ride of only eight hours, or about twenty miles in direct distance.

Ur, or 'Urfáh, after having passed successively through the hands of the Romans, the Saracens, the Crusaders, and the Tartars, was ultimately taken possession of by the Turks, under whose dominion it now remains. It is now the seat of a pashalic, and is a large and tolerably well-built town, containing a population which Buckingham states at 50,000,—an estimate which we have reason to believe much too large. It is a place of considerable trade, enjoying the advantage of being one of the principal stations on the great caravan route between Aleppo and Bagdad. A.

URIM and THUMMIM, אורים ו תמים *Urim ve Thummin*. (Exod. 28. 30.) The literal signification of these words is Lights and Perfections. The Septuagint render them *Δηλωσις και Αληθεια*, *Delosis kai Aletheia*, manifestation and truth; and the Vulgate *Doctrina et Veritas*, doctrine and truth. The Urim and Thummim were something appertaining to the pectoral, or breastplate, of the high-priest of the Israelites; but as Moses has left us no account of them, and has only briefly mentioned them, it is now impossible to determine what they were; and the subject has given rise to a vast variety of conjectures. No directions are given to Moses in Scripture relative to the making of the Urim and Thummim; though the other parts of the pontifical ornaments and dress are described with minuteness; whence Rabbi Menachem and some few other Jewish doctors infer, that they were not the work of any artificer, neither were they any part of the voluntary offerings of the Israelites, (Exod. 35,) but that they were a mystery delivered to Moses by the mouth of God, or were the work of God himself, (like the first two tables,) for Moses took the Urim and Thummim, and put them in the breastplate after he had put on Aaron the ephod and breastplate. (Levit. 8. 7,8.)

Mede thought that as no command is specified for the making of the Urim and Thummim, and as Moses seems to allude to them as things well known to the Israelites, and needing no description, that they were not then first ordained with the rest of the pontifical garments, but had been in use among the patriarchs. This opinion, however, has been combated by Pococke, in his *Commentary on Hosea.*

Some thought that the words Urim and Thummim, or lights and perfections, were engraved on a golden plate, and put into the breastplate, which was double. (Exod. 28. 16.) Menochius (*Comment. in S. Scripturam,*) thought that they were engraved on the breastplate, to signify illumination of doctrine, and integrity of life, as the qualities required in the high-priest, who was pastor, teacher, and prince. The Vulgate seems to take the same view, for in Ezra 2. 63, where the Hebrew and our version read, "Till there stood up a priest with Urim and Thummim," the Vulgate renders, "Till there stand up a priest learned and perfect:" *Sacerdos doctus atque perfectus.* And in Ecclesiasticus 45. 10, where our version reads of Aaron, that he had the breastplate of judgment with Urim and Thummim; the Vulgate reads concerning him, as of a wise man endued with judgment and truth: *Viri sapientis, judicio et veritate præditi.* (Eccles. 45. 12, Vulgate version.) Epiphanius and Suidas thought that besides the twelve stones in the breastplate, bearing the names of the twelve tribes, there was a diamond of surpassing beauty, which by its increased splendour, indicated to the high-priest the pleasure of the Almighty on particular occasions. Arias Montanus and others thought that there were two gems, beside the usual twelve, and that they were the Urim and Thummim.

This opinion is condemned by St. Augustin. Some suppose that the words Urim and Thummim were wrought on the embroidery of the breastplate, between rows of gems, or in the two borders, one above, the other below. Rabbi Solomon says, that the holy name *Jehovah*, written on a plate of gold, and added to the pectoral, was the Urim and Thummim.

Spencer maintained the Urim and Thummin to have been two little images or teraphim, which were put into the doubling of the breastplate, as into a purse, and which gave answer by an articulate voice to the questions of the high-priest. But this idea savours so much of the heathen oracles, and is so contrary to the whole spirit of the Jewish Church, and to the general tenor of Scripture, that it cannot be considered without repugnance. It has been completely confuted by Pococke, (*Comment. on Hosea*,) and by Witsius in his *Egyptiacæ.*

The opinion of the Rabbins in general, of Josephus, and of many Christian commentators, ancient and modern, is, that the Urim and Thummim were the same as the precious stones, bearing the names of the twelve tribes, set in the high-priest's breastplate. (Exod. 28. 17-20.) They observe, that where the stones are mentioned, as in Exodus 39. 10, there is nothing said of Urim and Thummim; and where the latter are mentioned, as in Leviticus 8. 8, the stones are not spoken of; whence they conclude Urim and Thummim to have been epithets for the jewels, signifying shining and perfect stones. Braunius and Hottinger are of opinion, that when Moses was commanded to put Urim (lights) and Thummim (perfections) into the breastplate, (Exod. 28. 30,) it meant that he was to choose the most beautiful stones, and have them polished so as to give the most perfect splendour.

But, however obscure may be the question of *what* Urim and Thummim were, we are informed by Scripture of their use; which was, to inquire of God, and receive an oracular answer of His will by them, as is said, (Numb. 27. 21,) that Eleazar the priest should ask counsel for Joshua, "after the judgment of Urim, before the Lord."

The *manner* of consulting the Lord by Urim and Thummim, and the *mode* in which the answer was returned, are not explained in Scripture, and all we can say on the subject is from Rabbinical tradition. The Rabbins say, that the manner of inquiring was as follows: the priest put on his robes, and went (not into the sanctuary, where he could go but once a year,) but into the sanctum, or holy place, and stood before the curtain or veil, that divided the sanctuary from the sanctum. There he stood upright, facing towards the Ark of the Covenant, and behind him, stood the person for whom he inquired, in a right line with the priest, facing the back of the latter, but *outside* the sanctum. Then the priest inquired of God concerning the matter required, in a low voice, like one praying half audibly, and keeping his eyes upon the breastplate, he received by Urim and Thummim the answer to his question. Maimonides says, it was not lawful to inquire by this mode for private individuals, but only for the king, or for him on whom the affairs of the congregation lay.

With respect to the *mode* in which the answer was returned, Prideaux, and some other Christian commentators, think that when the high-priest inquired of the Lord, standing in his robes before the vail, that an audible answer was returned from within. But the Rabbins say, that the answer was given by certain letters engraven on the stones in the breastplate becoming peculiarly, prominently lustrous, in proper order, so as to be read by the high-priest into words. For instance; when David inquired of God, whether he should go up to one of the cities of Judah, (2 Sam. 2. 1,) the answer was "go up," עלה *alah*, the letters ע ל and ה became in order prominently lustrous, and thus formed the word.

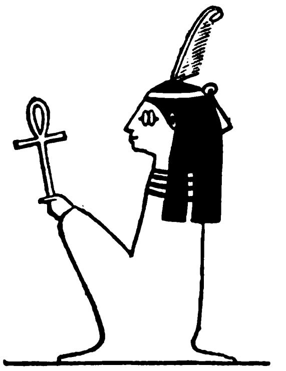
It has been objected, that the names of the twelve tribes engraved on the stones did not contain all the letters of the Hebrew alphabet, and consequently were not adapted to answer every question. To obviate this objection, the Rabbins say, that the names of Abraham, Isaac, and Jacob, were also engraven on the pectoral, over the name of Reuben, and under that of Benjamin; but as ט *teth*, would still be wanting, they say the words שבטי יה *shible jah*, were added, and thus the alphabet was complete.

Josephus only says, that when the jewels shone with peculiar radiance, the answer was considered affirmative; but negative when they appeared dim.

The Urim and Thummim was, according to the Rabbins, the degree of the Holy Ghost given under the Tabernacle; *that* degree which was given under the first Temple was prophecy, by the mouth of the prophets; and under the second Temple, the Bath-kol, or echo of a voice from heaven. (See art. BATH-KOL.) They say that the Urim and Thummin was a degree *inferior* to the Prophets, but superior to the Bath-kol.

Scripture does not inform us at what period the answer by Urim and Thummim ceased; but we find no trace of its existence after the building of Solomon's Temple. It has been observed that this method of consulting God was on affairs concerning the common interest of the whole twelve tribes, whose names were engraved upon the breastplate. But these ceased to have an interest in common after the division of the two kingdoms of Israel and Judah, under Jeroboam and Rehoboam; and the consulting by Urim and Thummim necessarily ceased. It is agreed by all, that the Urim and Thummim (at least the divine answering by them,) did not exist under the second Temple, after the return from Babylon.

The Talmud treatise Joina says, concerning Haggai 1. 8, that the word אכבד *echabda*, "I will be glorified," wanting the letter ה *he*, which is the numeral for 5, shows that five things were wanting in the second Temple, which existed in the first: viz., 1. The ark, with the mercy-seat and cherubims; 2, The fire from heaven; 3, The Shechinah, or divine majesty; 4, The Holy Ghost (speaking by the Prophets); 5, The Urim and Thummim. Maimonides says, that under the second Temple they made Urim and Thummim, *i. e.*, the breastplate with the precious stones, in order to make up the eight ornaments of the high-priest, without which he could not minister. But that they did not inquire by him, because the Holy Ghost was not there; and they used not to inquire by any priest with whom the Holy Ghost was not, and on whom the divine majesty did not rest. This ornament of the high-priest, as chief judge of the Jewish nation, appears to have been copied by other nations. Elian and Diodorus Siculus have related that the chief judge of the Egyptians, when a cause was brought before him, used to put a golden chain round his neck, to which was suspended a small figure of Truth, ornamented with precious stones. This was, in fact, a representation of the goddess who was worshipped under the double character of Truth and Justice, and whose name, *Thonci*, the Egyptian or Coptic name of Justice or Truth, has a resemblance to the Hebrew Thummim, rendered by the Septuagint Αληθεια, Truth, (Exod. 28. 30;) and bearing a farther analogy in its plural termination. The goddess frequently occurs in the Scriptures in this double capacity, represented by two figures exactly similar. She was represented as "having her eyes closed," purporting that the duty of a judge was to weigh the question according to the evidence he had heard; and to trust rather to his mind than to what he saw; and was intended to remind him of that virtue (Truth) which the Deity peculiarly enjoined.



Egyptian Thummim, or mystic figure of Truth.

Bishop Patrick is of opinion that the use of this ornament among the Egyptians was not of so old a date as the time of Moses, for it is not mentioned by Herodotus; but that it was copied in later times by the Egyptians, when they had familiar intercourse with the Israelites on account of the marriage of Solomon with Pharaoh's daughter. The bishop also observes that the vestal virgins among the Romans, at least she that was called *Maaima*, wore on the breast a similar ornament of precious stones, as shown on a statue dug up at Rome; and that Gatherius has proved that these vestals sat in judgment and tried causes, as the Pontifex Maximus did.

Ornaments resembling the Hebrew pontifical breastplate have been dug up in Ireland. Keating, in his *History of Ireland*, has described them. One of them, shaped like an officer's gorget, but larger, dug up in a bog in the county of Limerick, has been delineated by C. Vallancey, according to whom, they were worn by the Hibernian Druids, when they sat to administer justice; they were of pure gold, says he, and called *Jodhan Morain;* and no judge could give sentence without this ornament round his neck. It was believed to be miraculous; for if a judge gave a wrong sentence, it would instantly close round his neck and stop his breathing. (See Digby's *Divinity Lectures.*)

To return to the Hebrew Urim and Thummim. The office of the high-priest and his dress, as well as the Tabernacle and its furniture and service, were all typical of the Christian dispensation, or of the office and person of Christ; in whom, also, the Urim and Thummim, as well as the other types and foreshadowings, were fulfilled. He was Light, Perfection, Manifestation, and Truth. He was the "True Light, that lighteth every man that cometh into the world." (John 1. 9.) "Being made perfect, he became the Author of salvation to all that obey him." (Heb. 5. 9.) He was "God manifest in the flesh." (1Tim. 3. 16.) He was "the Way, the Truth, and the Life," (John 14. 6,) and he "came to bear witness to the Truth." (John 18. 37.) By Urim and Thummim a measure of the Holy Ghost was granted to the Jewish high-priest; Christ is a high-priest in whom are all the gifts of the Holy Ghost without measure. (John 3. 34.) "He put on righteousness as a breastplate," (Isai. 59. 19;) and by his merits and intercession as our continual High-priest, He has given to us to "put on the breastplate of faith and love." (1Thess. 5. 8.) M.

USURY, the gain taken for the loan of money or wares. This is, if but a common profit, *lawful;* but it is generally taken in an evil sense: viz., for an *unlawful* profit made on money or goods. The Hebrew word for usury signifies *biting*. It is important to observe, that the usury of the Israelites among themselves only is forbidden.

Usury with strangers is expressly allowed. (Deut. 23. 19,20.) "Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of any thing that is lent upon usury. Unto a stranger thou mayest lend upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it." The Jews, therefore, in being the greatest usurers upon earth, do not transgress their law. Many of the laws of Moses, and this in particular, had reference to the Hebrews *as a people*. It is easy to show, that in the present state of society, a law prohibiting interest would be in the highest degree injurious to trade, and generally to that part of the population which has no such property in land as affords a continued interest on the money originally invested in its purchase.

Without interest in money, a person possessing it must live upon his capital, which would become gradually exhausted; and he could not profitably engage in commerce, because in commercial transactions emergencies often arise, in which even a wealthy merchant has occasion for a larger sum of money than he can for the moment command, and which, on account of the risk attending commercial transactions, no one would be willing to lend him, were no interest allowed. The equity of taking interest, therefore, is manifest for many reasons. In the first place, a person lending ought to have some profit for the risk he runs; but, as every Israelite had property in land, and as, if he had not that, or any other property, the creditor might lay hold of his own person and the persons of his wife and children, the risk of losing the loan was much lessened. A Jew, therefore, even in comparatively low circumstances, had better security to offer than many wealthy European merchants can produce. In the second place, the lender ought to derive some benefit from the advantages which the borrower obtains by the use of his capital. This, also, does not apply.

Moses represents the borrowers as poor persons compelled by necessity to request a loan, and who had generally sufficient security to offer for its repayment. That the wealthy should want to borrow money to make profit by it, was a case which he did not provide for, and which did not often arise, because the encouragement of commerce formed no part of his plan, which had agriculture for its basis; and such a borrower could not invest the money in the purchase of land, which was unalienably fixed, and, of course, could not become an object of purchase or barter. Other nations, however, living under a different system, as the commercial Phœnicians, for instance, might have occasion to borrow money for such purposes, and to *them* the Israelites might lend, and from *them* receive interest.

The third great reason for the general equity of interest, viz., that it is just that the profit which a person might make by keeping his capital in his own power, should at least in part, be made good to him by the person to whom it is lent, is shown to be also inapplicable to the ancient Hebrews. The same causes which prevented a borrower engaging in speculations without affording a prospect of profit would equally operate in preventing the owner himself. And this brings it to the result, which is, that when a Hebrew out of the abundance of his inert property, which he was only interested in having securely kept, made a loan to a poor neighbour to relieve him from distress, and whose land or person formed a sufficient security for the ultimate repayment, the lender was not by demanding interest to make that profit which he would not have made if he had not lent it, and which could not be made by the person to whom it was lent. It would be easy to instance many other particulars in which this law was perfectly applicable to the condition of society among the Hebrews, and equally easy from ancient and modern history to show its inapplicability to any other condition of society than that. No one now contends that *all* the laws of Moses are necessarily binding upon *all* people. A.

UZ, the son of Shem, and grandson of Aram, who is supposed to have peopled the country round Damascus.

UZ, LAND OF. Commentators are generally agreed that this country, the residence of the patriarch Job, was the same as Idumea, and that it derived its name from Uz, the grandson of Seir, the Horite. C.

UZZAH, son of Abinidab. As critics are divided about the cause of the death of Uzzah, and as the history is related very succinctly, we will quote it, and then make a few remarks. (2Sam. 6. 3,6,7.) "And they set the ark of God upon a new cart, and brought it out of the house of Abinidab, that was in Gibeah; and Uzzah and Ahio, the sons of Abinidab, drave the new cart. And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error, and there he died by the ark of God."

It will be observed that the whole process adopted in the removal of the ark is entirely contrary to the directions given in the Law. The ark was not to be conveyed on a cart, or drawn by any animals, but to be carried on the shoulders of the Levites by means of staves, which precluded the ark itself from being handled by the bearers in its removals. Indeed in Numbers 4. 15, it is forbidden, on pain of death, that any of the holy things should be touched by the Levites; and we might expect to find this law the more rigidly enforced with respect to the ark, on account of the superior sanctity with which it was invested. The ark ought to have been wholly enveloped and concealed by the priests before the Levites approached, instead of which we find it openly drawn on a cart, and thereby assimilated to the processions of the heathen, who drew their gods about in carriages. The ark had indeed before been conveyed on a cart when returned by the Philistines, but that case was very different from the present. The Philistines could not be expected to know the proper ceremonies to be used in its conveyance, and according to their knowledge they endeavoured to show it every respect. In the case of Uzzah, the forms which the law required appear not to have been thought of, for we have no account of any priest attending the removal, and, in this instance, it could not have been a sin of ignorance, as Uzzah was a Levite, and consequently must have known the proper rules to have been observed in conducting the procession, and who must have been aware of the awful judgment with which an intrusion on the sanctity of the ark had been visited at Bethshemesh. (1Sam. 6. 17.) Probably the mode of conveyance used by the Philistines on the occasion referred to, formed the bad and dangerous precedent adopted in the present instance. Ahio being subordinate to Uzzah, and probably younger than him, appears to have escaped the divine wrath. A.

UZZEN SHERAH, a city of the tribe of Ephraim, at no great distance from Beth-horon. It was built by Serah, the daughter, or grand-daughter, of Beriah. (1Chron. 7. 24.) C.

VAIL. See Veil.

VALE, VALLEY. Palestine is an uneven and irregular country, "a land of hills and valleys, and drinketh water of the rain of heaven," (Deut. 11. 12;) hence we frequently find localities described as valleys; such as "the valley of Achor," where God promised Joshua that he would enable the Israelites to retrieve the defeat which they had received from the king of Ai, as a punishment for the sin of Achan; "the valley of Megiddo," in which King Josiah was slain; "the valley of Hinnom, or Tophet," where children were sacrificed to Moloch, and many others. In Isaiah 22. 2, Jerusalem is metaphorically termed "the valley of vision," because the schools of the prophets were for the most part established in the deep valley under the hill on which Solomon's Temple was erected.

Some of the valleys in the remote parts of Palestine were overgrown with jungle and tangled brushwood, which made the paths through them dark and difficult, while the thickets afforded a covert for wild beasts: hence the Psalmist says,—

> Though I walk through the valley of the shadow of death,
> I will fear no evil, for Thou art with me.—*Psalm* 23. 4.

There is a passage in Psalm 74. 5-7, relating to a valley, which requires some explanation:—

> Blessed is the man whose strength is in Thee,
> In whose heart are the ways of thy commandments;
> They passing through the valley of Baca make it a well;
> The rain also covereth the pools.
> They go from strength to strength;
> Every one of them in Zion appear before God.

Baca appears to have been a rugged valley, embarrassed with bushes and stones, which could not be passed without labour and tears, so that it placed great difficulties in the way of the pilgrims who had to pass through it on their road to Jerusalem. Parkhurst justly observes, "A valley of this kind was a striking emblem of the vale of thorns, through which all believers must pass to the heavenly Jerusalem." "The valley of Jehoshaphat" (see Jerusalem) is frequently used in a metaphorical sense for any place where God would signally execute vengeance on the oppressors of his chosen people. C.

VAPOUR. Although the science of meteorology was not much cultivated in ancient times, it is obvious that atmospherical phenomena must ever have attracted a large share of public attention, particularly in the countries surrounding the Levant, where storms so frequently come on without any premonitory symptoms, and where the success of agricultural labour mainly depends upon the periodical rains. The dew, for instance, may be mentioned as a vapour, or exhalation, to which the inhabitants of Canaan attached much importance; they believed that it afforded the best sustenance to the trees, shrubs, and herbs, on which it was found. Job beautifully alludes to this, in his description of the prosperity he enjoyed before his season of affliction:—

> Then I said, I shall die in my nest,
> I shall multiply my days as the palm-tree;
> My root shall spread out to the waters;
> *The dew of night shall repose on my branches:*
> My glory shall be unfading around me;
> And my bow continue fresh in my hand.
> Wemyss's *Trans.*

On the contrary, the dewy vapours in Arabia Petrea are dreaded by the inhabitants, because they are so heavy as to wet to the skin those who are exposed to them. But as soon as the sun arises, and the atmosphere becomes a little warmed, the vapours and mists are quickly dispersed, and the abundant moisture which the dews have communicated to the sands is quickly evaporated. Hence Job enumerates rain and dew among the fearful phenomena of nature;

> Who is the father of the rain?
> Who hath begotten the round drops of the dew?
> Wemyss's *Trans.*

We find in the Psalms a distinct allusion to the formation of the clouds out of the vapours exhaled from the sea;

> He causeth the vapours to ascend out of the ends of the earth;
> He maketh lightnings for the rain;
> He bringeth the wind out of his treasuries.
> *Psalm* 135. 7. C.

VASHTI. A queen of Persia, who was divorced by her husband for refusing to comply with his demands. (See arts. Ahasuerus and Esther.)

VEIL, a covering used by women in the East for concealing their face and person.

In very early times the veil was not so universally used as at present. We find, from Genesis 24. 11, that when Eliezer went to look for a wife for Isaac, "he made his camels to kneel down without the city, by a well of water, at the time of the evening, even the time that women go out to draw water." He was aware that his best opportunity for making observations on the women would occur in the evening, when they came to the well, because at that time they were either not veiled at all, or very partially so. It appears that the unmarried females, even of towns, only veiled themselves on particular occasions in those times; for we find that when Rebekah went to meet Isaac, and saw him at a distance, "she lighted off the camel, for she had said unto the servant, What man is this that walketh in the field to meet us? and the servant had said, It is my master: therefore she took a veil, and covered herself." (Gen. 24. 64,65.) It is the invariable custom in the East for the bride to be conducted to the bridegroom entirely veiled; therefore Rebekah, on seeing Isaac, "took a veil, and covered herself."

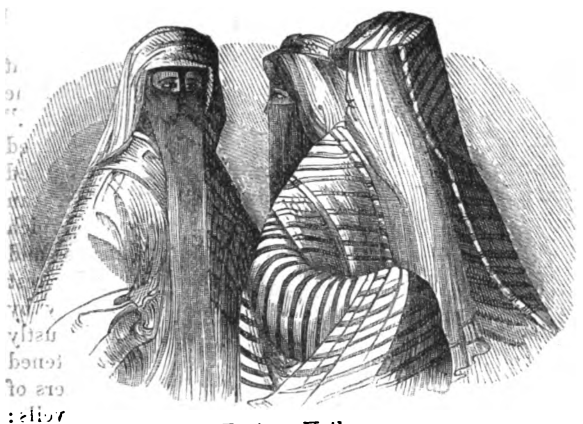
Rosenmüller, in illustration of this passage, quotes an ancient father (Tertullian), who, with an express reference to the same text, observes, as a custom still existing in his time, that the heathen brides were also conducted to their husbands covered with a veil. It is all but universal in the East; and it will be observed that it is used not only by the females whose faces are always concealed both before and after marriage, but by those who display part or the whole of their faces on all ordinary occasions.

In modern times the females are veiled with great strictness; and even in the time of Solomon we find the spouse complain, "They took away my veil from me." (Cant. 5. 7.) To lift up the veil of a virgin is reckoned a gross insult; but to take away the veil of a married woman is one of the greatest indignities that she can receive, because it deprives her of the badge which distinguishes and dignifies her in that character, and betokens her alliance to her husband, and her interest in his affections. When it is forcibly taken away by the husband, it is equivalent to divorce, and justly reckoned a severe calamity; therefore God threatened to take away the ornamental dresses of the daughters of Zion, including the *radidim*, or low-descending veils: "In that day the Lord will take away the changeable suits of apparel, and the mantles, and the fine linen, and the hoods, and the veils." (Isai. 3. 18.)

A lady in the East considers herself degraded when she is exposed to the gaze of the other sex, which accounts for the conduct of Vashti in refusing to obey the command of the king. (Esther 1. 11,12.) Their ideas of decency forbid a virtuous woman to lay aside, or even to lift up, her veil, in the presence of men. She who ventures to disregard this prohibition, inevitably ruins her character. From that moment she is noted as a woman of easy virtue, and her act is regarded as a signal for intrigue. Pitts tells us that in Barbary the courtesan appears in public without her veil.

The veil is also worn as a token of reverence and subjection to husbands. (1Cor. 11. 3-15.)

There can be no doubt that the veil is of very remote antiquity; but from the sculptures and paintings of the ancient Egyptians it seems not to have been worn by the females of that nation. Lane, in his account of the modern Egyptians, give us very full particulars of the manner in which ladies now wear the veil in that country. He says, "A long piece of white muslin, embroidered at each end with coloured silks and gold, or of coloured crape ornamented with gold thread and spangles, rests upon the head and hangs down behind, nearly, or quite, to the ground; this is called 'tarhah,' it is the 'head veil,' and can be drawn forward to cover the face at pleasure; this veil is always worn in the house. The riding or walking attire of an Egyptian lady is called 'tezyureh.' Whenever she leaves the house, she wears a large loose gown, the sleeves of which are nearly equal in width to the whole length of the gown; it is of silk, generally of a pink, or rose, or violet colour. Next is put on the 'burko,' or 'face-veil,' which is a long strip of white muslin, concealing the whole of the face except the eyes, and reaching nearly to the feet; it is suspended at the top by a narrow band, which passes up the forehead, and which is sewed, as are also the two upper corners of the veil, to a band that is tied round the head. The lady then covers herself with a 'habarah,' which, for a married lady, is composed of two breadths of glossy black silk, each ell-wide, and three yards long (according to the height of the person), the seam running horizontally. With respect to the manner in which it is worn: a piece of narrow black riband is sewed inside the upper part, about six inches from the edge, to tie round the head. This covering is always worn in the manner shown by the accompanying sketch. The unmarried ladies wear a 'habarah' of white silk, or a shawl. Some females of the middle classes, who cannot afford to purchase a 'habarah,' wear, instead of it, an 'uzar,' which is a piece of white calico, of the same form and size as the former, and worn in the same manner. But although



Eastern Veils.

the ladies are so closely wrapped up that those who look at them cannot even see their hands, still less their faces; yet it is reckoned indecent in a man to fix his eyes upon them; he must let them pass without seeming at all to observe them."

"When a lady of distinction, "says Hanway, "travels on horseback, she is is not only veiled, but has generally a servant who runs or rides before her to clear the way; and on such occasions the men, even in the market-places, always turn their backs till the women are past, it being considered the height of ill-manners to look at them."

In Syria, the shape of the veils somewhat differ, but not sufficiently so to require a minute description; we may, however, mention, that many ladies use as a veil a long piece of black crape stiffened, which, sloping a little from the forehead, leaves room to breathe more freely. This latter is a complete disguise, as even the eyes are covered. The mere shape of the veil differs in different parts of the East; but the use, or partial use of it by women, may be considered universal. A.

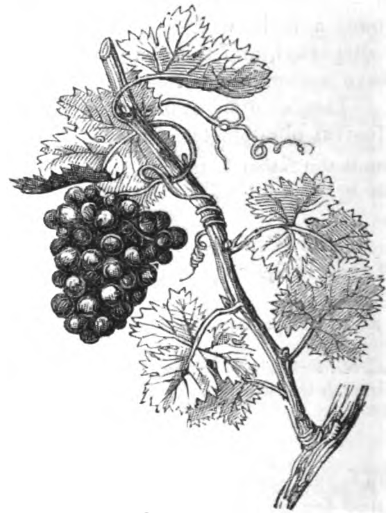
VEIN. Metalliferous veins are only once directly mentioned in Scripture. (Job 28; &c.) The passage is remarkable from the light it throws on the progress that had been made in the working and refining of metals.

> Truly there is a vein for the silver,
> And a place for gold which they refine;
> Iron is dug up from the earth,
> And the rock produceth copper;
> Man diggeth into the place of darkness,
> And diligently exploreth each extremity;
> The stones of darkness and the shadow of death.
>
> WEMYSS'S *Trans.*

It is not probable that veins of all these metals existed in the country which Job inhabited, but he may easily have obtained information respecting them from Egyptian or Phœnician traffic. C.

VERMILION, ששר *sisir.* This well-known metallic paint was first brought into use by the Phœnicians, who imported large quantities of it in the form of a reddish sand from their colonies in Northern Africa. Its bright red colour recommended vermilion to those who were engaged in decorating temples and idols; hence, whenever it was mentioned in Scripture, it was usually associated with idolatry. Hence Ezekiel, reproving the apostasy of his times, declares, that Aholiah "added to her idolatries, for she saw men pourtrayed upon the wall, images of Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, after the manner of the Babylonians, even of Chaldea." (Ezek. 23. 12-14.) He adds, "and she doted upon them as soon as she cast her eyes on them." These were in fact the representations of the Chaldean idols, which many of the Jews were seduced unto worshipping. The author of the apocryphal Book of Wisdom also alludes to this custom: "The carpenter taketh the very refuse of his timber, being a crooked piece of wood, and full of knots, and carving it diligently when he had nothing else to do, and fashioning it into the image of a man, or like some wild beast, laying it over with vermilion and with paint, colouring it red, and covering every spot therein." (Wisd. 13. 14.) C.

VINE, VINEYARD, VINTAGE. The vine is a noble plant of the creeping kind, famous for its fruit or grapes and the liquor they afford. The first mention of the vine in Scripture occurs in Genesis 9. 20: "And Noah began to be an husbandman, and he planted a vineyard." Many are of opinion that wine was not unknown before the Deluge, and that the patriarch only continued to cultivate the vine after that event, as he had done before it, but the Fathers think that he knew not the force of wine, having never used it before, nor having seen any one use it.



The Vine.

The grape vine is found wild at this day in the neighbourhood of Noah's first vineyard, at the foot of Mount Ararat. Humboldt found it on the shores of the Caspian, in Caramania, and in Armenia. It is also a native of Georgia and of the northern parts of Persia, but does not extend to India, though several plants of the same family are common among the mountains of the northern parts of that rich country.

The vine was not a native of Egypt, nor does the climate favour it. In ancient times, as we learn from the monuments, great care was taken in its culture, but with little success; and hence the surprise of the spies when sent to survey the promised land at the immense clusters of grapes they found. Fearing that their account of their great size would not be credited by persons accustomed to the less productive vines of Egypt, they brought back a cluster of the grapes to convince them, as we learn in Numbers 13. 23,24: "And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two, upon a staff; and they brought of the pomegranates, and of the figs. The place was called Eshcol because of the cluster of grapes which the children of Israel cut down from thence."

Some wine, indeed, has been made in Lower Egypt, in different ages, but it was never celebrated either for quality or quantity. From the fortieth chapter of Genesis, where the dream of Pharaoh's chief butler is related, it would appear that the juice of the grape fresh-pressed was drunk by the king; and possibly the Egyptian grape-juice at that time was used in the state of must. But though the Pharaohs drank of the "blood of the grape" in this imperfect state, the Ptolemies revelled in the maturer wines of Palestine, Cyprus, and Greece; and one of them, as Josephus tells us, among some magnificent gifts sent to the Temple of Jerusalem, renewed the Golden Vine, the symbol of the Jewish nation, of which the treasury had been robbed.

Rosenmüller tells us that in the Temple, above and around a gate seventy cubits high, which led from the porch to the holy place, a richly-carved vine was extended as a border and decoration. The branches, tendrils, and leaves were of the finest gold, the stalks of the bunches were of the length of the human form, and the bunches hanging upon them were of costly jewels. Herod first placed it there; rich and patriotic Jews from time to time added to its embellishment, one contributing a new grape, another a leaf, and a third even a bunch of the same precious materials.

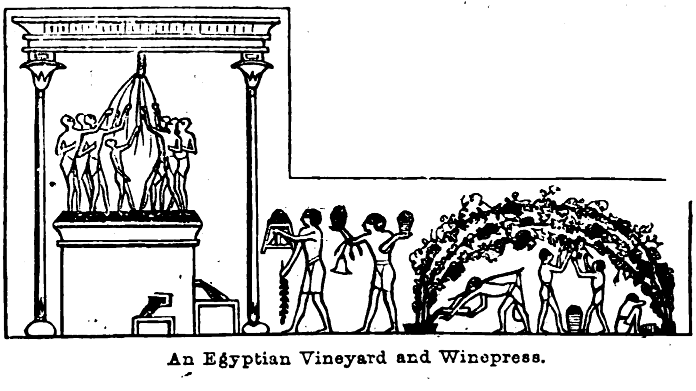
If to compute its value at more than twelve millions of dollars be an exaggeration, it is, nevertheless, indisputable that this vine must have had an uncommon importance, and a sacred meaning, in the eyes of the Jews. With what a majestic splendour must it likewise have appeared in the evening, when it was illuminated by tapers. This golden vine was afterwards carried to Rome, where, along with the golden candlestick and other rich ornaments of the Temple, it made part of the show in Vespasian's and Titus's triumph for the taking of Jerusalem.

Tacitus mentions this vine as one proof that the Jews worshipped Bacchus at the Feast of the Tabernacles, which took place about the time of the celebration of the orgies. The truth is, that when the Jewish princes began, in conformity with the customs of other nations, to use coined money instead of lumps of metal of certain weight, the vine was their common device: some of their pieces have on them a single vine-leaf, others a bunch of grapes, or a vine-branch, with leaves, fruit, and tendrils. Yet these, like the golden vine, were only symbolical of the nation, though they were, like it, taken for the signs of idolatry.

The book of Genesis informs us that the culture of the vine and the art of making wine were very ancient in the land of Canaan. It relates that when Abraham and his followers were returning with their captives from the open country, where they had overcome Chedorlaomer and the kings of the plain, Melchisedeck, king of Salem, brought forth bread and wine to refresh them, (Gen. 14. 18:) "And Melchisedeck, king of Salem, brought forth bread and wine, and he was the priest of the Most High God."

We have before mentioned that the climate of Egypt was not favourable to the culture of the grape, yet from the monuments we infer that its cultivation was at one time popular in Egypt, though it could only have been grown with success in a few of the high-lying districts, and when commerce enabled the Egyptians to import wine from other countries better and cheaper than they could manufacture it themselves, they had the good sense to abandon this unprofitable branch of industry and direct their attention to commodities for which nature afforded them greater facilities.

Indeed every circumstance proves to us that the cultivation of the vine required great care and attention in Egypt. This care was particularly required to guard against the hoary night-shade, called by the Arabs, *aneb-el-dib*, or the wolf-vine, which is common in Egypt and Palestine, grows much in the vineyards, and is very pernicious to them. It greatly resembles a vine in its shrubby stalk. This was "the wild vine" whose fruit poisoned the pottage which Elisha miraculously cured. (2Kings 4. 39-41.) It is to this also, that Moses alludes in his prophetic description of the future degeneracy of the Israelites: "For the vine is the vine of Sodom and of the fields of Gomorrah, their grapes *are* grapes of gall, their clusters *are* bitter. Their wine is the poison of dragons, and the cruel venom of asps." (Deut. 32. 32,33.)



An Egyptian Vineyard and Winepress.

In the engraving of the vine arbour before us, it will be seen that great care is taken to keep the roots moist, they are inclosed by a mound or wall, and water is brought to them by one of the labourers. The grapes when gathered, were conveyed in baskets to the wine-vat. This was not a moveable utensil, but a permanent structure; when the fruit was here collected, men and women were employed to crush it by treading. We find ropes fixed to a transverse pole by which the vintners gave greater force and elasticity to their spring or leap. We find many wine-vats displaying considerable architectural beauty in their construction. To this operation there are frequent allusions in Scripture. Bishop Lowth has dwelt forcibly on the poetic beauty of the delineation of divine vengeance by imagery borrowed from the wine-press in Isaiah's description of the Messiah's victory over his enemies: "Who is this that cometh from Edom with dyed garments from Bozrah? This that is glorious in his apparel travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-vat? I have trodden the wine-press alone, and of the people there was none with me, for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help, and I wondered that there was none to uphold, therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and bring down their strength to the earth." (Isai. 63. 1-6.) In this noble burst of poetry, the word "alone" has a peculiar emphasis, because it was usual for several persons to tread together in the wine-press. The crushing of the grapes, the spurting forth of the purple juice, and the dark stains on the vesture, naturally suggest an image of the waste and destruction ensuing from the triumph of some mighty conqueror. To the Hebrews it was a familiar illustration, for in their language, "blood of the grape" is an ordinary expression for wine. Many commentators have applied this remarkable prophecy to the victories of Judas Maccabeus over the Idumeans; but the character of the conqueror described by Isaiah is clearly very different from that of the Maccabee, and the victories of Judas Maccabeus, however decisive, do not adequately fulfil the prediction of wide and utter desolation. There is, however, another very material circumstance to be considered; the Idumea of Isaiah's time, was quite a different country from that which Judas conquered. "During the Babylonian captivity," says Bishop Lowth, "the Nabatheans had driven the Edomites out of their country; and the expelled people took possession of the southern part of Judea, that is, the country of the whole tribe of Judah and half that of Simeon." In fact, when we look to the Maccabean history, we find that the capital of the country conquered by Judas, was Hebron, not Bozrah. The prophecy therefore refers to some event not yet accomplished, and from the distinct reference made to it in the Revelations of St. John, we can be at no loss to determine the person who is introduced by Isaiah, as stained with the treading of the wine-press. "I saw heaven opened, and behold a white horse, and he that sat upon him *was* called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but himself. And he *was* clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on *his* vesture, and on *his* thigh, a name written, KING OF KINGS AND LORD OF LORDS."

The same vivid image of crushing grapes occurs in the beautiful specimen of a national elegy, the Lamentations of Jeremiah. "The Lord has trodden under foot all my mighty men in the midst of me, he has called an assembly against me to crush my young men; the Lord has trodden the virgin, the daughter of Judah, as in a wine-press." (Lam. 1. 15.)

Treading out the grapes was an exhilarating employment; in all the representations of the process we imagine that we can see joy and merriment proceeding even to extravagance in the countenances of those engaged in it. This circumstance explains another image of divine vengeance in the prophecies of Jeremiah. "The Lord shall mightily roar from his habitation, he shall give a shout as they that tread the grapes, against all the inhabitants of the earth." (Jerem. 25. 30.) Indeed so great was the general joy inspired by the vintage, that its cessation was one of the punishments denounced by Jeremiah against Moab. "And joy and gladness is taken from the plentiful field and from the land of Moab; and I have caused wine to fail from the wine-presses, none shall tread with shouting, their shouting shall be no shouting." (Jerem. 48. 33.)

The crushed pulp of the grapes sunk into the bottom of the vat or cistern, the expressed juice flowed out through a spout inserted in the side of the cistern, about one-third of its height from the ground. The juice was imperfectly extracted by the treading process, and another operation was required to render available what remained in the trodden pulp. For this purpose, a bag made of flags or rushes was provided, in which the pulp was placed and compressed by twisting the end of the bag with staves or hand-spikes. Even after it had undergone this process, the pulp was deemed too valuable to be thrown away, and the pressure on the bag was increased until every drop of fluid was pressed out.

There were in Palestine many excellent vineyards. Scripture celebrates the vines of Sorek, of Sebamah, of Jazer, of Abel. Profane authors mention the excellent wines of Gaza, Sarepta, Libanus, Saron, Ascalon, and Tyre. Jacob in the blessing he gave Judah, (Gen. 49. 11,) says, "Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes," to show the abundance of vines that should fall to his lot.

The law of Moses did not allow the planters of vineyards to eat the fruit before the fifth year. (Levit. 19. 25,) "And in the fifth year shall he eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God," The Israelites were also required to indulge the poor, the orphan, and the stranger, with the use of the grapes on the seventh year. A traveller was allowed to gather and eat the grapes in a vineyard as he passed along, but he was not permitted to carry any away. (Deut. 23. 24,) "When thou comest into thy neighbour's vineyard then thou mayest eat grapes thy fill at thine own pleasure, but thou shalt not put *any* in thy vessel."

The scarcity of fuel, particularly wood, in most parts of the East, is so great, that they supply it with every thing capable of burning, cow-dung, dried roots, parings of fruits, withered stalks of herbs, and flowers. *Vine-twigs* are particularly mentioned as used for fuel in dressing their food, by D'Arvieux, La Roque, and others. Ezekiel says in his parable of the vine used figuratively for the people of God, "Shall wood be taken thereof to do any work? Or shall men take a pin of it to hang any vessel thereon? Behold it is cast into the fire for fuel." (Ezek. 15. 3,4.) "If a man abide not in me, (saith Our Lord,) he is cast forth as a branch (of the vine), and is withered, and men gather them, and cast them into the fire, and they are burned." (John 15. 6.)

The expression of "sitting every man under his own vine," probably alludes to the delightful arbours which were partly composed of vines. Plantations of trees about houses are very useful in hot countries to give them an agreeable coolness. The ancient Israelites seem to have made use of the same means, and probably planted fruit trees rather than other kinds to produce that effect. "It is their fashion in many places," says Sir Thomas Rowe's chaplain, speaking of the country of the Great Mogul, "to plant about and amongst their buildings, trees which grow high and broad, the shadow whereof keeps their houses by far more cool; this I observed in a special manner when we were ready to enter Amadavar; for it appeared to us as if we had been entering a wood rather than a city." "Immediately on entering," (says Turner,) "I was ushered into the court yard of the Aga, whom I found smoking under a vine, surrounded by horses, servants, and dogs.",

Dr. Russell states that it is very common *to cover the* *stairs* leading to the upper apartments of the harem *with vines*. This fully explains the beautiful metaphor in Psalm 128: "Thy wife shall be as a fruitful vine by the sides of thy house."

The fruitful vine is the favourite emblem by which the inspired writers love to figure the Hebrew nation. When obedient, the vine flourisheth and extendeth her branches to the furthermost parts of the earth; but when rebellious, God hideth his face, the vine is neglected, the wild beasts break down the fences, trample the vineyard, and devour its clusters till all is waste. Again, on repentance, the Lord of mercy visiteth his vine, and the vineyard is restored, the wine-press is full, and every man may rejoice under his vine and under his fig-tree.

In the New Testament, the vine shares with the lily and the wheat-field, the honour of illustrating the parables of our Divine Teacher.

In the sermon on the Mount, He asks, in illustration of the sentence concerning bad men, "By their works shall ye know them; do men gather grapes of thorns?" (Matt. 7. 16.) And in speaking the two parables, the first of the labourers who though entering the vineyard at different hours of the day received each his just reward, (Matt. 21. 1-14,) and the second, of the rebellious labourers who first turned out their lord's appointed messengers, and finally abused and slew his son, (Matt. 21. 33-41,) how beautifully has the Preacher chosen scenes familiar to the minds and senses of his hearers.

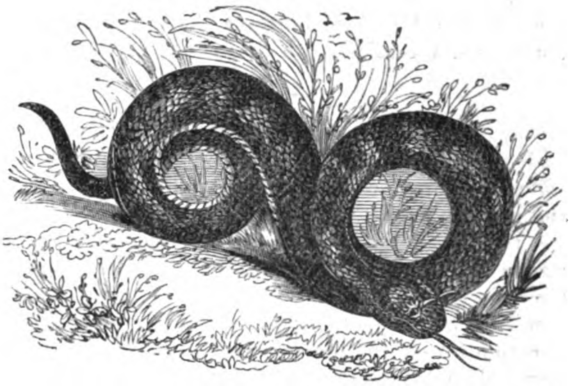
Beyond all the fruits of the earth is the fruit of the vine honoured and hallowed: Jesus himself hath consecrated it.

We will state in conclusion, that as the extraordinary fertility of Palestine has been sometimes denied by sceptics, even now, notwithstanding the countless calamities which have befallen that unhappy land, and the atrocious tyranny to which it is still subjected, evidences of its former productiveness have been collected by nearly all the travellers who have visited that country. "Galilee," says Malte Brun, "would be a paradise, were its inhabitants an industrious people under an enlightened government. Vine-stocks are to be found here a foot and a half in diameter, forming by their twining branches vast arches and extensive ceilings of verdure. A cluster of grapes two or three feet in length, will give an abundant supper to a whole family." Laborde, in the opposite extremity of Palestine, found clusters of grapes fully as enormous as those which the spies are described to have brought from the brook of Eshcol. A.

VINEGAR, חמץ *chometz*, *οξος*, *oxos*. An acid produced by a second fermentation of vinous liquors. Vinegar, or perhaps some kind of thin sour wine, was used by reapers for their refreshment in the season of harvest, and when not too acid, or when diluted with water, it made a very cooling beverage. Hence Boaz, when anxious to show kindness to Ruth, told her that she might come and dip her bread in vinegar with his people. An allowance of vinegar was made to the Roman soldiers when on a march, and that which they offered to Our Saviour was probably a portion of that which they used for their own drinking. The use of vinegar, as well as of wine, was forbidden to those who had taken the Nazarite vow. C.

VIOL. See Music.

VIPER, אפעה *ephach*, *εχιδνα*, *echidna*. The English name of this serpent is derived from the Latin *Vivipara*, which signifies "bringing forth its young alive;" but though the young are thus produced, they are previously formed in an egg within the parent's ovary, and hence Isaiah's allusion to the hatching of vipers (Isai. 59. 5,) is perfectly justified by physiology and natural history. From the earliest ages the viper has been dreaded for its venomous bite, and made the emblem of every thing that is hurtful and destructive; indeed its poison is one of the most active and dangerous in the animal kingdom. So terrible was the nature of these creatures that they were very commonly thought to be sent as executioners of Divine vengeance upon mankind for enormous crimes which had escaped the course of justice. The people of Melita showed that they were thoroughly imbued with this superstition when St. Paul was shipwrecked on the island. (Acts 28. 3.) This dangerous serpent is known in the East by the name of *leffah;* it is thus described by Dr. Shaw. "The most common as well as malignant of the serpent tribe is the *leffah*. It is about a foot in length; it is not always of the same colour, but varies a little according to the quality of the earth, sand, or rocks where it is found." The modern Oriental name is derived from an Arabic word which signifies "to burn," whence some have inferred that the fiery serpents sent to chastise the Israelites in the desert were *leffahs*, or vipers. C.



The Viper.

VIRGIN, בתולה *bethulah*. The Hebrew word, like the Latin *virgo* and *puella*, is frequently used to signify any young woman whether married or single. In Joel, it is applied to a newly-married wife: "Lament like a virgin girded with sackcloth for the husband of her youth." (Joel 1. 8.) It is however more commonly taken in the rigid sense, for an immaculate virgin who had never known man, particularly in the well-known prediction, "Behold, a virgin shall conceive, and bring forth a son." (Isai. 7. 14.) C.

VISION. In the Old Testament this word is frequently used to signify certain mysterious signs and appearances, whereby God made his will manifest to his priests and prophets. Hence Samuel declares, that during the apostasy which took place under Eli, "there was no open vision," (1 Sam. 3,) that is, there was no public and recognised revelation of the Divine will; to which we may compare the passage in Proverbs 29. 18, "There is no vision, the people perish." (See Urim.) Vision is also sometimes used to signify the ecstatic state of the prophets when they were favoured with communications from Jehovah. C.

VOICE, בת קול *bath kol*, "The daughter of the voice." The Rabbins assert, that inspiration was conveyed to the prophets in a low whispering sound, which they poetically designated "the daughter of the voice." They assert that it was only heard by those to whom it was addressed, and they believe that this means of communication still exists. Indeed, the Talmud expressly declares that the *bath kol* may be heard every night by the faithful Hebrews, wailing over the ruins of Jerusalem, and lamenting the dispersion of the chosen people. Some of the Rabbins, however, have identified "the daughter of the voice" with the echo. C.

VOW. Vows were solemn promises which men made to God, promising that they would either consecrate something to Him, or do something to his service and honour, which, without such promises, they did not feel themselves bound to do. The design of these vows was in some instances, to express the thankfulness of those by whom they were made, to God, as their Almighty benefactor; in other cases, they were intended to obtain favour and mercy from Him. The earliest vow recorded in Scripture is that by which Jacob devoted the tenth of all the property he should acquire to the service of Jehovah. "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God. And this stone which I have set for a pillar shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee." (Gen. 28. 20-22.)

Though the Mosaic law held out no encouragement to the making of voluntary vows, it insisted on a rigid performance of them when made; the obligation is very forcibly stated by the Hebrew legislator: "When thou shalt vow a vow, unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform, even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." (Deut. 23. 21-23.) It must however be observed, that Moses, in certain instances, permitted the redemption of a vow; the scale on which persons, animals, and things, devoted by vows, might be redeemed, is given at great length in the 27th chapter of Leviticus. We also find that husbands and fathers, in certain cases, had the power of annulling vows made by their wives and daughters: "If a woman vow a vow unto the Lord, and bind herself by a bond, being in her father's house in her youth, and her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth, not any of her vows or of her bonds wherewith she hath bound her soul shall stand; and the Lord shall forgive her, because her father hath disallowed her. And if she had at all an husband when she vowed, or uttered aught out of her lips wherewith she bound her soul; and her husband heard it, and held his peace at her in the day that he heard it, then her vows shall stand, and her bonds wherewith she hath bound her soul shall stand. But if her husband disallowed her in the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect; and the Lord shall forgive her." (Numb. 30. 3-8.)

Vows were either affirmative, נדרים *nedarim*, by which persons and things were consecrated to God, subject however to redemption, except in the case of the execratory vow, called חרם *cherem*, and of animals proper for sacrifice. Negative vows were promises of abstinence, which the Jews called אסר על נפש *esar gnal nephesh*, that is to say, "a restraint upon the inclinations or appetites;" the principal vows of this kind were those of the Nazarite, whether male, נזיר *nazir*, or female, נזירה *nezirah.*

By affirmative vows, not only property of various descriptions, as money, lands, houses, and animals, clean and unclean, but servants, children, and even the person himself, might be consecrated to God. These dedications went under the common name, קרבן *korban*, which was a generic name for all "sacred gifts." In the time of Our Saviour the corrupt traditions of the elders permitted persons to go through the form of this dedication for the purpose of exonerating themselves from the obligation of supporting their aged parents.

Animals which were fit for sacrifice, and which were devoted to God by this vow, were to be sacrificed, but those which were for any reason, such as too large a supply of victims, excluded from the altar, were to be sold according to the valuation of the priest: they could be redeemed, however, by the original owner, on the payment of one-fifth more than the priest's valuation. The men who were thus devoted became servants, or rather slaves, in the tabernacle or temple, and could not recover their liberty unless redeemed. Money, lands, and houses, which had become נדרים *nedarim*, or "devoted," became the property of the tabernacle or the temple, excepting that the land might be redeemed before the year of Jubilee. On this point, the Levitical law is very clear and express: "If a man shall sanctify unto the Lord some part of a field in his possession, then thy estimation shall be according to the seed thereof: an homer of barley-seed shall be valued at fifty shekels of silver. If he sanctify his field from the year of jubilee, according to thy estimation it shall stand. But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of jubilee, and it shall be abated from thy estimation. And if he that sanctified the field will in any way redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured unto him. And if he will not redeem the field, or if he have sold the field to any other man, it shall not be redeemed any more: but the field when it goeth out in the jubilee, shall be holy unto the Lord as a thing devoted, the possession thereof shall be the priest's. And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession; then the priest shall reckon unto him the worth of thy estimation, even unto the year of jubilee; and he shall give thine estimation in that day, as a holy thing unto the Lord." (Levit. 27. 16-24.)

The vow called חרם *cherem*, was deemed the most binding and awful obligation which any person could voluntarily incur. The persons or things to whom it was applied, became "accursed" in the eye of the law, and it was deemed sacrilege to spare life, or to appropriate the property. This dreadful vow was usually pronounced against an enemy, as in the following instance; "Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then will I utterly destroy their cities. And the Lord hearkened to the voice of Israel, and delivered up the Canaanites, and they utterly destroyed them and their cities; and he called the name of the place Hormah, that is, utter destruction." (Numb. 21. 2,3.) The sin of Achan, (Josh. 7. 17-19,) consisted in his appropriating part of the plunder of a city against which the tremendous vow חרם *cherem*, had been pronounced. In Exodus 17. 14-16 we find that the people of the Amalekites were declared *cherem* to all future generations. And the Lord said unto Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua, for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-Nissi, ('The Lord my banner;') for he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." After a lapse of about four hundred years, Saul was commissioned to fulfil this decree; Samuel conveyed to him the divine command, "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1Sam. 15. 3.) The history then informs us that Saul destroyed the people of the Amalekites. "But Saul and the people spared Agag, (the king of the Amalekites,) and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed utterly." In consequence of this disobedience, Samuel announced that God had rejected Saul from being king over Israel.

We find another instance of the vow חרם *cherem*, being broken by the same monarch. During one of his battles against the Philistines, "Saul adjured the people, saying, Cursed be the man that eateth any food until the evening, that I may be avenged on mine enemies." (1Sam. 14. 21.) Jonathan unwittingly broke through this prohibition, and would have been put to death, had not the people with one voice declared that they would not allow a hair of his head to be touched. Jephthah's vow was another instance of *cherem*, and this is the strongest argument which can be adduced by those who contend that he really sacrificed his daughter.

A negative vow, as has been already stated, was a promise to abstain from certain things allowable by law. Josephus says, (*Jewish War*, II., 15. 1,) that in his day there were many, particularly those who had been oppressed by sickness or adverse fortunes, who vowed to abstain from wine, to go with the head shaven, and to spend the time in prayer for thirty days previous to offering sacrifice. We find that St. Paul observed this custom: "having shorn his head in Cenchrea, for he had a vow." (Acts 18. 18.)

The Nazarites, on the contrary, vowed to let the hair grow, to abstain not only from wine and all inebriating drink, but from vinegar also; to eat no clusters, and to beware of any contamination from corpses, bones, and sepulchres. In some instances, the parents bound a child by the vow of a Nazarite even before his birth. This was the case in respect to Samson, (Judges 13. 7,) and John the Baptist. (Luke 13. 15.) (See Nazarite.) T.

VOYAGE. The only voyages particularly mentioned in Scripture are those of Jonah and St. Paul. Jonah took shipping at Joppa for Tarshish, that is, the western parts of Europe; but there is no record of the distance to which he had sailed when overtaken by the tempest. The history of St. Paul's voyage throws considerable light on the state of navigation of the Mediterranean when the Romans were masters of the sea; we find that the sailors always endeavoured to keep close along the coast, and that this rendered voyages particularly dangerous at tempestuous seasons of the year. Including sailors, soldiers, and prisoners, there were two hundred and seventy-six persons on board the ship in which St. Paul embarked; she was but lightly provisioned, for when the storm drove them out of their course, they were reduced to great distress. As sailors, before the invention of the compass, were forced to steer by the stars, they were placed in great perplexity when the weather continued for any length of time dark and cloudy. St. Paul's companions discovered that they were drawing near some land, by their diminished soundings; but they appear not to have known what land it was until they had reached the shore. So dreaded was the sea in the winter season, that St. Paul was detained about three months in Melita before he found any opportunity of continuing his voyage, and even then the navigators were so timid, that they made for Sicily, instead of steering directly for Western Italy. This is a curious picture of the difficulties and uncertainties of ancient navigation, and justifies the Apostle in reckoning "perils by the sea" among the sufferings which he endured in behalf of the Gospel. C.

VULGATE. The Vulgate version of the Scriptures, so named because it is that which is commonly (*vulgo*) received by the Latin Church, is the oldest, and one of the most valuable, translations of the Holy Scriptures. It is probable that portions of the New Testament were translated into Latin, for the benefit of the Italian converts, in the time of the Apostles, to which were soon added those portions of the Old Testament which were either prophecies or types of the Messiah. A complete version appears to have been made about the close of the second century; it is called by ecclesiastical and theological writers, the *Vetus* or *Itala* version, and the fragments of it which have been preserved were collected and published at Rome, in 1720. This translation was made from the Septuagint, not only because Greek was better understood than Hebrew, but also because the Evangelists have given to that version the sanction of their authority, by quoting from it in most of the passages which they have extracted from the Old Testament. But, as the text of the Septuagint was uncertain and corrupt before it was revised by Origen in the *Hexapla*, the Itala version possessed all the defects of the version from which it was made, and in the different copies several important texts could neither be reconciled with the Greek, nor with each other. Towards the close of the fourth century, Pope Damasus declared that it was necessary to have the Itala version thoroughly revised, and his plans being approved by the principal prelates of the western churches, he entrusted the task to St. Jerome, the most learned and accomplished Biblical scholar of his age. Of this revised version, only the Psalms and the Book of Job have come down to our times.

At a later period of his life, St. Jerome visited Palestine, where he diligently studied the Hebrew language under the Jewish rabbis who remained in that country; he also made himself acquainted with the geography, natural history, and antiquities of the Holy Land, subjects which had not been studied by the writers of the Septuagint. Impressed with the value of his newly acquired knowledge, and convinced of the imperfections of the Septuagint, St. Jerome undertook an entirely new translation, based on the original Hebrew text. He followed, indeed, rather too closely, the Rabbinical interpretations which were at that time current in Palestine, more particularly in his rendering of the prophecies relating to the Messiah; this blemish, however, which, under the circumstances, could hardly have been avoided, detracts very little from the merits of his work, which is really wonderful, when we consider the general state of knowledge in the age in which it was executed.

Great opposition was made to the new version by some of the western prelates, who fell into the common error of receiving an authorized version with the implicit reverence which is due only to the original text. We learn from St. Augustine, that it was introduced into the church by degrees, for fear of offending weak persons. At length Pope Gregory I. stamped Jerome's new version with the seal of his approbation, so that ever since the seventh century it has been exclusively adopted by the Latin church. The Psalms, however, being daily chanted to music in the church service, could not be easily altered; the old Itala Psalter, therefore, continues to be used instead of the corrected version; just as in the English church the older translation of the Psalms is retained in the Prayer Book, while the more correct translation made in the time of James I. finds a place in our Bibles. The apocryphal books of Baruch, Ecclesiasticus, Wisdom, and the two books of Maccabees, are also retained from the old Latin version; but, with these exceptions, the Vulgate, as it now stands, consists mainly of the revised translation of St. Jerome.

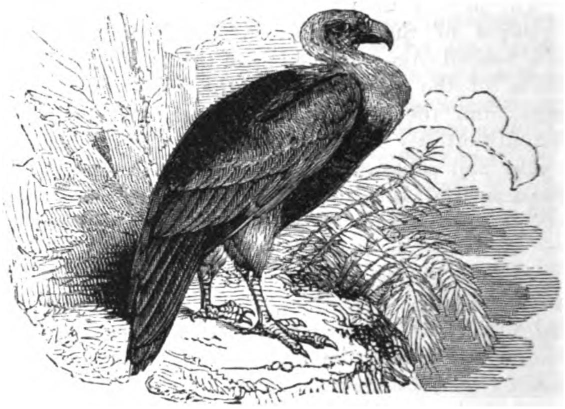
The Council of Trent, in its fourth session, ordained "that the Vulgate alone should be deemed authentic in the public reading of the Scriptures, in preaching, and in expounding, and that no one should dare to reject it upon any pretence whatsoever." By this decree the Vulgate was virtually invested with the authority of the original text, and rendered incapable of improvement from the researches of scholars and the progress of Biblical criticism. There is indeed an obvious inconvenience in needlessly varying translations of the Scriptures, but this might be avoided, if a power had been lodged somewhere of correcting such errors as might be detected at different times, and thus making the translation of the Bible keep pace with the advancement of knowledge.

Though the Tridentine prelates had declared the Vulgate version to be authentic, they did not point out what edition was to be recived as authentic, although it was notorious that great discrepancies existed in several copies, arising from the carelessness or ignorance of transcribers. To remedy this deficiency, a revised edition was published by Sixtus V., who declared it to be "the authentic version," sanctioned by the Council of Trent, and commanded it to be received as such in all the Latin churches. Unfortunately for papal infallibility this authentic edition was soon found to contain not less than two thousand gross errors, and it was necessary for Clement VIII. to publish a new "authentic" version. The fatal variances between the two infallible versions have furnished much amusement to Protestant divines; but though the Latin Vulgate is neither inspired nor infallible, it is in general a very faithful translation, and sometimes exhibits the sense of Scripture with more accuracy than modern versions. Indeed it preserves many true readings which have been corrupted in the modern Hebrew copies of the Old Testament, and must therefore be carefully studied by all who desire to become proficients in Biblical criticism. T.

VULTURE, דאה *daah*, (Levit. 11. 13,) ראה *raah*, (Isai. 34. 15,) and איה *ayah*, (Job 28. 7.) From the similarity between the letters ד *daleth* and ר *resh*, it is probable that the variance between the names in Leviticus and Isaiah is a mere error of transcription, rendered inveterate by successive copyists. The איה *ayah*, rendered "vulture" in the Book of Job, is in other places translated "kite." However the context clearly shows that Eliphaz meant the vulture, or some similar bird, which preys upon carrion, by the איה *ayah*.

> All the days of the wicked he is his own tormentor,
> And a reckoning of years is laid up for the violent.
> A sound of alarm rings in his ears;
> Even in peace the despoiler invades him.
> He cannot hope to escape from darkness;
> Even from the lurking-place the sword awaits him,
> He wanders about and becomes the prey of vultures.
>
> Wemyss's *Job*.

The vulture is a large bird of prey, somewhat resembling the eagle. There are several birds of the vulturine kind, which though they differ much in colour and dimensions, yet they are easily distinguished by their bald heads and partially crooked beaks. They are very common in most parts of Asia and Africa, where they are proverbial for their uncleanness and voracity, preying more frequently on carrion than on live animals; for this reason their flesh was prohibited by the Levitical law. (See Unclean.) Indeed few nations of the East have not stigmatised these birds as abominable.



The Vulture.

The Egyptian vultures, together with the stork, perform the office of scavenger in the cities and towns, removing the filth, and feeding upon the animal substances that otherwise would be left to corrupt the air. The appearance of this vulture in cities, from the nature of its occupation, is disgusting in the extreme; though naturally it is a noble object, and was a sacred bird with the ancients, and certainly deserved their gratitude for the duties it so well performs. The vulture resorts to the deserts to seek for the remains of men or animals who may have met a violent death there, or have died from fatigue and thirst. Its singular mode of breaking the eggs of ostriches is thus described by a modern traveller. "In the middle of the day ostriches leave their eggs in the sand, forgetting that the foot may crush them, or the wild beast break them. Looking aloft at this time of day, a white Egyptian vulture may be seen soaring in mid air, with a large stone between his talons. Having carefully surveyed the ground below him, he suddenly lets fall the stone, and then follows it in rapid descent; let the hunter run to the spot, and he will find a nest of probably a score of eggs (each equal in size to twenty-four hen's eggs,) some of them broken by the vulture." C. and G.

WAFER, a very thin cake of bread employed in the Jewish sacrifices. We find from the Levitical law (Exod. 29. 2,) that they were usually made without leaven, and that they were anointed with consecrated oil. The custom of preparing such wafers for their great festivals is continued by the Jews of the present day. C.

WAGES. In ancient times most servants, whether prædial or domestic, were merely slaves, and could have no action at law against their masters, however badly they might have been treated. Still certain allowances were made to them, chiefly as a remuneration for extra work, and though these were regulated by the sheer discretion of the slave-owner, yet there was generally an honourable feeling to give fair wages for fair work, and not to defraud those who were helpless and without remedy. Job very strongly pleads in proof of his innocence that he always paid fair wages to his servants.

> If I denied justice to my man-servant,
> Or to my maid-servant, when they disputed with me;
> What then should I do when God maketh inquest?
> When He inquires, what answer should I give?
> Did not He who formed me form them?
> Were we not fashioned alike in the womb?
>
> Wemyss's *Job.*

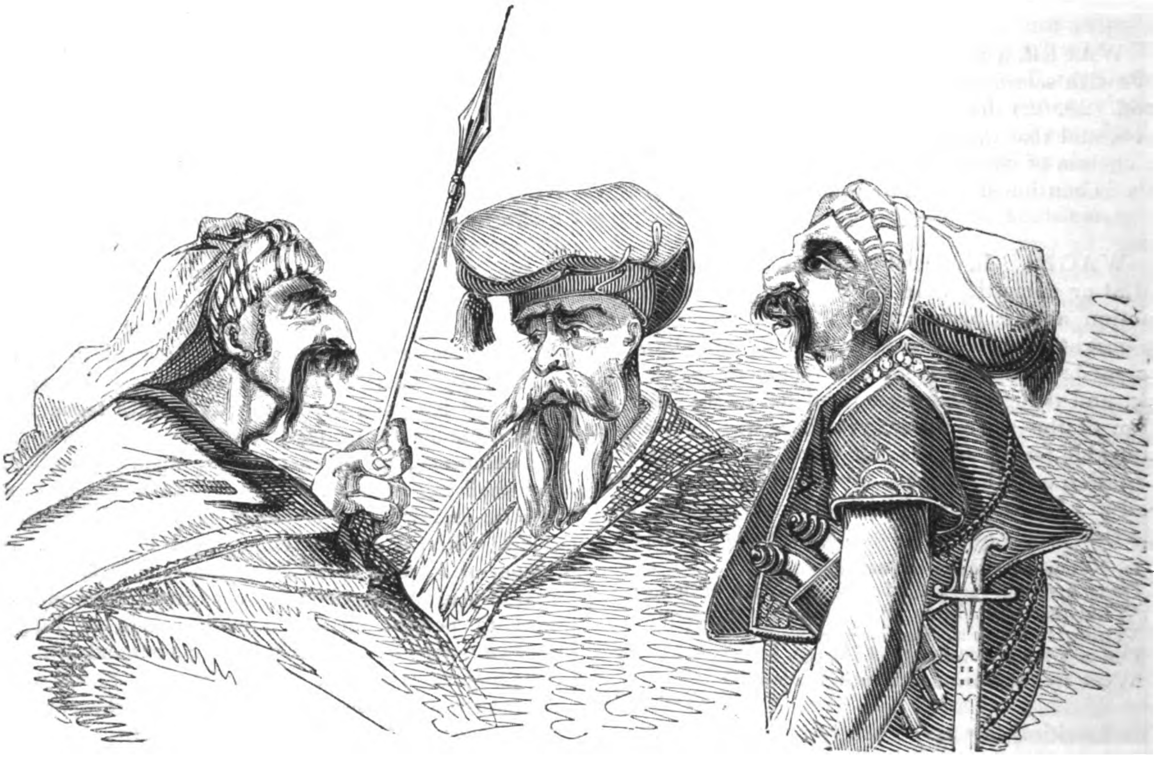
The Levitical law very strongly inculcates the duty of a fair payment of wages: "Thou shalt not defraud thy neighbour, neither shalt thou rob him; the wages of him that is hired of thee shall not abide with thee all night until the morning." (Levit. 19. 13.) Jeremiah reproves the withholding of wages as one of the most crying sins of his day: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong, that useth his neighbour's service without wages, and giveth him not for his work." (Jerem. 22. 13.) Still more strong is the denunciation of the last of the prophets: "I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger, saith the Lord of hosts." (Malachi 3. 4.) Although no direct reference is made to the subject in the New Testament, yet there are many obvious allusions to it which show that equity in wages forms an important part of Christian morality. C.

WAGON. Wherever we find the wagon mentioned by ancient writers, it always means a vehicle drawn by oxen, because it was generally believed that they were better suited than the horse for the traction of heavy weights. From the Egyptian monuments (Wilkinson, vol. iii. 179), we find that the *plaustrum*, or wagon, was the vehicle most commonly used for women and children; hence, when Joseph was preparing to receive his father in Egypt, we see that the reigning Pharaoh provided wagons for the accommodation of the families of the patriarchs: "Take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come." (Gen. 45. 19.) The ancient wagon differed from the ancient chariot, not only because it was drawn by oxen, while the other was always harnessed to horses, but also because it had four wheels, and the chariot only two. Pliny attributes the first invention of a four-wheeled carriage to the Phrygians; but there can be little doubt that they must have been used by the Israelites in transporting the enormous blocks of stone used in the building of Solomon's Temple, and in the construction of the massive walls and edifices of Tadmor. It is by no means an argument against the civilization of the Jewish nation, that we find wagons, and other means for the transport of heavy goods, so rarely mentioned in the sacred records. Palestine, from the earliest period, has been destitute of roads over which any heavy conveyance could travel. After the age of Solomon, when the Jews ceased to be a trading and commercial nation, the internal traffic of Palestine became so very trifling, that the use of wagons was almost unknown; and hence the Prophet Ezekiel dwells very strongly on the presence of these vehicles to aggravate the horrors of that fearful siege of Jerusalem which he was commissioned to predict: "The Babylonians, and all the Chaldeans; Pekod, and Shoa, and Koa, and all the Assyrians with them, all of them desirable young men, captains and rulers, great and renowned, all of them riding upon horses. And they shall come against thee with chariots, *wagons* and wheels, and with an assembly of people." (Ezek. 23. 25,26.) Recent discoveries in Egypt have shown that the use of wagons, or, as we perhaps might have appropriately designated them, "ox-chariots," was not confined to persons in an humble sphere of life, for representations have been found of queens and princesses travelling by this mode of conveyance. Some writers have attempted to show that the tents of the patriarchs were a species of wagon, which were drawn from place to place; but this opinion is not supported by any internal evidence, and the instances given from the circumstances of other nations are not applicable to the peculiar position of Palestine. D.

WAIL. In no respect do the Asiatics differ more from the Europeans than in their manifestations of grief. In the East every misfortune, whether small or great, is made known by the "wail," or rather "howl," raised by the females of the household; and whenever they deem that their voices are not likely to make sufficient impression upon the hearers, they at once have recourse to the assistance of hired and professional mourners. "As I travelled along the banks of the Indus and Sutlej," says a writer, whose travels have not been published, "the mournful cries of the Hindoo women strongly brought to my mind the frequent mention of howling and wailing in the Sacred Scriptures. I was particularly struck with the fact, that in every language of which we have any knowledge, the sound *ulalu* seems to be that which is most expressive of powerful animal feelings; thus we have ילל *yalal*, among among the Hebrews and Arabs; *ululare*, among the Latins; and *hullah*, among the Irish and Scotch; not to mention a host of others, which all, more or less, repeat the letter 'L,' accompanied by a short vowel." R.

WAIT, LIERS IN. The mountain tribes of Western and Central Asia have been in all ages infamous for their plundering propensities. Their daring in attacking caravans, can only be equalled by their patient watchings in ambuscade; they will remain sometimes for days and even weeks, with a very scanty supply of provisions, waiting to surprise the unguarded caravan or the unwary traveller. In modern times, the Koords are the most distinguished among Asiatic nations for their inordinate and determined spirit of plunder, and they faithfully preserve all the habits which the Old Testament ascribes to the "liers in wait" of ancient times.

"With them," says a writer in the *Saturday Magazine*, "plundering is a natural occupation; and every



Koordish Liers in Wait.

unhappy stranger, whom chance or curiosity throws in their way, they regard as their lawful prey. Should the unfortunate being happen to be poor and ragged, he is severely beaten for not having brought sufficient property to make him worth robbing. They are not only daring robbers, but skilful thieves; and their boldness is solely equalled by their address. Sir John Malcolm, on his mission to the Court of Persia, in 1810, had scarcely set his foot in their territory, when he was attacked, in spite of his imposing appearance, and his numerous attendants. Captain Keppel was closely watched for several miles, and narrowly escaped a similar visitation. Mr. Buckingham was less fortunate; a contribution of 2500 piastres (about 125*l.* sterling,) was levied on the caravan by which he journeyed, before it was allowed to proceed."

These marauders not only beset mountain passes and defiles, but frequently come into the neighbourhood of cities for the purpose of kidnapping the unprotected and driving them off to sell as slaves, or murdering and robbing those whom they suspect of carrying wealth about their persons. The Koords usually place themselves in ambush near a well, in order to gain possession of the persons of young women who come to draw water; or near the groves planted round ponds, which are sometimes found in the vicinity of Oriental cities, and are favourite haunts of the merchants who come to enjoy the refreshment of pure air, coolness, and shade. We learn from Deborah's Song of Triumph, that this also was the custom of the Canaanites, from whom the Koords are most probably descended. "They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts towards the inheritance of his villages in Israel: then shall the people of the Lord go down to the gates." (Judges 5. 2.) Homer whose long residence in Ionia, if indeed that was not the place of his nativity, rendered him very familiar with Asiatic customs, describes with great spirit the course pursued by "liers in wait" before the gates of a beleaguered city:—

A place for ambush fit they found, and stood
Cover'd with shields beside a silver flood,
Two spies at distance lurk, and watchful seem,
If sheep or oxen seek the winding stream.
Soon the white flocks proceeded o'er the plains,
And steers slow-moving, and two shepherd swains
Behind them, piping on their reeds, they go,
Nor fear an ambush, nor suspect a foe;
In arms the glittering squadron rising round,
Rush sudden; hills of slaughter heap the ground;
Whole flocks and herds lie bleeding on the plains,
And all amidst them, dead, the shepherd swains!

Iliad xviii.

In the civil wars which arose out of the usurpation of Abimelech, we find that the men of Shechem adopted the Canaanitish, or, as we should call it in modern times, the Koordish custom of employing "liers in wait." The sacred historian relates, "The men of Shechem set liers in wait for him on the tops of the mountains, and they robbed all that came along that way by them, and it was told Abimelech." (Judges 9. 25.) The chapter from which we have quoted them proceeds to describe how Abimelech, by planting an ambush of "liers in wait," succeeded in surprising the city of Shechem, which he levelled to the ground. The similarity between the historian's account and the poetic description extracted from Homer is very striking, and the same artifices are, in our own day, practised by the Koords and Turkomans whenever they assault a village in Turkey or Persia. It may be added, that during the late war in Affghanistan, much loss was occasioned by the Affghan "liers in wait," who occupied almost every covert on the line of the British march for the purpose of intercepting stragglers. C.

WALK, הלך *halak.* The Hebrew verb not only signifies to advance with a steady step, but also to augment a moderate pace until it acquires rapidity. It is used in this sense by the evangelical prophet with the greatest propriety in the following passage. "Even the youth shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." (Isai. 40. 30,31.)

Walk is often used in Scripture for conduct in life, or a man's general demeanour and deportment. Thus we are told that Enoch and Noah "walked with God," that is, they maintained a course of action conformed to the will of their Creator, and acceptable in his sight; drawing near to him by public and private devotions, manifesting, by their piety, a constant sense of his presence, and by their purity of life, a reverence for the moral laws which he had established for the guidance of his creatures. In many parts both of the Old and New Testament, we find God promising to walk with his people; and his people, on the other hand, desiring the influence of God's Holy Spirit, that they may walk in his statutes. "To walk in darkness," (1 John 1. 6,7,) is to be involved in unbelief, and misled by error; "to walk in the light," is to be well informed, holy and happy; "to walk by faith," is to expect the things promised or threatened, and to maintain a course of conduct perfectly consistent with such a belief; "to walk after the flesh," is to gratify the carnal desires, to yield to the fleshly appetites, and be obedient to the lusts of the flesh; "to walk after the Spirit," is to pursue spiritual objects, to cultivate spiritual affections, to be spiritually-minded, which is life and peace.

Walking for the sake of exercise is rarely practised in the East; indeed the indolent Orientals are quite unable to comprehend the conduct of Europeans in walking for mere recreation, without any immediate purpose of business. They attribute this to a spirit of restlessness which they believe to be a kind of curse inflicted upon Christian nations, and in a dispute between Turks, it is not uncommon for one of the parties, as his worst execration, to wish that his opponent should be condemned "to walk like a Frank." Among the females, this dislike of locomotion is carried to a still greater extent, and there is scarcely any epithet which would be more offensive to a Turkish or Persian lady than to be called "a walker." This appears also to have been the case with the Egyptian ladies, for there are but few instances of their being represented on the monuments in walking attitudes. D.

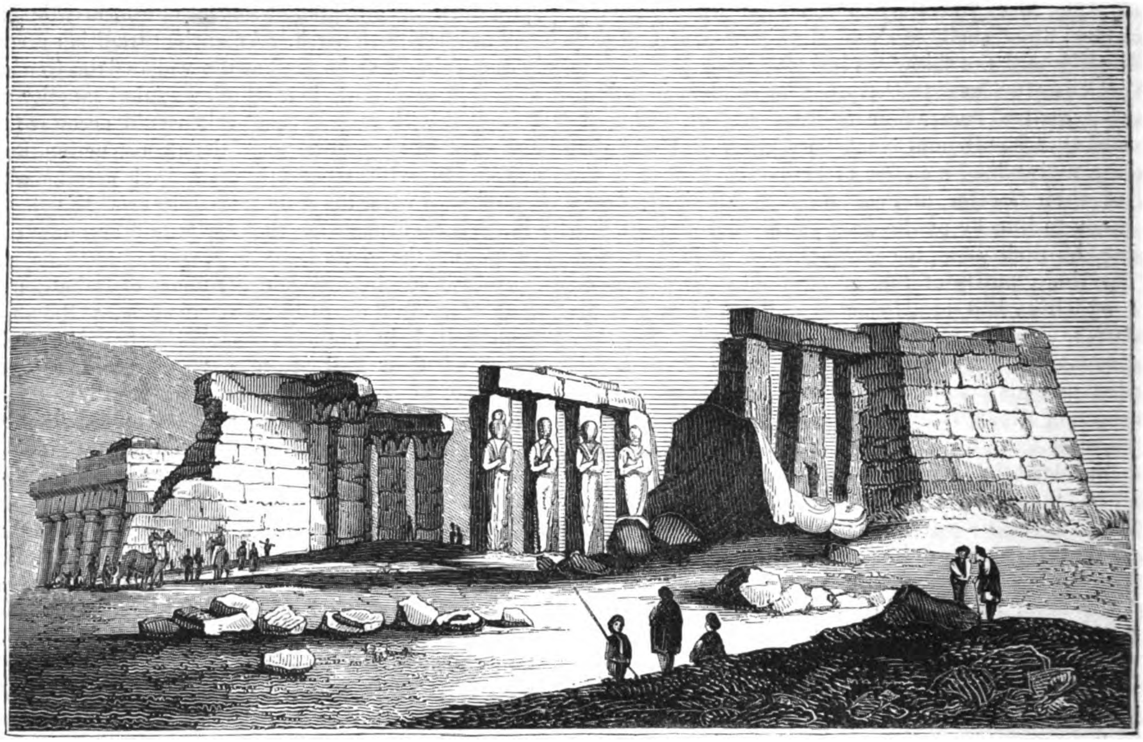
WALLS. In the preceding article we have noticed the dangers to which the peaceful inhabitants of cities were exposed from the sudden incursions of predatory tribes, and shown that ancient Canaan suffered severely from marauders and liers in wait. On this account, the Canaanites took particular care in securing their cities by fortifications and walls, a circumstance which greatly alarmed the spies who were sent to explore the land by Moses, and on which they dwelt very emphatically in the disheartening report which they brought back: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled and very great." (Numb. 13. 27,28.) The earliest walls with which we are acquainted, are built in what is called the Cyclopic style of architecture, that is, they are composed of enormous masses of stone, built up in their rough state, having the interstices filled with smaller blocks, and a rude kind of cement. From the massive Egyptian ruins, and particularly from those of the Memnonium, which we have copied to illustrate this article, it seems probable, that the squaring and preparation of stones for building was practised at a very early age, and it may be reasonably conjectured, that the walls which excited such wonder and terror in the bosoms of the spies must have exhibited some share of artistic skill as well as massive strength. An ancient tradition preserved in the Talmud declares, that the walls of the Canaanites were connected with their temples, so that sanctity might be united with security, and this would account for the elaborate care bestowed upon their construction, and the admiration with which they inspired persons already acquainted with the colossal edifices of Egypt. This view is confirmed by the Scriptural account of the escape of the spies sent to explore Jericho. They lodged, we are informed, in the house of Rahab; now in most idolatrous countries, women such as Rahab was, are engaged in the services of the temples, and the wages of their guilt form a regular and recognised portion of the revenue for the support of idolatry. By residing, then, in one of the mural temples, Rahab was enabled to let down the spies safely from the walls, and rescue them from the strict search made by the king of Jericho.

The miracle by which the walls of Jericho were thrown down was not merely a signal instance of the Divine Power by which the Israelites were to be assisted in the conquest of Canaan; it was at least in an equal degree, a manifestation of the impotence of dead idols to withstand the wrath of the living God; and this view of the case explains the reason why the ark of the covenant was commanded to be borne in triumphant circuit round the walls of the devoted city. We may also conclude that it was in consequence of its reliance on its tutelary idols that Joshua pronounced the dreadful חרם *cherem*, on Jericho. (See art. Vow.)

From the triumphal song of Moses, in which, at the close of the wanderings in the Desert, he recited all the providential mercies which had been shown to the Israelites, we find that, in his time, there were several walled cities in the regions south of Palestine. "The Lord our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all in the region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon, king of Heshbon, utterly destroying the men, women, and children, of every city." (Deut. 3. 3-6.)

On account of the importance of the walls, the first care of conquerors who captured a city was to lay them level with the ground, and this greatly aggravated the sufferings of the inhabitants, who not only became the prey of the immediate victors, but were left exposed to the insults of all other spoilers. Hence the sacred historian dwells strongly on this circumstance when describing the conquest of Jerusalem by Nebuchadnezzar. "In the fifth month, on the seventh day of the month, which is the nineteenth year of King Nebuchadnezzar, king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about." (2Kings 25. 8-10.)

During the captivity, the Jews always regarded the rebuilding of the walls of Jerusalem as equivalent to the restoration of their name and nation, a circumstance which sufficiently explains the great importance attached to that enterprise when it was undertaken by Ezra and Nehemiah.



The Memnonium.

Notwithstanding the greater durability of stone and brick, many of the Easterns prefer to build the walls of their houses with mud and brick. Frequent allusions are made to this circumstance both in the Old and New Testament, but the most important are thus enumerated in Dr. Jamieson's edition of **Paxton's** *Illustrations of Scripture.*

"In the time of Job, and probably for a long succession of ages, the houses of all ranks in the land of Uz were built of mud; for he charges the adulterer with digging through the walls of his neighbour's house, with the view of gratifying his vile propensities:—'In the dark,' said the sorrowful and indignant patriarch, 'they dig through houses which they had marked for themselves in the day time: they knew not the light.' (Job 24. 16.) These walls of dried clay, when moistened with copious showers, must have been liable to accidents of this kind; and as the walls of Eastern houses are made very thick, in order to shelter the inhabitants more effectually from the oppressive heats, the term digging, as applied to them, is peculiarly expressive.

"The attempt feloniously to enter houses by perforating the walls, is not confined to the licentious characters alluded to in this passage of Job. It is the common way in which thieves and robbers commit their depredations on such houses as they have marked for their prey. Windows and doors not being easily accessible, midnight plunderers never think of wasting their energies in fruitless endeavours to break into a house, but as the soft and fragile walls of clay admit, with a little labour and perseverance, of a hole being dug in them large enough to introduce the human body, all their ingenuity and efforts are directed towards effecting a silent entrance through these, and thus often, when the inmates awake in the morning, the first intimation they receive of the burglary that has been perpetrated on their house is by a stream of light pouring in through the broken wall. Hence it was in allusion to such practices that Our Lord, when discouraging an inordinate pursuit of earthly things, pointed out the brief and uncertain tenure by which the most opulent possessors held their treasures, in the following language, to which the experience or knowledge of his hearers must have given a propriety and force that we cannot feel: 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break *through* and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal.' (Matt. 6. 19,20.)

"To prevent these, as well as other accidents of no less frequent occurrence, and even more formidable character, the walls of houses which are composed of clay, or sun-dried bricks, are always built very thick. Great thickness is the more necessary, that owing to the long-continued droughts of summer, large chinks are often formed, which, where the impetuous floods descend in the rainy season, would frequently occasion, but for this precaution in making them of extraordinary thickness, the complete destruction of the walls, or at least produce great damage. And, indeed, even with all the care that is taken to make their walls of the approved dimensions, nothing is more common in the East than to see walls bulging out in different parts, exhibiting the greatest deformity, and declining so much from the perpendicular, that it is wonderful they stand at all. The knowledge of this very familiar occurrence gives a beautiful propriety to those expressions of Scripture: 'As a bowing wall shall ye be, and as a tottering fence.' (Psalm 62. 3.) 'This iniquity shall be to you as a breach ready to fall, swelling out in a high wall.' (Isai. 30. 13.)

"The preceding accounts of the frailty of mud-walled houses, and their liability to be dissolved into a heap of rubbish by the descent of the impetuous floods of the East, will serve to explain another passage of Scripture, which, for want of attention to the peculiarities of the region which is the scene of the Book of Job, has been involved in much obscurity:—'Behold he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening: they perish for ever without any regarding it.' (Job 4. 18-20.) These words form part of the appeal which the midnight apparition addressed to Eliphaz. They contain a very striking contrast between angels and men; and the design of the argument, into which they are introduced, evidently leads us to consider that contrast as extending to all the points of comparison that can be instituted between these two classes of created beings—the exalted nature, intelligence, and purity of the one; and the feebleness, ignorance, and numerous imperfections of the other. The object of the present remarks, which is simply an attempt to give the proper explanation of the passage, confines our view of this contrast exclusively to their comparative durability; and that this also is a point of comparison contemplated in the argument, is obvious from the 19th and 20th verses, in which the frail and transitory nature of man forms the leading idea.

"The ordinary way in which commentators explain these two latter verses is by considering them as clothed in the figurative garb of poetry; by supposing that 'houses of clay' is a term metaphorically put for the human body, and that 'to be crushed before the moth' is an elegant allusion, in the hyperbolical style of Eastern imagery, to the slight, insignificant, and sudden causes, by which that slender frame is frequently dissolved; and no doubt, when we consider that man is 'dust,' that 'unto dust he shall return,' and that his clayey tabernacle is liable to be 'crushed,' and to fall to pieces, before a thousand accidents of as trivial a kind as the touch of an insect's wing, this common interpretation sufficiently harmonizes with Scripture and experience, to prevent its being rejected without good and substantial reasons. Accordingly it has been supposed by an intelligent traveller to refer to the fatal effects which the moth, in its egg or worm state, is well known to produce in Arabia:—'A disease,' says he, 'very common in that country, is the attack of the moth-worm, which is supposed to be occasioned by the use of the putrid waters which people are obliged to drink in several parts of Arabia; and for this reason, the natives always filter water, with the nature of which they are unacquainted, through a linen cloth, before drinking it. The disorder is not dangerous, if the person affected can extract the worm without breaking it. With this view, it is rolled on a small bit of wood as it comes out of the skin. It is slender as a thread, and two or three feet long. It gives no pain nor trouble, as it makes its way out of the body, unless what may be occasioned by the care which must be taken of it for some weeks. If unluckily it be broken, it then returns into the body, and the most disagreeable consequences ensue,—palsy, a gangrene, and death.' That the account of this eminent traveller and man of science, however, does not give the true meaning of the passage, appears from this circumstance, that it is totally inapplicable to the 20th verse, which is obviously a continuation of the sentiment of the preceding; for although it is true, that, in the ordinary course of nature, men are passing off the stage of life every hour and every minute of the day, it cannot, except by a very forced construction, be said that they are destroyed from morning to evening; and with as little propriety can it be said, in the great majority of cases, that 'they perish for ever, without any regarding it.' In order to preserve the harmony and consistency of these two verses, then, it is obviously necessary to resort to a different interpretation of their phraseology; and, admitting as we do, that the frail and short-lived existence of man is the burden of the passage, we think that great force and beauty is imparted to it, by taking the words not in a figurative, but a literal sense, and considering them as an allusion to the customs and peculiarities of the place, where the scene of the memorable conference between Job and his friends is laid."

In order to protect these mud-walls from the action of the weather, they were plastered over with a very fine and well-tempered mortar; but should any hole remain unnoticed and uncovered by the plaster, a powerful rain will penetrate it, and probably cause the destruction of the entire building. A similar calamity must be expected when the mortar of which the plaster is composed is badly mixed and tempered. To this the Prophet Ezekiel alludes, in a passage of superior sublimity: "Thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God." (Ezek. 13. 8-16.) Here the Prophet clearly alludes to the weather-coating of plaster, with which the walls of clay were protected, and describes the calamitous consequences of its being so badly tempered as to be unfit to resist the action of storms and tempests.

A similar allusion occurs in the Prophet Amos: "The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein. And it shall come to pass, if there remain ten men in one house, that they shall die. And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the Lord. For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts." (Amos 6. 8-11.)

From this passage it appears that the palaces of the great, and the cottages of the poor, had their walls constructed of the same fragile materials; they were affected in the same manner by the storm and the tempest; and when the cup of iniquity was full, they were dissolved by the same shower. C.

WAR. We may define war as "an attempt to decide a contest between princes, states, or large bodies of people, by resorting to excessive acts of violence, and compelling claims to be conceded by force." It is probable that the first wars originated in nomade life, and were occasioned by the disputes which arose between wandering tribes for the exclusive possession of pasturage favourable to their flocks and herds. We find that a quarrel arose early between the two divisions of the Hebrews who settled in Canaan, under Abraham and Lot: "The land was not able to bear them that they might dwell together, for their substance was great, that they could not dwell together; and there was a strife between the herdmen of Abraham's cattle and the herdmen of Lot's cattle." (Gen. 13. 7,8.) Hostilities, on this occasion, were averted by the prudence of Abraham; and he exhibited equal discretion when the servants of one of the petty princes of Canaan took possession of a well of water, which of right belonged to the patriarch and his servants. The whole transaction is worthy of notice, as it illustrates the petty causes which led to wars between nomade tribes, and the small matters which, in the earlier stages of civilization, became the subject of solemn treaties: "Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to-day. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beersheba; because there they sware both of them." (Gen. 21. 25-34.)

Tribes which lived by hunting were naturally more warlike than those which led a pastoral life; and the latter, again, were more devoted to war than agricultural races. There was almost a natural source of hostility between these races; the hunters were enraged against the shepherds because they appropriated animals by domestication, and the shepherds equally hated the agriculturists because they appropriated land by tillage, and thus limited the range of pasturage. Hunting also indisposed those who lived by the chase to pursue more toilsome and less exciting occupations; those who thus supported themselves, sought to throw all the burden of manual labour on their wives, their children, and afterwards on persons whom they reduced to slavery. There is a universal tradition in Western Asia, that Nimrod, mentioned in Scripture as "a mighty hunter before the Lord," was the first who engaged in extensive wars for the purpose of obtaining slaves, and that he was also the first who introduced the practice of compelling conquered nations to rescue themselves by the payment of tribute, as a ransom. So early as the days of Abraham, we find that wars were undertaken for the express purpose of obtaining slaves and tribute: Chedorlaomer forced several neighbouring princes, including the king of Sodom, to pay him tribute for twelve years; and when they ceased to submit to this exaction, he invaded their territories for the purpose of reducing the inhabitants to slavery. He succeeded, and carried away a host of captives, amongst whom were Lot and his family; but the prisoners were rescued by Abraham.

The twelve sons of Jacob were distinguished not less as warriors than as shepherds; Joseph obtained the land of Goshen for his brethren, from the reigning Pharaoh of Egypt, on the ground that they were "men of activity," a phrase which, in Scripture, is always employed to designate soldiers; in fact, the Hebrews held their grant of land from the Egyptian Pharaoh by tenure of military service; and that they loyally performed their obligations, appears from an incidental passage in the Book of Chronicles, which states that the grandsons of Joseph not only defended the Egyptian frontiers from the marauding tribes of Syria and Arabia, but carried their own retaliating expeditions to the very gates of the city of Gath. The lost book, quoted by Moses, entitled "The Wars of the Lord," probably contained the history of these expeditions.

The Israelites, after their departure out of Egypt, had to fight almost every step of their way on the road to Canaan, and were engaged in hostilities with nearly every nation with which they came in contact during their forty years of wandering. They were thus well disciplined and trained for their more arduous undertaking, the conquest of Canaan, which God had promised to their father Abraham that he would bestow upon them as an inheritance. Though Joshua had superhuman aid in his arduous task, we find that he did not neglect the ordinary means which Providence had placed in his hands. The ambush by which he succeeded in his attack on Ai, (Josh. 8,) evinced military talent of no common order; and the discipline of the Hebrews must have been not less remarkable than the skill of their general, when they ventured on such a perilous manœuvre as a pretended retreat in the face of an enemy already flushed by previous victory, without having either chariots or cavalry to conceal their movements. The narrative is so full of instruction that it deserves to be quoted: "Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai. And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city. And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley. And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city. And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel. And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to turn this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape. And the king of Ai they took alive, and brought him to Joshua. And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord which he commanded Joshua. And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day. And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day." (Josh. 8. 10-29.)

It is remarkable that in this narrative, which may be received as a fair specimen of all the battles fought by the Hebrews during the conquest of Canaan, we find no mention either of a corps of archers, or of a corps of chariots, though both, as we find from the monuments, were among the principal bodies in the Egyptian armies. Even Joshua himself fought on foot, and signalled commands to his soldiers with his hand or his spear. It was entirely a battle of infantry, fought hand to hand. In such a case, success, humanly speaking, must have mainly depended on individual courage and prowess; consequently the confusion into which the men of Ai were thrown when they saw the flames rising from their city unexpectedly behind them must have been fatal, for all tacticians declare, that it is quite impossible to rally broken infantry, without a line of cavalry or some other temporary defence which may ward off pursuit until the disorder of the ranks is remedied and the lines restored. The severity with which the king and people of Ai were treated must not be wholly attributed to the barbarous customs allowed in ancient warfare; it must be remembered that the Hebrews were commissioned to execute Divine vengeance on the guilty nations of Canaan, whose abominable practices were not merely insulting to the Deity, but perfectly shocking to humanity; their monarchs were merciless tyrants, and undoubtedly they would have treated the Hebrew chiefs with similar rigour had they been successful in the battle.

Under the Judges, the Hebrews fought not for conquest but for independence; their wars were undertaken to assert their liberty by shaking off the yoke of powerful tyrants, who, on account of their iniquities and idolatries, were permitted by Jehovah to hold them in subjection. During this period, the military discipline of the Hebrews became relaxed, and though their enemies, particularly Jabin and Sisera, had chariots of war made of iron, the Israelites do not appear to have organized such a species of force. The victory over Sisera was obtained by the infantry, a circumstance quite sufficient to justify the sacred historian in attributing it to the direct interposition of Omnipotence.

In the wars of Gideon and Jephthah, the sword seems to have been the weapon in the use of which the Hebrew soldiers most excelled; this was probably one of the reasons why they were so often conquered by the Philistines, who excelled both in archery and the use of the spear. Saul, the first king of Israel, diligently exerted himself to improve the military discipline of his people. The rapid march by which he delivered the city of Jabesh-Gilead from the Ammonites, was an achievement of great vigour and skill, especially as the policy of the Philistines had left the Israelites all but destitute of weapons of war. His wise policy in forming a kind of standing army (1Sam. 13. 2,) greatly contributed to restore the military art, while the exploits of his gallant son, Jonathan, revived the drooping courage of the people. In the battle on Mount Gilboa, where Jonathan fell bravely fighting, and Saul slew himself with his own sword; the victory of the Philistines is attributed in some degree to the excellence of their archers. "Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armour-bearer would not; for he was sore afraid. Therefore Saul took his sword and fell upon it. And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together." (1Sam. 21. 1-6.)

David was the great restorer of the military discipline of the Hebrews, and the monarch under whom they attained the greatest eminence in the art of war. Immediately after Saul's defeat and death, before he was yet recognised as king, he caused the children of Judah to be exercised in the use of the bow, having probably learned the value of that weapon during his exile among the Philistines. This service entitled him to a large share of public gratitude, and it was commemorated in the poetical records of the Hebrew nation preserved in the Book of Jasher. (2Sam. 1. 18.) His victory over the Syrians enabled him to form the nucleus of a corps of chariots, and on that occasion we for the first time read of garrisons being placed in the cities and fortresses of a conquered country. "David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen; and David houghed all the chariot horses, but reserved of them for an hundred chariots. And when the Syrians of Damascus came to succour Hadadezer, king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the Lord preserved David whithersoever he went." (2Sam. 8. 3-6.)

Solomon's connexion with Egypt enabled him to procure both chariots and horses from that country; but it is very doubtful whether he ever organized a regular corps of cavalry. Most commentators, indeed, are agreed that the sacred historians generally intended charioteers when they mentioned horsemen. This is evidently the case in the account of the war between Ahab and Benhadad, where the king's escape on a horse is mentioned as a singular and extraordinary event; and where the subsequent mustering of the Syrian host clearly shows that war-horses were used for chariots only. (1Kings 20. 20-25.) Horsemen, however, appear to have been used about this time for picquets and expresses, as is evident from the account given of Jehu's approach to Jezreel. The same passage also shows that the bow was used by the generals in their chariots, and it will be seen that the bow-case and quiver are attached to the chariot in the engravings illustrating this article.

"Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah, king of Judah, was come down to see Joram. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again; and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot." (2Kings 9. 16-24.)

The use of cavalry, in addition to the corps of chariots, began to extend rapidly in the eighth century before the Christian era; and it appears to have been one great source of the rapid successes of the Assyrians. This explains the vaunting insolence of Rabshakeh when he summoned Hezekiah to become the vassal of his master Sennacherib.

"I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Am I now come up without the Lord against this place to destroy it?" (2Kings 18. 21-25.)

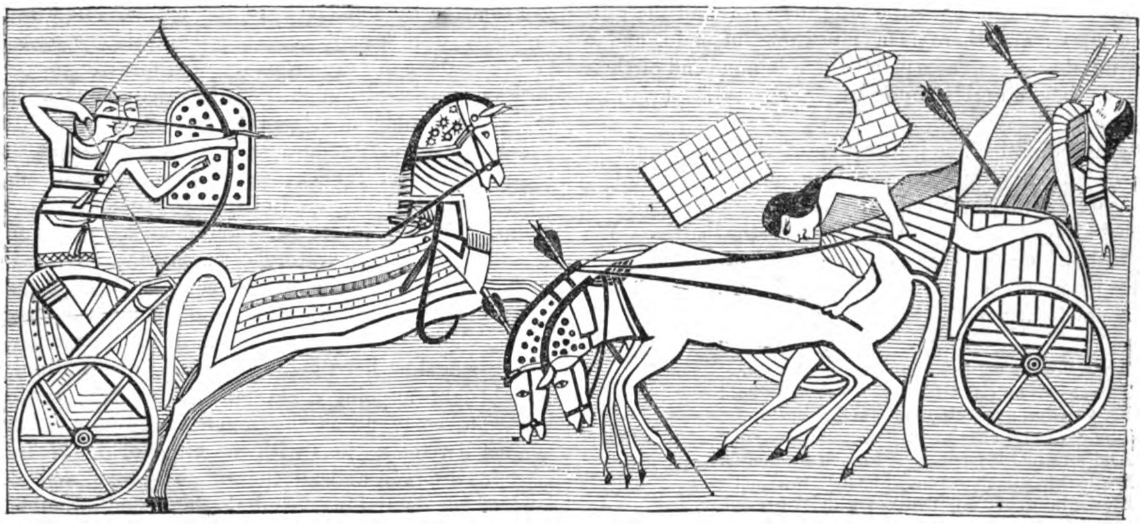
Rabshakeh clearly could not have meant that Hezekiah did not possess two thousand warriors; his clear purpose was to taunt the Jews with the small amount of their skill in horsemanship, and their consequent want of cavalry, an arm of war in which his master was so powerful.

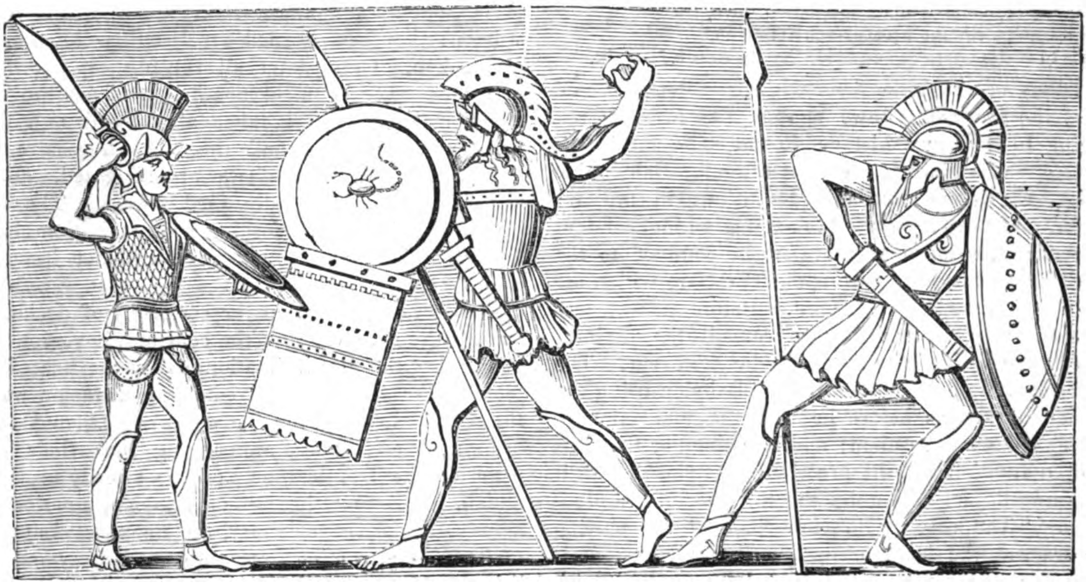
The last great battle which the Jews fought before the captivity was that of Megiddo, in which King Josiah was slain. "Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not. Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at King Josiah; and the king said to his servants, Have me away, for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah." (2Chron. 35. 20-24.)

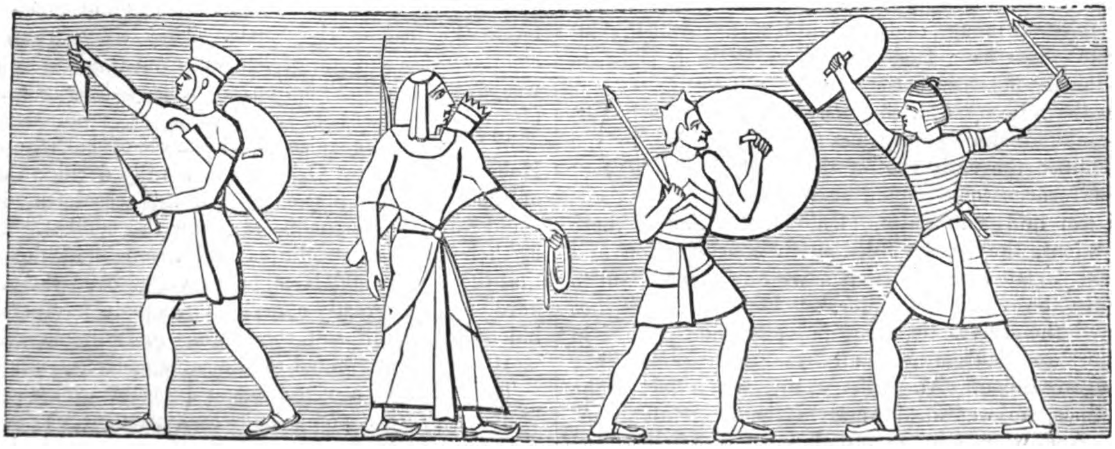
Here we see that chariots, which were only introduced in the reign of David, had become so important that a second chariot was prepared for Josiah, in case of any accident happening to that in which he entered the battle. The victory appears to have been decided by the superiority of the Egyptian archers, who, according to Jeremiah, were chiefly levied among the Lúddím, a people of northern Africa, tributary to the Pharaohs. The prophet, indeed, in his description of the battle of Carchemish, or Circesium, has given a most lively description of the state of ancient warfare in the seventh century before the Christian era. "The word of the Lord which came to Jeremiah the prophet against the Gentiles; against Egypt, against the army of Pharaoh-Necho, king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar, king of Babylon, smote in the fourth year of king Jehoiakim, the son of Josiah, king of Judah. Order ye the buckler and shield, and draw nigh to battle. Harness the horses, and get up ye horsemen, and stand forth with your helmets: furbish the spears, and put on the brigandines. Wherefore have I seen them dismayed and turned back? and their mighty men are beaten down and fled apace, and look not back; for fear was round about, saith the Lord. Let not the swift flee away, nor the mighty men escape; they shall stumble and fall towards the north by the river Euphrates. Who is this that cometh up as a flood; whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved as the rivers; and he saith, I will go up and cover the earth: I will destroy the city and the inhabitants thereof. Come up ye horses, and rage ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans that handle the shield, and the Lydians (*Luddim*) that handle and bend the bow. For this is the day of the Lord God of hosts, a day of vengeance that he may avenge him of his adversaries, and the sword shall devour, and it shall be made satiate and drunk with blood; for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates." (Jerem. 46. 1-10.) This magnificent prediction very forcibly describes the decisive battle of Circesium, which deprived the Egyptians of the Syrian provinces, and transferred the empire of Asia to the Babylonians.

On referring to the accompanying engravings, the accuracy of the prophetic description will be made manifest; the Egyptian soldiers are represented both with the square buckler and round shield, and the great size of the shield borne by the figure to the right of the second engraving explains the reason of the prophet's dwelling so emphatically on this part of the armour of the Egyptian auxiliaries, "the Libyans that handle the shield." In the centre of the third engraving we actually see one of the Lúddím with his bow and quiver on his shoulder, and his bow-string in his hand; and to the extreme right is a warrior wearing the tight and neatly-fitting brigandine on his breast, instead of the heavy and cumbrous coat of mail. The encounter of the chariots in the first engraving is singularly illustrative of the terrific denunciation of Divine vengeance against Nineveh by the prophet Nahum, in which the hostile chariots occupy a conspicuous place.

"Woe to the bloody city! it is all full of lies and







robbery; the prey departeth not; the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. The horsemen lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses." (Nahum 3. 1-3.)

It may be noticed as illustrative of the importance of chariots in early warfare, that the office of charioteer was scarcely inferior in dignity to that of the warrior whom he drove through the ranks of the battle. We find Homer mentioning as no unusual occurrence that Nestor acted as charioteer for Diomede, when that hero was about to attack Hector:—

Nestor skill'd in war,
Approves his counsel, and ascends the car;
The steeds he left their trusty servants hold
Eurymedon and Sthenelus the bold;
The reverend charioteer directs his course,
And strains his aged arms to lash the horse.
Hector they face, unknowing how to fear,
Fierce he drove on, Tydides whirl'd his spear.
Iliad, viii.

We find also two sons of Priam in the same chariot, one acting as combatant, and the other as driver.

Two sons of Priam next to battle move,
The produce one of marriage, one of love,
In the same car the brother-warriors ride,
This took the charge to combat, that to ride.—*Iliad*, ix.

The wars of the Maccabees with the Seleucidæ, and those of the insurgent Jews against the Romans, not belonging to Scripture history, do not come within the proper scope of this work. In fact, after the Babylonian captivity, the Jews lost all pretensions to military character, and virtually ceased to exist as an independent nation; our attention must therefore be confined to the circumstances connected with ancient warfare which are recorded in the Old Testament. Before a war was undertaken, it was customary to consult the diviners and soothsayers, that they might predict its event. The prophet Ezekiel describes the king of Babylon using the divination by arrows before he ventured to commence his march against Jerusalem; and it is singular that this form of divination is still practised in Asia, though it was specifically forbidden by the lawgiver of the Mussulmans. "The king of Babylon stood at the parting of the way, at the head of the two ways, to use divination; he made his arrows bright, he consulted with images, he looked in the liver. At his right hand, was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort. And it shall be unto them as a false divination in their sight, to them that have sworn oaths, but he will call to remembrance the iniquity, that they may be taken." (Ezek. 17.)

These and similar practices were forbidden to the Jews, but in the early part of their history we find that they were accustomed upon such occasions to consult the Urim and Thummim, (which see,) and if these were silent, they were filled with consternation and perplexity. It was this silence which induced Saul to apply to the witch of Endor. "And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor." (1Kings 28. 4-7.)

From the time of David to the end of the kingdom, prophets were usually consulted, and hence arose the great numbers of false prophets mentioned in the history both of Israel and Judah. If the predictions appeared to be favourable, a solemn sacrifice was offered, after which the royal standard was displayed in some well-known place of rendezvous, and all faithful subjects were summoned by sound of trumpet to rally round the banner of their sovereign. Jeremiah very powerfully describes these preparatory circumstances of war in his denunciation of Divine wrath against Babylon. "Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz: appoint a captain against her; cause the horses to come up as the rough caterpillars. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have forborn to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwelling-places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. For thus saith the Lord of hosts, the God of Israel: The daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while, and the time of her harvest shall come." (Jerem. 51. 27-32.)

It does not appear that the ceremony of declaring war was always observed; on the contrary, it very often happened that the first intimation which the peaceful inhabitants of a country received of an invasion was from the signals displayed on the watch-towers and the most prominent eminences, announcing that their enemies were on the frontiers, or perhaps already in the land. Isaiah, predicting the fall of Babylon, mentions as an aggravation of the calamity, the unexpected appearance of the enemy, coming from a distant land, whence hostilities could not have been anticipated either by the rulers or the citizens.

"The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of Hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land." (Isai. 12. 4,5.)

War-cries were raised in the onset of battle, and the Hebrews, like most Orientals, generally decided the fate of the day by the first charge; if this was defeated, they could rarely be persuaded to renew the combat. It was by their superior steadiness and firmness in the ranks that the Greeks and Romans prevailed over the Asiatic hordes, though vastly superior to them in numbers, and indeed the victories of the English in India may, for the most part, be attributed to the same cause.

The return of a victorious army from war was celebrated with great pomp and exultation, (See TABRET, TRIUMPH, &c.), popular songs were composed in honour of the favourite hero, and his entire family participated in the favours bestowed upon him by the nation or the sovereign.

It has been questioned whether wars are, under any circumstances, justifiable on the Christian system; but at all events, it is clear that they can only be consistent with the new law of mercy given to the world by Our Lord and Saviour when undertaken on the clear and obvious ground of necessity and of self-defence. We may be assured, for the words of truth have spoken it, that as his Gospel is diffused over the earth, wars shall be no more, "kingdom will rise no more against kingdom, nor nation against nation;" and the promise made to the world by the herald angels who proclaimed the advent of the glorious and beneficent Messiah will be fulfilled; the whole earth will echo back to the angelic messengers with one acclaim, "Glory to God in the highest; on earth, peace, good-will towards men." T.

WARS OF THE LORD. This is the title of a book quoted by Moses in the Pentateuch; the work has long been lost, and commentators are not agreed as to the probable nature of its contents. We have given our conjectural opinion in the preceding article. T.

WASHING. See Bath; Bathing.

WASHING OF HANDS. We learn from the Rabbinical traditions that the punctilious washing of hands before eating was a matter by which the Pharisees distinguished themselves, not only from the heathen, but also from "the men of the earth," as they called the common people of their own nation. In 2Kings 3. 11, we read that "Elisha poured water on the hands of Elijah." This was the act of an attendant or disciple, and it was so much his established duty that the mere mention of it sufficed to indicate the relation in which Elisha had stood to Elijah. It is also an indication that the Hebrews were accustomed to wash their hands in the manner which is now universal in the East, and which, whatever may be thought of its convenience, is unquestionably more refreshing and cleanly than washing in the water as it stands in a basin, which is a process regarded by the Orientals with great dislike. The hands are, therefore, held over a basin, the use of which is only to receive the water which has been poured upon the hands from the jug or ewer that is held above them. This cannot very conveniently be managed without the aid of a servant or some other person, who approaches with the ewer in his right hand, and the basin in his left, and when the hands have been placed in a proper position over the basin, which he continues to hold, lets fall a stream of water upon them from the ewer, suspending it occasionally to allow the hands to be soaped or rubbed together. In modern times, no towel is offered, as every one dries his hands in his handkerchief, or however else he pleases; but, in ancient times, we know from the classical writers, that the servant whose duty it was to attend to the washings of his master, or his master's guests, girded himself with a long piece of linen cloth, the end (or both ends) of which being left hanging loose, supplied the towel with which the hands were wiped after being washed. Indeed, the towel round the waist was a proper and essential part of the equipment of the servant who discharged this office. The water is usually tepid, and always so after a meal, in order to clear the grease contracted by eating with the hands. In the East, the basin, which, as well as the ewer, is usually of tinned copper, has commonly a sort of cover, rising in the middle, and sunk into the basin at the margin, which, being pierced with holes, allows the water to pass through, thus concealing it after it has been defiled by use. The ewer has a long spout, and a long narrow neck, with a cover, and is altogether not unlike our coffee-pots in general appearance; it is the same which the Orientals use in all their ablutions. It is evident that a person cannot conveniently thus wash his own hands without assistance. If he does, he is obliged to fix the basin, and to take up and lay down the ewer several times, changing it from one hand to the other. Therefore a person never does so, except when alone. If he has no servant, he asks some bystander to pour the water upon his hands, and offers a return of the obligation, if it seems to be required.

Snow-water was held in peculiar estimation. From the whiteness and purity of snow, the ancients believed that its water was better suited for purification than any other; and we read that it was preserved in vessels for personal ablution. It was believed that it not only whitened the skin, but that it also strengthened it, by preventing perspiration and contracting the fibres.

In Mark 7. 2-5, we find the Scribes and Pharisees upbraiding the disciples for eating with unwashed hands, and Our Lord reproving them for their hypocrisy and lip-service: "For this people honoureth me with their lips, when their heart is far from me."

The practice of so frequently washing hands appears to have been founded on the traditions which alleged that defilement was contracted by the touch of so many different things, far beyond what the legislator contemplated. Indeed, it was almost impossible for one who held these traditions to avoid the frequent defilement of his hands. And it was held that the hands being defiled, communicated their defilement to the meat which they touched, rendering it unclean; the hands were constantly and curiously washed before eating, even when the man knew not that his hands were defiled, as he could not be certain that they had received accidental pollution. It was for this reason, among others, that the Pharisees refused to eat with the common people, who were less attentive to these solemn trifles. It appears that the hand only was washed for the eating of ordinary food; but the hand and arm to the elbow for eating such food as had been offered at the altar. They also washed their hands in the common way, by having water poured upon them, for common food; but for the holy food, they were careful to dip their hands in the water. There were other minute regulations in this matter, which distinguished ceremonial washings from those which had nothing but personal cleanliness in view.

When the Pharisees returned from the market, they were careful to wash, lest in the concourse they should have received some accidental pollution. This they could not well avoid, as it was held that the mere contact of the clothes of "the people of the earth"—the unwashed multitude—conveyed pollution, and rendered purification necessary. Hence we are told by Maimonides, that in walking the streets they were careful to go by the side of the way, that they might not be defiled by touching the common people. This was, indeed, a literal exemplification of the feeling, "Stand by, for I am holier than thou." On returning, they washed by plunging their hands into water; whereas, unless holy food were to be eaten, the common pouring of water (in the traditional manner) sufficed for those who remained at home, and had not knowingly contracted any pollution. Gill supposes that the whole person was washed on returning from market, but we have the sanction of Lightfoot in thinking otherwise. There appears no good reason for the supposition expressed in the Oriental versions, that the articles bought at the market were washed when brought home, for there were necessarily many articles which could not be washed. For the eating of fruits, washing was deemed superfluous; and he who did wash was regarded, even by the Pharisees, as an ostentatious man.

The Law directed that in certain cases the Jews should wash their hands, to signify that they were guiltless of the blood of an unknown person found murdered. Pilate was probably aware of this custom, for, from Matthew 27. 24, we find, "When Pilate saw that he could prevail nothing, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." He knew that this symbolical act was calculated to make an impression, and would be distinctly understood. To himself, also, the adoption of this ceremony was perfectly natural, as the rite was common among the Greeks and Romans as one of expiation for an act of unintentional or unwilling homicide.

The practice of frequent ablutions was not peculiar to the Hebrews: we find it rigidly enjoined by the Mohammedan law. We quote the following extract from Taylor's *History of Mohammedanism.* "The Sonna of the Mohammedans exactly corresponds with the משנה *Mishnah* of the Jews, and comprehends all their religious traditions. From it we take the following account of the greater purification, Ghasl. It must be remembered that there are seven species of water fit for rightly performing religious ablutions; that is to say, rain, sea, river, fountain, well, snow, and ice-water. But the principal requisites for the lustration Ghasl are three: 1. Intention. 2. A perfect cleansing. 3. That the water should touch the entire skin and every hair. And there are five requisites of the traditional law, or Sonna: 1. Appropriate phrase, Bismillah, ('In the name of the most merciful God,') must be pronounced. 2. The palms must be washed before the hands are put into the basin. 3. The lustration Wodú must be performed. 4. The skin must be rubbed with the hand. And 5. It must be prolonged . . . . (We omit the cases in which this lustration is required.) The second lustration, Wodú. The principal parts, indeed, the divine (they are called divine because taken from the Koran,) institutions of the lustration Wodú, are six: 1. Intention. 2. The washing of the entire face. 3. The washing of the hands and fore-arms up to the elbows. 4. The rubbing of some parts of the head. 5. The washing of the feet as far as the ancles. And 6. Observance of the prescribed order. And the institutes of the traditional law about this lustration are ten. 1. The preparatory formula, Bismillah, must be used. 2. The palms must be washed before the hands are put into the basin. 3. The mouth must be cleansed. 4. Water must be drawn through the nostrils. 5. The entire head and ears must be rubbed. 6. If the beard be thick, the fingers must be drawn through it. 7. The toes must be separated. 8. The right hand and foot should be washed before the left. 9. These ceremonies must be thrice repeated. 10. The whole must be performed in uninterrupted succession. . . . . (We omit the cases in which this lustration is required.)

"Of purification by sand. The divine institutions respecting purification by sand are four: 1. Intention. 2. The rubbing of the face. 3. The rubbing of the hands and fore-arms up to the elbows. And 4. The observance of this order. But the Sonnite ordinances are three: 1. The formula Bismillah. 2. The right hand and foot precede the left. And 3. That the ceremony be performed without interruption. The Mohammedans have borrowed the permission to use sand for water, in case of necessity, from the Jews. Indeed, Cedrenus mentions an instance of sand being used for a Christian baptism. Their necessity dictated the permission; we need not therefore have recourse to Reland's strange theory, that sand is really a liquid. Four requisites to its validity are added by the commentators. 1. The person must be on a journey. 2. He must have diligently searched for water. 3. It must be at the stated time of prayer. 4. The sand must be clean." A.

WASHING OF FEET. The Orientals used to wash the feet of strangers who came from off a journey, because they commonly walked with their legs bare, their feet being defended by sandals only. (Gen. 18. 4; 24. 32; and 43. 24.) This office was commonly performed by servants and slaves. Abigail answers David, who sought her in marriage, that she should think it an honour to wash the feet of the king's servants. (1Sam. 25. 44.) When Paul recommends hospitality, he would have a widow, assisted by the church, to be one who had washed the feet of saints. (1Tim. 5. 10.) In a moral sense, to wash the feet signifies, to purify from earthly and carnal affections.

Our Saviour after his last supper, gave his final lesson of humility by washing his disciples' feet. (John 13. 5,6.) "After that He poureth water into a basin and began to wash the disciples' feet, and wipe them with the towel wherewith he was girded. Then cometh He to Simon Peter, and Peter said unto him, Lord, dost Thou wash my feet?" When we read that Christ poured water into a basin, we know that it was intended for washing the feet, for hands were washed by water being poured upon them. The traditionary regulations of the time determined that the basin for washing the feet should hold from two logs (or about four pints,) to nine cabs, (about four pints and a half); as they held a less quantity of water was not consistent with cleanliness. We see much reason to conclude that the Jews never did introduce the feet or any other members *into* the vessel containing the water. The operation upon the feet appears to have been performed as the persons reclined at table, without its being needful for them to make any change in their posture. The servant came, and gently raising the foot, inserted under it a basin of water; he then laved the foot and rubbed it with his right hand, while he held it with his left, finally wiping it with the towel with which he was girded. Our Lord inculcated humility upon His Apostles by Himself washing their feet, an act which was considered so servile, that it was never performed by superiors to their inferiors, and rarely by equals to each other. The Rabbinical writers let us know by whom this service was usually performed, namely, by the servant for his master, by the wife for her husband, by the son for his father, and by the disciple for his master. The last, indeed, is not said expressly, but is implied in the general rule, that, "All works which a servant does to his master, a disciple does to his master, except that of unloosing his shoes." (T. Bab Cetubot, fol. 91. 1.) A.

WATCH. The division of the night into four watches, each of three hours' length, ending at nine, midnight, three, and six respectively, was introduced into Judea by the Romans, and is mentioned only in the New Testament. Among the earlier Jews, the night appears to have been divided into two portions, and consequently the watch was only once relieved. C.

WATCHERS. Angelic beings mentioned by Nebuchadnezzar in the description of his dream. (Dan. 4. 13-17.) The Chaldeans believed that God had delegated the moral government of the earth to celestial spirits, who had the charge of making inquisition into human actions, and punishing the guilty. C.

WATCHMAN. The best account of the precautions taken to secure the peace and protection of Jewish citizens during the night, is that published in Dr. Jamieson's edition of Paxton's *Illustrations*, from which we extract the following particulars.

"The Orientals employed watchmen to patrol the city during the night, to suppress any disorders in the streets, or to guard the walls against the attempts of a foreign enemy. To this custom Solomon refers in these words: 'The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the wall took away my veil from me.' (Song 5. 7.) This custom may be traced to a very remote antiquity; so early as the departure of Israel from the land of Egypt, the morning watch is mentioned, certainly indicating the time when the watchmen were commonly relieved. In Persia, the watchmen were obliged to indemnify those who were robbed in the streets, and make satisfaction with their own blood for those who were murdered; which accounts for the vigilance and severity which they display in the discharge of their office, and illustrates the character of watchman given to Ezekiel, who lived in that country, and the duties he was required to perform. If the wicked perished in his iniquities without warning, the prophet was to be accountable for his blood; but if he duly pointed out his danger, he delivered his own soul. (Ezek. 33. 5.) These terms, therefore, were neither harsh nor severe; they were the common appointments of watchmen in Persia. They were also charged to announce the progress of the night to the slumbering city: 'The burden of Dumah; he calls to me out of Seir, Watchman, what of the night? watchman, what of the night? The watchman said, The morning cometh, and also the night.' (Isai. 21. 11.) This is confirmed by an observation of Chardin, upon these words of Moses: 'For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night;' that as the people of the East have no clocks, the several parts of the day and of the night, which are eight in all, are announced. In the Indies, the parts of the night are made known, as well by instruments of music, in great cities, as by the rounds of the watchmen, who, with cries and small drums, give them notice that a fourth part of the night is past. Now, as these cries awaked those who had slept all that quarter part of the night, it appeared to them but as a moment. There are sixty of these in the Indies by day, and as many by night; that is, fifteen for each division.

"It is evident the ancient Jews knew, by means of some public notice, how the night watches passed away; but whether the men simply announced the termination of the watch, or made use of trumpets, or other sonorous instruments, in making the proclamation, it may not be easy to determine; and still less what kind of chronometers the watchmen used. The probability is, that the watches were announced with the sound of a trumpet; for the prophet Ezekiel makes it a part of the watchmen's duty, at least in time of war, to blow the trumpet, and warn the people. (Ezek. 33. 5.)

"They were required not only at each watch of the night, but at frequent intervals in the progress of it, to cry aloud, in order to give the people, who depend upon them for the protection of their lives and property, assurance that they are not sleeping at their posts, or negligent of their charge. On these latter occasions, the exclamations are made in the form of addresses to their comrades, and generally consist of some expressions, in the form of a dialogue, tending to enliven one another in the discharge of their solitary and monotonous task; some watchword, or set form of words, similar to what a traveller informs us is used by the watchmen of the caravans in the desert, who, in going these rounds, exclaim when they meet, 'God is merciful,' while the other responds in the same elevated tone, 'Blessings be on you, or attend yourselves.' This custom of the watchmen crying aloud in the course of the watches, and that, too, by saluting each other when they met in the form of a set dialogue, was observed also by the ancient officers of this description among the Jews, the watchword being then, as we have seen it is still among the watchmen of the caravans, some pious sentiment, in which the name of Jehovah was specially expressed. Two remarkable instances of this occur in Scripture. The one is in the prophecies of Isaiah, where, speaking of the watchmen of the temple, who were always Levites, and among whom the same regulations subsisted as among other watchmen, he addresses them under the poetical description of 'Ye that make mention of the Lord,' *i. e.*, Ye whose watchword is the name of Jehovah. (Isai. 62. 6.) The other instance is in Psalm 134, the whole of which, as is justly observed by Bishop Lowth, is nothing more than the alternate cry of two different divisions of the watch. The first watch addresses the second, reminding them of their duty; the second answers by a solemn blessing. The address and the answer seem both to be a set form, which each proclaimed aloud at stated intervals to notify the time of night:—

"First band of watchmen—'Bless ye the Lord, all ye servants of the Lord, who by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord.'

"Second band of watchmen answer—'The Lord bless thee out of Zion, the Lord that made heaven and earth.'

"The watchman, in a time of danger, seems to have taken his station in a tower, which was built over the gate of the city. We may form a tolerably distinct idea of the ancient towers in Palestine, from the description which the sacred historian gives us of one, in the entrance of Mahanaim:—'And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes and looked, and behold a man running alone. The watchman cried and told the king; and the king said, If he be alone, there is tidings in his mouth. And the watchman saw another man running; and the watchman called unto the porter, and said, Behold, another man running alone; and the king said, He also bringeth tidings.' (2Sam. 18. 24; and 19. 8.) When the tidings were announced, the historian observes, 'the king was much moved, and went up to the chamber over the gate, and wept.' It is afterwards added,—'Then the king arose and sat in the gate; and they told unto all the people, saying, Behold the king doth sit in the gate; and all the people came before the king; for Israel had fled every man to his tent.'

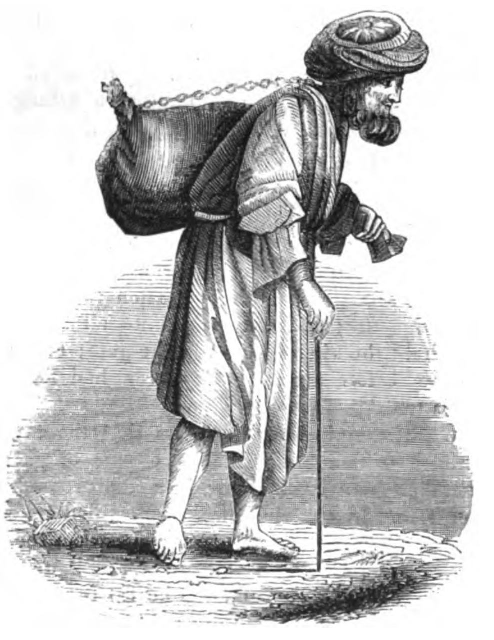
"From this description, it appears that the tower in the entrance of Mahanaim had two pair of gates, at some distance from each other; in a small room, which was often found by the side of these fortified gates, the door of which opened into the passage between them, sat the king, waiting in fearful suspense the issue of the contest; for it cannot be supposed he sat in the passage itself, which had been at once unbecoming his dignity, and incommodious to the passengers entering or leaving the city. We find a watchman stationed on the top of this tower, to which he went up by a staircase from the passage, which, like the roof of their dwelling-houses, was flat, for the purpose of descrying at a distance those that were approaching the place, or repelling the attacks of an enemy. The observations made by the watchman were not communicated by him immediately to the king, but by the intervention of a warder at the outer gate of the tower; and it appears that a private staircase led from the lower room, in which the king was sitting, to the upper room over the gateway; for by that communication he retired to give full vent to his sorrow."

WATCH-TOWER. See Tower.

WATER, one of the chief necessaries of life. In the Sacred Scriptures, bread and water are commonly mentioned as the principal supports of human existence; and to provide a sufficient quantity of water, to prepare it for use, and to deal it out to the thirsty, are among the principal cares of an Oriental householder.

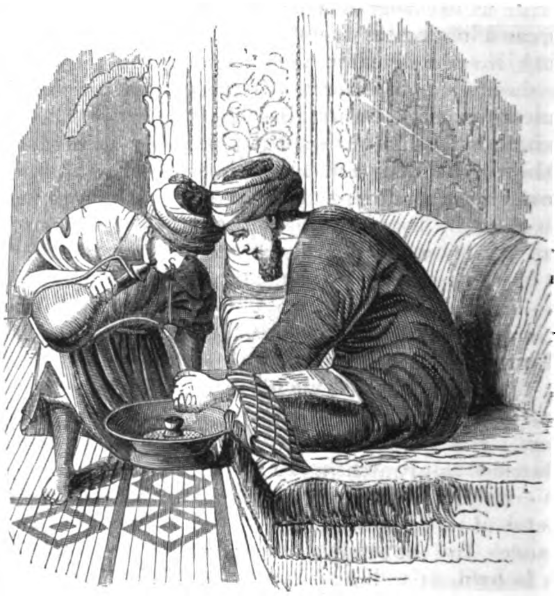
Fetching water is one of the heaviest of the many heavy duties which devolve on females in the East, and one which the most sensibly impresses us with a sense of their degraded condition. They usually draw the water in the evening, and frequently in the cool of the morning also. From this drudgery married women are exempted, unless when single women are wanting. The young women of Guzerat daily draw water from the wells, and carry the jars upon the head, but those of high rank carry them upon the shoulder.

In the same way Rebecca carried her pitcher, and probably for the same reason, because she was the daughter of an Eastern prince. (Gen. 24. 45.) In Turkey and Persia, however, the poorer women only are subject to this servile employment, respectable families being supplied daily by men who make the supplying of water a distinct business. They carry the water about in a well-prepared goat-skin, which is generally slung to the back, the neck, which is usually brought under the arm, and compressed by the hand, serving as the mouth of this curious but exceedingly useful vessel. Persons of larger dealings have an ass which carries two skins at once, borne like panniers, and very prosperous water-carriers have been known who had ox-skins carried on a horse. These men continually passing to and fro with their wet bags through the narrow streets, are great nuisances in the towns, from the difficulty of avoiding contact with them. The care taken to avoid them in some degree answers to that which people exhibit in our own streets to avoid carriages and carts. There are no draught vehicles in Asiatic towns, and the water-carriers with their bags, together with the "hewers of wood" bearing large fagots on their own backs, or on the backs of horses or mules, form the only obstructions which usually occur in the streets, narrow as they are. In a time of public calamity, the water-carriers are the last to discontinue their labour, and their doing so is a sure indication that the distress has become most intense and imminent, and is indeed a great calamity in itself. In Deuteronomy 29. 11, there is particular mention made of "the hewer of thy wood unto the drawer of thy water."



Eastern Water-Carrier.

Water for the feet is a necessary and most grateful part of hospitality in the East. When Abraham entertained the angels, his first request was, that they would not pass, but "Let a little water, I pray you, be fetched, and wash your feet." (Gen. 18. 4,) And where people wear sandals which are intended only to protect the soles, the feet soon become foul and parched, and to have the feet and ancles bathed is the most gratifying of refreshments after that of quenching thirst. The office is usually performed by servants. Mr. Roberts mentions that in passing through Hindoo villages it is common to see this office performed for the weary traveller. In the sandy deserts of Arabia and the bordering countries, no covering for the feet can prevent the necessity for this refreshment at the end of a day's journey. The fine impalpable sand or dust penetrates all things, and with the perspiration, produces an itching and feverish irritation, which next to the quenching of his thirst, it is the first wish of a traveller to allay, and to uncover his feet and get water to wash them, is a prime object of attention. If sandals only are used, or the feet are entirely without defence, it becomes still more necessary to wash them after a journey.



Washing of Hands.

The first plague sent by the Almighty on Egypt to induce Pharaoh to let the Israelites go, was turning the waters of the Nile into blood. This was a dire calamity, for we are told that the waters of the Nile are among the sweetest and purest in the world. Very ancient writers inform us that the water was considered so nourishing that the priests abstained from giving it to their sacred bull Apis, lest he should get too fat; and others state that it never became impure, whether preserved at home, or exported abroad.

It is said that the natives excite thirst artificially, that they may drink the more of this delicious water; and it is a saying among them, that had Mohammed himself drunk of it, he would have desired to have lived for ever, that he might always have enjoyed it. We may therefore judge what a calamity it was to the Egyptians, "to loathe to drink of the water of the river." (Exod. 7. 18.)

In the 24th verse of the same chapter we are told, that "the Egyptians digged round the river for water to drink." As similar operations are of frequent occurrence in the East, we will give Dr. Richardson's account of one.

"On our arrival at Gatsulakh, we stopped in a low wind-swept valley beside a precipitous sand-bank that towered above our heads to the height of 100 feet. Here, however, we were told there was water, though to our longing and inexperienced eyes every inch of surface was covered with dry sand, without the slightest indication of the fluid below.

"Our flasks were all drained, and we alighted and laid ourselves down on the sand, wishing for the arrival of our camels to bring us a fresh supply. Meanwhile, as we were admiring the operations of the industrious beetle rolling his ball over the smooth surface of the desert the sheikh of the caravan began to clear away the arenaceous accumulation from a very unlikely spot, which, however, soon discovered signs of water beneath. He then proceeded to deepen the excavation, by basketing out the sand, singing at the same time an appropriate Arab tune. They continued digging and singing for about ten minutes, when abundance of the wished-for fluid flowed amain. At the joyful sight men, women, dogs, and asses, all crowded round to dip their eager lips in the wave. We all drank of it, and though it is muddy and brackish in the extreme, our first sentiment was that of universal approbation. 'It is extremely good,' flowed from every tongue after it had tasted the water. We tried it a second time; but the voice of applause stuck in our throats."

We may here observe, that the well-water of Egypt is detestable, a circumstance which, no doubt, greatly enhances the estimation in which the water of the Nile is held.

In Exodus 15. 22-25, we find the Israelites murmuring at the bitter waters of Marah: "And Moses cried unto the Lord, and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet." And again, when the children of Israel pitched in Rephidim, "there was no water for them to drink." "And the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt to kill us, and our children, and our cattle, with thirst?" And the Lord commanded Moses "to smite the rock in Horeb, and there shall come water out of it, that the people may drink. And Moses did so, in the sight of the elders of Israel." (Exod. 17. 1-6.)

To furnish travellers with water is even in present times reckoned of so much importance, that many of the Eastern philanthropists have been at considerable expense to procure them that enjoyment. The nature of the climate, and the general aspect of the Oriental regions, require numerous fountains to excite and sustain the languid powers of vegetation, and the sun burning with intense heat in a cloudless sky, demands for the fainting inhabitants, verdure, shade, and coolness; hence, fountains of water are met with in the towns and villages, in the fields and gardens, and by the sides of the roads and of the beaten tracks on the mountains, and a cup of cold water from these wells is no contemptible present. "Fatigued with heat and thirst," says Carne, "we came to a few cottages in a palm wood, and stopped to drink of a fountain of delicious water. In this northern climate, no idea can be formed of the luxury of drinking in Egypt: little appetite for food is felt, but, when after crossing the burning sands, you reach the fresh line of woods on the brinks of the Nile, and pluck the fresh limes, and mixing their juice with Egyptian sugar and the soft river water, drink repeated bowls of lemonade, you feel that every other pleasure of the senses must yield to this. One then perceives the beauty and force of those similes in Scripture, where the sweetest emotions of the heart are compared to the assuaging of thirst in a thirsty land."

Water is used in the sense of purification, as the "washing away of sin." When clear, cool, and pleasant, it is the symbol of great good, and when muddy and thick, it denotes disease and affliction. Hence, the torments of wicked men after this life were by the ancients represented under the symbol of a lake whose waters were full of mud and dung.

Water sometimes signifies the element of water, (Gen. 1. 10,) and metaphorically, trouble and affliction. (Psalm 56. 1.) Water is put for children or posterity, (Numb. 24.7; Isai. 48. 1;) for the clouds, (Psalm 104. 3.) Water sometimes stands for tears, (Jerem. 9. 1,7;) for the ordinances of the Gospel, (Isai. 12. 3; 35. 6,7; 55. 1; John 7. 37,38.) "Stolen waters" denote unlawful pleasures with strange women. (Prov. 9. 17.) The Israelites are reproached with having forsaken the fountain of living water to quench their thirst at broken cisterns, (Jerem. 2. 13,) that is, with having quitted the worship of the all-sufficient God, for the worship of vain and senseless idols.

Many waters, on account of their noise, number, disorder, and the confusion of the waves, are the symbols of peoples, multitudes, nations, and tongues. The symbol is so explained in Revelations 17. 15, and Jeremiah 47. 2; waters signifying an army or multitude. The comparison of the noise of a multitude to the noise of many or mighty waters, is used by Isaiah, (17. 12,13.) "Woe to the multitude of many people, which make a noise like the noise of the seas, and to the rushing of nations that make a rushing like the rushing of mighty waters. The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." A.

WAX, דונג *donagh*, a soft, yielding substance, formed by melting the combs in which bees deposit their honey. It is believed that the Jews were unacquainted with the art of making artificial waxes from the resins.

WAY. See Road.

WAYFARING MAN. In consequence of the hilly nature of Palestine, and the badness of its roads, journeys were usually performed on foot, a practice which, to a great extent, continues to the present day. There were no inns or taverns in the primitive ages of the world; wayfarers depended on the voluntary hospitality of those whom they casually met, and they could do so with safety, because it was considered not merely honourable, but an act of positive duty to open one's house to the traveller and stranger. Eliphaz makes the neglect of this duty the subject of bitter, but in this case, unmerited, reproach to Job in his sufferings:

"Is not thy wickedness great? and thine iniquities infinite? For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry." (Job 22. 5-7.)

The indignant and powerful reply of the patriarch shows how deeply he felt the scandal of these imputations, the most severe that could be uttered against an Oriental chief:

"If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (for from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;) if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate; then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone." (Job 32. 16-22.)

Buckingham, in his travels among the Arab tribes, says, "A foot-passenger could make his way at little or no expense, as travellers and wayfarers of every description halt at the sheik's house, where, whatever may be the rank or condition of the stranger, before any questions are asked him as to where he comes from, or whither he is going, coffee is served to him from a large pot, always on the fire; and a meal of bread, milk, oil, honey, or butter, is set before him, for which no money is asked or even expected by the host, who in this manner feeds at least twenty persons on an average every day in the year from his own purse; at least I could not learn that he was remunerated in any manner for this expenditure, though it is considered as a necessary consequence of his situation, as chief of the community, that he should maintain this ancient practice of hospitality to strangers. We had been directed to the house of Eesa or Jesus. Our horses were taken into the court-yard of the house, and unburdened of their saddles, without a single question being asked on either side; and it was not until we had seated ourselves that our intention to remain here for the night was communicated to the master of the house; so much is it regarded as a matter of course, that those who have a house to shelter themselves in, and food to partake of, should share their comforts with wayfarers."

A remarkable allusion is made to the difficulties which wayfarers had to encounter on account of the bad condition of the roads and highways of Palestine, in the prophet's description of the flourishing estate of the Messiah's kingdom.

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come, and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." (Isai. 35. 4-8.)

This passage receives elucidation from some of the accounts of modern travellers. "It was on the 24th of March," says Hoste, "that I departed from Alexandria for Rosetta; it was a good day's journey thither, over a level country, but a perfect desert, so that the wind plays with the sand, and there is no trace of a road. We travel first six leagues along the coast; but when we leave this it is about six miles more to Rosetta, and from thence to the town there are high stone or bark pillars in a line, according to which travellers direct their journey." W.

WEALTH. In Genesis 13. 2, we read, "And Abram was very rich in cattle, in silver, and in gold." The wealth of the patriarchs almost entirely consisted in their flocks and herds. The Arab tribes, which claim to be descended from Abraham, and still wander in or near the regions which the patriarch traversed, still follow a mode of life which affords the most instructive illustrations of the primitive, described in the Book of Genesis. The wealth of their sheiks and other persons of distinction is nearly the same as that of Abraham. It is true that few are rich in "silver and in gold;" but many are very rich in cattle, and in the same kinds of cattle which are assigned to Abraham in Genesis 12. 16: "And he had sheep and oxen, and he-asses, and men-servants and maid-servants, and she-asses and camels." The number of the patriarch's cattle is not given; but, in considering the number which makes an Arab rich, we may have some idea of the property in cattle which made Abram "very rich." Burckhardt says that the wealth of an Arab consists almost wholly in horses and camels. But this must be understood with limitations, for there have been tribes which, in favourable situations, have few camels or horses, but extensive flocks of sheep and goats. Burckhardt proceeds to say, "No Arab family can exist without one camel, at least; a man who has but two is reckoned poor; thirty or forty place a man in easy circumstances, and he who possesses sixty is rich." The standard of wealth is, of course, lower in poor tribes. The same author mentions sheiks who had as many as three hundred camels; and one, who was his guide to Tadmor, was reputed to possess one hundred camels, between two and three hundred sheep and goats, two mares, and one horse. In the richest tribes, a father of a family is said to be poor with less than forty camels, and the usual stock of a family is from one to two hundred. Although some Arab families pride themselves on having only camels, there is no tribe wholly destitute of sheep and goats. It is observable that Abraham is not stated to have had any horses. The horse was not much in use among the Israelites till the time of Solomon, nor does it appear to have been very common then, or afterwards. Horses are even now by no means so common among the Arabs as the reports of some travellers would lead us to conclude. Among the Aeneze tribes, Burckhardt could not find more than one mare to six or seven tents; but they are rather more numerous in some other tribes. Upon the whole, it seems that the property of these Arab sheiks, whose wealth is rumoured far and wide in the East, seems in most cases very moderate, when estimated by European standards of value. It may be useful to remember this, when riches in cattle are mentioned indefinitely in the Old Testament. We may conclude, however, that Abraham's wealth approximated more nearly to that of Job than to that of most of the present Arab sheiks.

We shall now attempt to estimate the value of the property which constituted Job "the greatest of all the men of the East." The statement given fortunately enables us to see the amount of property which constituted wealth in these primitive times. In Job I. 3, we read, "His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household, so that this man was the greatest of all the men of the East." This statement concerning the quantity and character of the property which constituted extreme wealth in those early times is very valuable. From what we have already mentioned it will appear that the cattle only here assigned to Job is immense, according to the present state of property among the Arabian emirs, who seem to bear the nearest resemblance to this patriarch in their condition of life. As we are accustomed to estimate property in money, it will be interesting to state the value in money of the cattle here enumerated. From all the information we possess, we should say that the average in the same country might now be between thirty and forty thousand pounds—perhaps nearer the latter sum than the former. In this we estimate the camels at ten pounds, the oxen at one pound each, and the sheep at three for one pound, which are, we believe, about the average prices in Western Asia. About the asses the average is more difficult to determine, as so much depends upon their breed and use. Their small number seems to intimate high value, and they were probably used for riding, so that, perhaps, we may suppose them to have been on an average about the same value as the camels. But in this calculation we must not overlook the fact, that money is of so much the greater value in the East than in England, that such a man would seem incomparably greater than with us, particularly in a condition of life resembling the patriarchal, so that a sheik, or emir, whose whole property may be worth five or six thousand pounds, will be considered a very rich man, and is such, relatively to the circumstances of his people. These facts may suggest some ideas as to the greatness of Job, whose possessions were indeed princely. But, moreover, it appears that all his wealth did not consist in cattle. He was not a nomade. He belonged to that condition of life which fluctuated between that of the wandering shepherd and that of a people settled in towns. That he resided, or had a residence, in a town is obvious; but his flocks and herds evidently pastured in the deserts, between which and the town his own time was probably divided. He differed from the Hebrew patriarchs chiefly in this, that he did not so much wander about, "without any certain dwelling-place," as they. Yet, withal, he was a cultivator, as appears from his oxen being mentioned by "yokes," and from their being occupied in ploughing (ver. 14) when the Sabeans fell upon them, as well as from various circumstances which come out in the discussion. This mixed condition of life, which is still frequently exhibited in Western Asia, will, we apprehend, account sufficiently for the diversified character of the allusions and pictures which the Book contains,—to the pastoral life, and the scenes and products of the wilderness, to the scenes and circumstances of agriculture, and to the arts and sciences of settled life and advancing civilization. See Notes to *Pictorial Bible*, Job 1. 3.

With respect to Abraham's gold and silver, there can be no doubt that it arose from the same source which supplies the conveniences of life to the existing nomade tribes, namely, the sale of animals for slaughter, and of butter, cheese, and wool, to the townspeople. He would naturally accumulate much property from this source in Egypt, the inhabitants of which depended chiefly for their supplies upon the pastoral people who abode in or near their country. The Egyptians themselves hated pastoral pursuits.

For an account of the sources of wealth to the Hebrews when Palestine became a kingdom, see art. COMMERCE. A.

WEANING. Most Oriental people suckle their children much longer than is usual in Europe, and the same custom may be traced in the Bible. When the time is come to wean the child, a fortunate day is looked for, and the event is accompanied by feasting and religious ceremonies. When Samuel was weaned he was old enough to be left with Eli for the service of the Tabernacle; in 2Chronicles 31. 16, nothing is assigned for the provision of the children of priests and Levites until after three years of age, which renders it probable that they were not weaned sooner; and in the Second Book of Maccabees, (7. 27,) a mother says, "O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age." When the Persian ambassador was in England, he attributed to the custom of early weaning the greater forwardness of our children in mental acquirements than those of his own country, where male children are often kept to the breast till three years of age, and never taken from it till two years and two months.

The practice is nearly the same in other Asiatic countries. In India, the period is precisely three years. But everywhere a girl is taken from the breast sooner than a boy; in Persia in two years, in India within the year. The Hindoos do so because they think that if they did not she would become sterile.

When the child is weaned, the Persians make "a great feast," to which friends and relatives are invited, and of which the child also partakes, this being, in fact, his introduction to the customary fare of the country. The practice is the same among the Hindoos. The custom of giving a feast to the friends and relations on the day that the child was weaned, is one that may be traced to very remote antiquity, for in Genesis 21. 8, we read that "Abraham made a great feast the same day that Isaac was weaned." A.

WEAPONS. See ARMS, &c.

WEASEL, חלד *choled.* This destructive animal is very injurious to poultry, killing their young, and sucking their eggs; on this account, and also because of its rank smell, it is universally detested, and its name has become proverbially synonymous with mischief and cunning. Bochart was of opinion that the Hebrew word חלד *choled* should be translated "the mole;" observing that the Syriac *chuleda*, the Arabic *chold*, the Turkish *chuld*, all signify the mole; and Russell's valuable work informs us that it is also called *khuld* at Aleppo. C.

WEAVING. The origin of the arts of spinning and weaving is lost in remote antiquity; they appear to have existed among the earliest institutions of civilized society, and to have been called into existence by the very first perception of artificial wants. According to a Greek tradition, which ought not to be wholly rejected because it is mingled with mythological fable, the first notion of weaving was derived from observation of the web of the spider; the legend declares that Minerva changed Arachne into that insect because the nymph surpassed the goddess of wisdom both in drawing fine threads from the spindle, and producing rich fabrics at the loom. There can be no doubt that the weaving art is more ancient than the spinning; its first productions were in the form of matting, and were simple interlacings of shreds of bark, strips of lacustrine plants, or vegetable stalks, such as straw and rushes. These mats are to the present day a substitute for cloth among the uncivilized nations of the Pacific Ocean, and the interior of Africa. The process of invention must have been naturally directed, in hot countries, to the obtaining a lighter and more flexible material for the weaver than the cumbrous bark or the heavy straw, and the fibres of various water-plants most probably were the earliest subject of experiment. The want of beauty in these fibres must have led to trying the effect of rolling several of them together, and also to a search for plants which would yield fibre of long staple, and, at the same time, sufficiently fine to allow of several being united together.

The flax and hemp tribe afforded facilities for the preparation of thread from vegetable fibre superior to any other species of plants, and their valuable properties seem to have been first discovered in Egypt. In the description of the destruction caused by the Ten Plagues, the flax-crop is mentioned as one of not less importance than any of the grain-harvests, and even so late as the time of Solomon we find that flax-yarns were imported into Palestine from Egypt.

The formation of thread from the twisting together of vegetable substances must soon have led to the trial of animal productions, such as wool and hair, for the spinning of yarns. We find it recorded in the description of the labours of the pious Hebrew women who worked the decorations for the Tabernacle that "those who were wisehearted spun goats' hair," and indeed the long hair of some of the breeds of goats peculiar to Asia furnishes materials for the production of yarn at the present day. Homer is the first who decisively mentions wool; this material, which subsequently became the most common of all, was in the age of the Trojan war so very precious that its preparation was entrusted to the hands of queens and princesses. Their spindles, or distaffs, were made of the most precious materials, and the prepared wool, ready-dyed of some bright hue, was brought up in a costly vase, so as to render it worthy of being touched by royal or aristocratic fingers. When Menelaus stopped with his frail consort at the court of Polybus, king of Egypt, on his return from Troy, rich and rare gifts were bestowed by the representative of the Pharaohs on the wandering son of Atreus. The Egyptian queen resolved not to be surpassed in generosity by her husband:

> Alcandra, consort of his high command,
> A golden distaff gave to Helen's hand,
> And that rich vase with living sculpture wrought,
> Which heap'd with wool, the beauteous Phyle brought;
> The silken fleece, empurpled for the loom,
> Rivall'd the hyacinth in vernal bloom.—*Odyssey* iv.

The dyeing of the wool facilitated the production of those "garments of many colours" which we find from the history of Joseph to have been very highly valued in patriarchal ages. We refer to the article Apparel for a representation of the horizontal loom, in which chequers or plaids were woven with threads of wool, previously coloured, a task usually assigned to male operatives. The loom was held fast by four blocks, securely imbedded in the ground; the workmen sat on the part of the web already finished, and after each shot of the shuttle used a heavy beam to drive the thread of weft quite home. It must have required considerable experience and practice to acquire manual dexterity and expertness in the use of such cumbrous apparatus; indeed, we learn from ancient historians that the arts of weaving and embroidery were hereditary in certain Egyptian families. Incidentally from the Book of Chronicles, we find that the same practice continued for an unknown period among the Hebrews; in the very curious and interesting genealogical tables at the commencement of the Chronicles, we find mention of this practice: "The sons of Shelah, the son of Judah, were, Er, the father of Lecah, and Laadah, the father of Mareschah, and the families of the house of them that wrought fine linen, of the house of Ashbea." (1Chron. 4. 21.) But the custom had fallen into disuse when the Chronicles were compiled, for the historian immediately afterwards adds, "These were ancient things."

Weaving, however, was, for the most part, a domestic employment, and if we may judge from the aspect of those delineated as engaged in it on some of the Egyptian monuments, it was far from being regarded as a pleasing or exhilarating occupation. The countenances of too many, from their melancholy aspect, remind the spectators of the description which Homer gives of the sorrowing Penelope, whiling away the tedious and weary time of her husband's absence by the labours of the loom. The description would most probably apply to many a Hebrew wife and mother during the long wars in which their commonwealth was so often engaged.

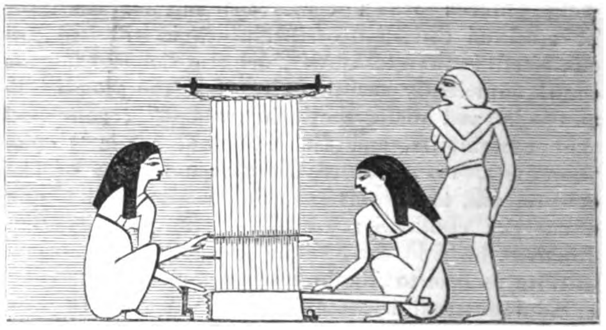
> Full opposite before the folding gate,
> The pensive mother sits in humble state;
> Lowly she sat, and with dejected view,
> The fleecy threads her wary fingers drew.
> *Odyssey* xvii.

But the sombre aspect of the persons thus engaged is easily explained when we remember that most of those work-women were captives taken in war, fallen from their former high estate, and forced to bear the contumely of an imperious mistress. It will be remembered with what bitterness of feeling Hector forebodes such a fate for his beloved Andromache:—

> Thy woes, Andromache, thy grief I dread,
> I see thee trembling, weeping, captive led;
> In Argive looms our battles to design,
> And woes of which so large a part was thine.—*Iliad* vi.

If the common tradition be true, that the Bayeux tapestry was worked by Saxon ladies at the command of the queen of William the Conqueror, this curious piece of work, which records the principal events of the Norman conquest, will shew, that even in the middle ages, the woes of the vanquished were cruelly embittered by their being compelled to emblazon the causes of their captivity in order to gratify the pride of their victors and masters.

The upright loom used by women was simply a strong beam, over which the web was passed. The warp was introduced by a shuttle nearly resembling a strong knitting needle, and then pressed and held in its place by a bar of metal, which in the Book of Genesis is called "the pin." Hence we see that Samson displayed considerable strength when he broke the snare of the



The Upright Loom.

wily Delilah, after having deceived her by a false statement of the secret on which his superhuman power depended. "And Delilah said unto Samson, Hitherto thou hast mocked me and told me lies; tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web." (Judges 16. 13,14.)

A vest of ornamental work seems to have been a favourite present from a fond wife to her husband. In almost every example of embroidery pictured on the Egyptian monuments or recorded by ancient writers, we find the mistress of the house either superintending the work or actually engaged in it. Homer records that Andromache was engaged in this occupation when she received intelligence of the death of Hector:

Far in the close recesses of the dome,
Pensive she ply'd her melancholy loom.
A glowing work employed her secret hours,
Confusedly gay with intermingled flowers,
Now from the walls the clamours reach her ear,
And all her members shake with sudden fear;
Forth from her hand the wary shuttle falls,
Alarm'd, astonish'd to her maids she calls.—*Iliad* xxii.

Surcoats woven in varied colours or ornamented with embroidery, formed no small part of the ancient warrior's pride. An allusion is made to the custom in the most striking passage of Deborah's triumphal hymn. "The mother of Sisera looked out through a window, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariot? Her wise ladies answered her, yea, she returned answer to herself, Have they not sped? Have they not divided the spoil? To every a man a damsel or two; to Sisera, a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, meet for the necks of them that take the spoil." (Judges 5. 28-30.) The repetition of the "divers colours" in this passage, is a strong proof of the value that was anciently set on this embroidered work. Their value indeed was so great that the most minute directions are given for the preparation of the sacerdotal robes to be worn by the high-priest: "And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat; and they shall make holy garments for Aaron thy brother, and his sons, that they may minister unto me in the priest's office. And they shall take gold and blue, and purple, and scarlet, and fine linen. . . . . And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, of purple, and scarlet, and fine twined linen." (Exod. 28. 4-8.) Moses is the first who mentions the preparation of gold as threads to be interwoven with the more precious cloths: "And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work." (Exod. 39. 3.) Cloth of golden tissue is not unfrequently delineated on the Egyptian monuments, and specimens of it have been found rolled about the mummies; but it is not easy to determine whether the gold thread was originally interwoven or afterwards inserted by the embroiderer.

Solomon was very anxious to introduce textile manufactures amongst his subjects, and for this purpose, he imported linen-yarn from Egypt, and opened an export trade with the Eastern seas through the port of Ezion-Geber, and with the Mediterranean through the allied state of Tyre. His desire to protect domestic industry was further shown by the prominence he has given to King Lemeul's description of a virtuous woman, which he has inserted in the Book of Proverbs: "Who can find a virtuous woman, for her price is far above rubies? The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant ships, she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household and a portion to her maidens. She considereth a field and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength and strengtheneth her arms. She perceiveth that her merchandise is good; her candle goeth not out by night. *She layeth her hands to the spindle, and her hands hold the distaff.* She stretcheth out her hand to the poor, yea she reacheth her hand to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. *She maketh herself coverings of tapestry; her clothing is silk and purple.* Her husband is known in the gates where he sitteth among the elders of the land. *She maketh fine linen and selleth it,* and delivereth girdles unto the merchant." (Prov. 31. 10-24.)

Isaiah represents King Hezekiah as declaring, "I have cut off like a weaver my life." (Isai. 38. 12.) This passage, which has perplexed many of the commentators, obviously alludes to the custom of cutting away the thrums by which the warp is attached to the loom so soon as the piece is completed. W.

WEB. See Weaving.

WEDDING. As this subject has been already so fully treated of, we will refer the reader to the article Marriage, and merely quote from Herschel's *Sketch of the Jews* the following account of a Jewish wedding:—

"The ceremonies attending a Jewish marriage illustrate many important parts of Scripture, especially those referring to the union between Christ and the Church. In ancient times the ceremony of betrothing was the solemn engagement by which two persons were united for life; and this, in the Talmud, is directed to take place at least twelve months before the parties live together. Thus, Mary, the mother of Our Lord, was 'a virgin, espoused to a man whose name was Joseph,' yet would have been treated as an adulteress had she formed a connexion with any other man. In process of time, this law became less strictly observed; and, although the betrothing still takes place some time before the marriage, (in many cases two or three years previous, if the parties are young,) yet it is not now done by giving a ring, but by a written agreement. This contract, if not dissolved by mutual consent, is so far binding, as to involve the party breaking it in a pecuniary penalty.

"The night before the celebration of the marriage is called the 'watch-night,' and is kept as such by the family of the bride, and the maidens who attend her on the occasion. If the bridegroom's residence be at a distance from that of the bride, he usually arrives some time in the course of this night, or very early in the morning. The bridemaids watch anxiously for his arrival, and as soon as they are apprised of his approach by the joyful shout set up by some of the members of the family, who have been on the look-out to catch the first glimpse of him, 'The bridegroom cometh!' they go forth to meet him. The precision with which this answers to the parable in the twenty-fifth chapter of Matthew's Gospel, scarcely requires pointing out.

"The bride and bridegroom do not meet at his arrival; each being engaged apart until the afternoon of the marriage day. The morning is observed as a fast by both, and each should spend a great part of it in devotion—he with his male friends; she with her parents and bridemaids. A due time before the hour fixed for the ceremony, the bride begins 'to make herself ready,' decking herself in the most splendid attire that her means enable her to procure. Glittering jewels, the 'golden embroidery,' and 'raiment of needle-work,' mentioned in the forty-fifth Psalm, are by no means confined to those who are really opulent; but the utmost efforts are made by the friends of every bride to render her wedding garments as splendid as possible. She and her bridemaids are usually dressed in white. The hair of the bride is cut off with much ceremony, and a veil placed upon her head; while her mother and other matrons give her exhortations suitable to the first assumption of this mark of being in subjection.

"The Huppo is a canopy supported on four posts, large enough to admit under it the bride and bridegroom, with their special attendants, and the nearest relatives of the parties. This is usually erected in a garden, where there is one; but, in towns, is sometimes to be seen in the public street or square. When all things are ready, the bridegroom, accompanied by his friends, first repairs to the Huppo, where he is joined by the bride, closely veiled, and led by her bridemaids and female relatives. The rabbi reads the contract of marriage, and then gives them an exhortation; the company sing a hymn, and the ceremony concludes by the bridegroom placing a plain gold ring on the fore-finger of the bride's left hand, saying, 'Behold, thou art set apart to me with this ring, according to the laws of Moses and Israel.'

"The whole party then return to the house, the newly-married pair walking first, arm-in-arm. As soon as they arrive, they sit down to breakfast together, both having fasted until that time. A short time after this, the chief-feast, or what may be called the marriage-supper, takes place, which is a very joyful scene. The bridegroom sits at the head of the table, with his bride at his right hand. In former times it was usual to continue the festivities for seven days; but this custom is now very rare, and confined to a few of the wealthy families.

"I may here mention a custom which throws light on Our Lord's words in Matthew 9. 15. Besides the appointed fasts of the Jewish church, voluntary fasts are kept by those who are, or wish to be thought, particularly pious. Many, like the Pharisee, fast twice in the week; namely, on the second and fifth days,—our Monday and Thursday. It would be considered very wrong, in those who are in the habit of observing such fasts, to omit them for frivolous reasons; but if they are invited to a marriage, they are specially exempted from the observance of them. Hence Our Lord refers to the impropriety of fasting in the presence of the bridegroom, as to a custom well known among the Jews.

"When a Jew reads, that 'the marriage of the Lamb is come, and his wife hath made herself ready,' he is forcibly reminded of the song, with which he has been accustomed from his youth to commence every sabbath: 'Go forth, my beloved, to meet the bride.' By the bride is meant the congregation or assembly of Israel, which conveys precisely a similar idea to a Jew that the words 'the Church' do to a Christian. It is on the sabbath of blessedness, in the days of the Messiah, that this meeting between him and his bride is to take place; and the weekly sabbath, on which this song is sung, he regards as the type of that 'rest that remaineth for the people of God.'"

The Rev. Pliny Fisk, the missionary to Palestine, in the description of a Jewish wedding which he had witnessed, writes, "At the opposite end of the court was a kind of gallery, where the bride was making preparations for the ceremony, and in front of which hung stripes of different coloured paper, red, pale red, and yellow, some of them covered with gold leaf. Now and then the bride showed herself through the lattice, or wooden net-work, which stood in front of the gallery. It reminded us of Solomon's Song,—'My beloved looketh forth at the windows, *showing himself through the lattice.*'" A.

WEDGE, one of the most common of the mechanical powers, is formed by the junction of two inclined planes, and is used for splitting wood, rocks, &c., by inserting the narrow edge, and driving the wedge into a fissure.

In Scripture, wedge is used to express a mass of the unwrought precious metal; see Josh. 7. 21, where Achan saw "a wedge of gold of fifty shekels weight;" and Isaiah 13. 12, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." A.

WEEDS, שף *suph.* This rendering of the Hebrew word occurs only in Jonah 2. 6 of our translation of the Bible; but the word *suph* is to be found also in the following places in the original: Exod. 2. 3,5; 13. 18; 15. 4; Numb. 14. 25; 21. 4; Judges 11. 16; 1Kings 9. 26; Psalm 106. 7,9,22; 136. 13,14; Isai. 19. 6; and Jerem. 49. 21.

According to Parkhurst, as a collective noun, it means plants or weeds, which grow on the borders of a river or sea, and are continually brushed or swept by the waves.

What is now called the Red Sea is, in Hebrew, *Jam Suph*, the "Weedy Sea," and it has been thought that this appellation was given it from the great quantity of weeds with which it abounded.

Thus both Diodorus Siculus and Artemidorus in Strabo (cited in Bochart, vol.i., p.282,) have taken particular notice of the *μνιου πνιου*, and *φυκος*, *fucus*, moss and seaweed (*algæ*), with which this sea abounds, and from which they account for its remarkably green colour.

Dr. Shaw also in his *Travels*, is for translating *Jam Suph*, "the Sea of Weeds," from the variety of *algæ* and *fuci* which grow on it, and at low water, particularly after strong tides, winds, currents, are left in great quantities upon the shore. A.

WEEK, שבוע *shabuang*, a period of seven days. Under the usual name of a week, *shabait* is mentioned as far back as the time of the Deluge, (Gen. 7. 4,10; 8. 10,12; 29. 27,28. It must therefore be considered a very ancient division of time, especially as the various nations among whom it has been noticed, for instance, the Nigri in Africa, appear to have received it from the sons of Noah. The enumeration of the days of the week commenced at Sunday. Saturday was the last or seventh, and was the Hebrew sabbath, or day of rest. The Egyptians gave to the days of the week the same names that they assigned to the planets. From the circumstance that the sabbath was the principal day of the week, the whole period of seven days was likewise called *shabat*, in Syriac, *shabta*, in the New Testament, *sabbaton*, and *sabbata*. The Jews accordingly in designating the successive days of the week, were accustomed to say, the first day of the sabbath, that is, of the week; the second day of the sabbath, that is, Sunday, Monday, &c. (Mark 16. 29; Luke 24. 1; John 20. 1,19.) In addition to the week of days, the Jews had three other seasons denominated weeks. (Levit. 25. 1-17; Deut. 16. 9. 10.) 1. The day of weeks. It was a period of seven weeks, or forty-nine days, which was succeeded on the fiftieth day by the feast of Pentecost. (Deut. 16. 9,10.) 2. The week of years. This was a period of seven years, during the last of which the land remained untilled, and the people enjoyed a sabbath or season of rest. 3. The week of seven sabbatical years. It was a period of forty-nine years, and was succeeded by the year of jubilee. (Levit. 25. 1-22; 26. 34.)

Of the seventy weeks in Daniel 9. 24, it is agreed that these are weeks of years, and not of days. They consist of seven lunar or Hebrew years; by which reckoning the seventy weeks made up four hundred and ninety years. This way of reckoning years by days is not unusual in the sacred writings. (Levit. 25. 8; Ezek. 4. 45; Rev. 12. 6.) There are many different hypotheses concerning the beginning and end of Daniel's seventy weeks even among Christian writers, who believe this prophecy marks out the time of the birth and death of Our Saviour Jesus Christ. Some begin them from the first year of Darius the Mede, which is the epocha of Daniel's prophecy, and make them to determine at the profanation of the Temple, which happened under the persecution of Antiochus Epiphanes. Others begin them from the first year of Cyrus at Babylon, and place the end of them at the destruction of the Temple by the Romans. Others fix the beginning at the first year of Darius the Mede, in which this revelation was made to Daniel, and fix the end at the birth of Christ. Julius Africanus places the first year of the seventy weeks at the twentieth year of King Artaxerxes Longimanus, who gave a commission or decree to Nehemiah, to rebuild the walls of Jerusalem. From thence to the last week, in which the Messiah was put to death, are reckoned seventy weeks, or four hundred and ninety lunar years. This entire period of seventy weeks of years is in the ensuing verses (Dan. 9. 25-27,) historically divided into sixty-two, seven, and one weeks, and the one week subdivided into half a week. The following observations on these divisions are from Hales, who, however, acknowledges his obligations for the adjustment of the chronology of the seventy weeks to Hans Wood, Esq., published by him (1787) in an anonymous commentary on the Revelations. "After the sixty-two weeks, but not immediately, the Messiah was cut off; for the sixty-two weeks expired A. D. 14; and the *one* week, or *passion week*, in the midst of which Our Lord was crucified, A. D. 31, began with his public ministry, A. D. 28; and ended with the martyrdom of Stephen, A. D. 34. The passion week began, therefore, two weeks (fourteen years,) after the sixty-two weeks, or at the end of sixty-four weeks; and there were five weeks, or thirty-five years, after the passion week to the destruction of Jerusalem. So that the seventy weeks must be *chronologically* divided into sixty-four, one, and five weeks: for the *one week* of the prophecy is evidently not the last of the Jewish war, and cannot therefore follow in the order of time, the sixty-two and seven weeks. The commencement of the war, which ended with the ruin of the city and Temple, seems to be fixed at the expiration of the $62+7=69$ weeks, or 483 years, and accordingly the Jewish war commenced in the last, or seventieth week, A. D. 65, during the administration of Gessius Florus, whose exactions drove the Jews into rebellion, according to Josephus." (*Antiq.* xx. 10. 1.)

The greatest difference among chronologers in the calculation of these years does not exceed nine or ten. Petavius, who has treated of this matter, in his twelfth book *De Doctrina Temporum*, reconciles all these differences, by showing that the words of the prophecy of Daniel, "from the going forth of the commandment to restore and to build Jerusalem," ought to be understood of the complete execution of the order to rebuild Jerusalem, which was not performed but by Nehemiah. He shows also, that the twentieth year of Artaxerxes, mentioned in Nehemiah 2. 1, ought to be explained, not of the twentieth year of the reign of Artaxerxes alone, but of his twentieth year beginning from the time that his father associated him with himself in the kingdom, ten years before his death. These ten years being deducted from the number of years that elapsed from the decree of Artaxerxes in favour of Nehemiah, to the death of Jesus Christ, deliver the chronologers out of their perplexities, and dispel the difficulties which arose from the ten supernumerary years given by their calculation of the four hundred and ninety years contained in the seventy weeks of Daniel.

The modern Jews are not agreed among themselves, fearing to be convinced from this prophecy that the Messiah is already come, and that their expectation of him is in vain. Some pronounce a curse against them that compute the time, saying, it is in vain to expect the Messiah, who hath been come a long while ago: others say he is not yet come, but that he would have come long since if the sins of the Jews had not prevented him. Others again place the beginning of the seventy weeks at the destruction of the first Temple by Nebuchadnezzar, and the end at the destruction of the second Temple by Titus. Between these two events they reckon but two hundred and ninety years, which is a proof of their great ignorance in matters of chronology. But, however Jews of the present day may regard this prophecy, there is no doubt that anciently they believed it to predict the appearance of the Messiah, and at the very *time* when he did appear though they knew *him* not. So clear indeed is its specification of the time of the Messiah's appearance, that, says Gill, (quoting *T. Bab. Bava, Buthra*, fol. 15. 1,) "One of the Rabbins who lived about fifty years before the coming of Christ, asserted, that the coming of the Messiah, as signified by Daniel, could not be deferred longer than those fifty years." In fact, all the history of the Jews about that time evinces the prevalence of this belief among them.

But the Messiah they expected was one who should appear as a conquering king, establish the Jewish monarchy all over the world, and deliver them from the dominion of the Romans. It was this belief which inspired them with courage in their contest with the Romans, and enabled them to prolong the defence of Jerusalem. They lived in daily, even hourly expectation of the appearance of the Messiah, whom they fully believed would change all their sorrow to joy, and defeats to victories. That this was the case is testified by Josephus, (7. 12,) who states, "That which chiefly excited them to the war was an obscure oracle found in the holy writings, that about that time, one coming out of that land should rule over the entire world, which they interpreted of one of their own nation, and many of their wise men were deceived therein. But this oracle signified the empire of Vespasian." This was a very courtly and convenient explanation for the Jewish priest to find. Suetonius and Tacitus also state that there was in the world, at this time, a general fame that one coming out of Judea should rule over the whole world. This belief could only have come from the Jews, who had it from Daniel; and the succession of Vespasian, the general commanding against the Jews, to the Roman empire, suggested that application of it to him, which even Josephus sanctions, though his sincerity in making it may very well be questioned. A.

WEEKS, FEAST OF, חג השבועות *chag chashbuhoth.* This was one of the three great annual festivals of the Jews, and thus called on account of its being seven weeks, or, according to the Hebrew phrase, a week of weeks, from the first day of the Passover festival. It is also called the Feast of Pentecost. See PENTECOST.

This is the "Feast of Pentecost" of the New Testament, which is celebrated by Christians in memory of the miraculous outpouring of the Holy Spirit at that season upon the apostles and first disciples of Christ. (Acts 2. 1-13.) The Rabbins call this feast "the day of the giving of the Law," and believe, as do the modern Jews, that it was intended, at least in part, to celebrate that event, which they are perhaps correct in supposing to have taken place on the fiftieth day from the departure from Egypt and the first Passover. The feast seems, in some places, to be mentioned as if only the festival of a day; it, however, lasted a week, but the first day only was distinguished by peculiar solemnities. A.

WEEPING. The ancient Hebrews wept and made their trouble to appear openly, in mourning and affliction; they were not of opinion that courage and greatness of soul consisted in seeming to be insensible in adversity, or in restraining their tears. It was even looked upon as a great disrespect for any one not to be bewailed at his funeral. Job says of the wicked man, "His widow shall not weep." (Job 27. 15.) And the Psalmist, speaking of the death of Hophni and Phinehas, says, "Their priests fell by the sword, and their widows made no lamentation." (Psalm 73. 64.) God forbids Ezekiel to weep or to express any sorrow for the death of his wife, to show that the Jews should be reduced to so great calamities that they should not have the liberty even to mourn or bewail themselves. (Ezek. 24. 16.) (See MOURNING; TEARS.) A.

WEIGHTS; WEIGHING. In Oriental countries, as far back as the time of Abraham, the value of goods was estimated at a certain quantity of silver, the purity of which was taken into account by the merchant. (Gen. 23. 16.) But there is no trace of stamped silver or coin previous to the captivity. Nor indeed was it at that early period divided into pieces of a certain size. It was commonly weighed out in balances, though its weight was sometimes ascertained by means of an instrument of weighing answering to our steel-yards. Merchants were accordingly in the habit of carrying about with them balances or weights in a sort of pouch or bag. The weights were stones, hence they are called אבן אבנים *eben abanim*, words which commonly mean stones. (Levit. 19. 36; Deut. 25. 13-18; Prov. 2. 1; 16. 11; Micah 6. 11.) Persons who were disposed to be fraudulent sometimes carried two sets of weights, a heavier and a lighter set, using sometimes one and sometimes the other, as best suited their interest. Gold, even as late as the time of David, was not used as a standard of value, but was considered merely as a very precious article of commerce, and was weighed like other articles. The oldest weight that is mentioned is denominated in Hebrew קשיטה *keshitah.* The same word is applied also to a piece of silver or gold, but the amount or quantity designated by it is, in both cases, unknown. (Gen. 33. 19; Josh. 24. 32; Job 42. 11.) In the time of Moses, the weight most in use was the שקל *shekel*, its half, בקע *bekang*, and its twentieth part, גרא *gera.* An hundred shekels made a מנה *maneh*, (2Chron. 9. 16; compare 1Kings 10. 17;) and thirty minæ, or two thousand shekels, made a talent, ככר *kikar.* (Exod. 38. 25,26.) The Greek talent varied in different countries; the Athenian was estimated at six thousand drachms.

The Jewish Rabbins, in their statements in regard to weights, estimate them, like the modern Persians, according to the number of grains of barley to which they are equivalent. That is to say, they make a grain of barley the smallest weight. This is the method of the Rabbins. The ancient Hebrews undoubtedly, as well as certain nations of profane antiquity, selected a seed of pulse (*siliqua*) as the representative of the smallest weight with which they were acquainted. The Hebrew name for this weight is גרה *gerah.* Fannius, a contemporary with Augustus, says that six such seeds made a scruple, and three scruples a drachm. Hence a drachm contained eighteen *siliqua*, or Hebrew *gerahs*, which Eisenschmid, in his treatise on *Weights and Measures*, (p. 23,) finds equal to eighty-seven or eight Parisian grains. Consequently, twenty of them, which are equivalent to a shekel, would be equal to ninety-six or seven Parisian grains, or about ten pennyweights English valuation.

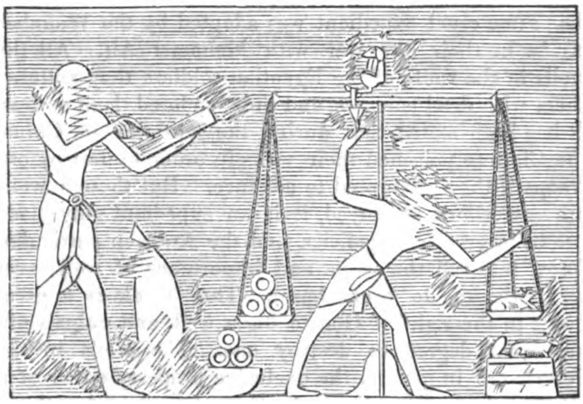
Besides the common legal, or sacred shekel, there was another in the time of the kings called the "king's shekel." The hair of Absalom was weighed with this sort of shekel, and amounted to two hundred of them. The heaviest head of hair that has been found in England weighed five ounces. Absalom's, as we may well suppose, could not have weighed more than ten. This supposition would lead us to the conclusion that the royal did not amount to more than a fourth, perhaps not to more than a fifth or a sixth part of the legal shekel.

Gold was dealt out by the weights which have been mentioned, but its value, for instance, the value of a gerah, or shekel, of gold, cannot be accurately estimated, because we do not know precisely what its worth was when compared with that of silver. The shekel used in weighing gold was the royal one. The difficulty of ascertaining the true worth of any quantity of gold mentioned in the Scriptures is increased by the circumstance that the gold itself possessed different degrees of purity; in some instances it was adulterated, and in other instances more fine than usual. (See Jahn's *Biblical Archæology.*) During the captivity of the Jews, and after their return from it, they made use of the weights and coins of other nations. (See art. COIN.) It must be remembered that silver and gold anciently were more scarce than at present, and consequently of greater value. Its value in the fourth century before Christ was to its value in England in the year 1780, as ten to one. So that four hundred and forty grains of silver would purchase as much at the last-mentioned period, as four thousand four hundred would at the first. The following are the Jewish weights reduced to troy, and are taken from Horne's *Introduction to the Scriptures*, who informs us that he has chiefly extracted them from Dr. Arbuthnot's *Tables of Ancient Coins, Weights, and Measures.*

	lbs.	oz.	dwts.	gr.
The gerah, the 20th part of a shekel	0	0	0	12
The bekah, half a shekel . .	0	0	5	0
The shekel	0	0	10	0
The maneh, 60 shekels . .	2	6	0	0
The talent, 50 manehs, 3000 shekels	125	0	0	0

The weight of the sanctuary, or weight of the Temple, (Exod. 30. 13,24; Levit. 5. 5; Numb. 3. 50; 7. 19; 18. 16,) was probably the standard weight, preserved in some apartment of the Temple; and not a different weight from the common shekel. (1Chron. 23. 29.) Neither Josephus, nor Philo, nor Jerome, nor any ancient author, speaks of a distinction between the weights of the Temple, and those in common use.

Besides the custom of preserving the standards of weights and measures in temples is not peculiar to the Hebrews. The Egyptians, as Clemens Alexandrinus informs us, had an officer in the college of priests, whose business it was to examine all sorts of measures, and to take care of the originals; the Romans had the same custom, (Fannius *de Amphoria,*) and the Emperor Justinian decreed that standards of weights and measures should be kept in Christian churches.



Egyptian Weights.

The custom of weighing by stones, which was early in use among the Hebrews, has been also the same in most countries, and we ourselves still preserve a trace of it in the weight to which the name of "a stone" is still given. Stones are still used in western Asia, although not exclusively; and as no two such weights are of similar appearance, and as all stones are not equally ponderous, even when of the same apparent size, the eye of the customer has no standard of estimate by which it might detect the dishonesty of a trader who uses different weights for different occasions and customers. The Jewish doctors assert that in order to prevent this fraud, their wise men decreed that no weights, balances, or measures, should be made of such as iron, lead, tin, which are liable to rust, to bend, or be easily impaired, but of marble, stone, or glass, which were less liable to be abused. But that these precautions are ineffectual we learn from various travellers: Roberts says, "As in former times, so now, much of the business in the East is transacted by travelling merchants. Hence all kinds of spices and other articles are taken from one village to another by the Moors, who are in those regions what the Jews are in the West. The pedlar comes to your door and vociferates the names of his wares; and so soon as he catches your eye, begins to exhibit his very cheap and valuable articles. Have you agreed as to the price, he then produces the 'bag of divers weights,' (Deut. 25. 15,) and after fumbling some time in it, he draws forth the weight by which he has to sell, but should he have to purchase anything he will select a heavier weight. The man who is not cheated by this trader and his 'bag of divers weights' must be blessed with more keenness than most of his fellows." Indeed, using false weights is very common in the East, in proportion to its facility and to the difficulty of detection. It is a common circumstance for articles bought in the bazaars, and afterwards weighed at home by true standards, to exhibit a deficiency of fully one-third, and often more, although in the act of purchasing, the seller has affected to be liberal, and to turn the scale deeply in the purchaser's favour. But when anything is to be sold, the practised dealer seldom fails to have a weight that is heavier in the same proportion, and which reverses the case. Mohammed was aware of the temptations to dishonesty which such facilities offered, when he declared that an honest dealer would take rank with martyrs in a future life. The ancient Egyptians, according to Diodorus, cut off the hands of a person who used false weights; and the laws of Mohammedan countries, also, have been very severe upon this crime. Joliffe gives us an account of an act of summary justice for this offence; he says, "A police-officer observing one morning a female, not a native, carrying a large piece of cheese, inquired where she had purchased it; being ignorant of the vender's name, she conducted him to his shop, and the magistrate suspecting the quantity to be deficient in weight, placed it in the scales, and found his suspicion verified; whereupon he straightway ordered his attendants to cut from the most fleshy part of the delinquent's person what would be equivalent to the just measure; the order was instantly executed, and the sufferer bled to death."

In the article BALANCE there is a wood-cut, copied from Egyptian sculpture, to which we refer our readers; it shows the ancient form of the scales used by that people, and is interesting, if only as exhibiting, from its general resemblance to those now in use, the general identity of means in countries far remote in place and time, when the same end is to be attained. These instruments are exhibited, with varieties of form, as with us, according to the sort of goods to be weighed in them. The scale-board, for instance, is sometimes flat, and sometimes suspended from the beam by chains. There is no reason to suppose that the weighing instruments among the Jews were very different. They may even have had a balance like our steelyard in principle; for this instrument is known to be of high antiquity, and is still used in the East. A few have been found in the ruins of Pompeii.

A "weight of glory," of which St. Paul speaks (2Cor. 4. 17), is opposed to the lightness of the evils of life. The troubles we endure are really of no more weight than a feather, or of no weight at all, if compared to the weight or intenseness of that glory which shall be hereafter a compensation for them. In addition to this, it is probable the Apostle had in view the double meaning of the Hebrew word *chabod*, which signifies not only weight but glory. Glory, that is, splendour, is in this world the lightest thing in nature; but in the other world it may be real, at once substantial and radiant. Indeed all translators confess their inability to find terms in our language adequately to express the force of this remarkable passage. The Greek language only affords materials for so powerful an expression. "It is," says Blackwell, "infinitely emphatical, and cannot be expressed by any translation. It signifies that all hyperboles fall short of describing that weighty eternal glory, so solid and lasting, that you may pass from one hyperbole to another, and yet, when you have gained the last, are infinitely below it." A.

WELLS, are receptacles for water from which there is no stream issuing. They belong to those persons who found or dug them first. Sometimes they are owned by a number of shepherds in common, who come to them on appointed days with their flocks, in order previously settled upon, descend a number of steps, which lead to the surface of the water, receive the water into small buckets, and pour it into troughs for the flock. The waters of wells and fountains are called living waters, and are very much esteemed. Hence they are made a symbol of prosperity, aud God Himself is compared to a fountain of living waters.

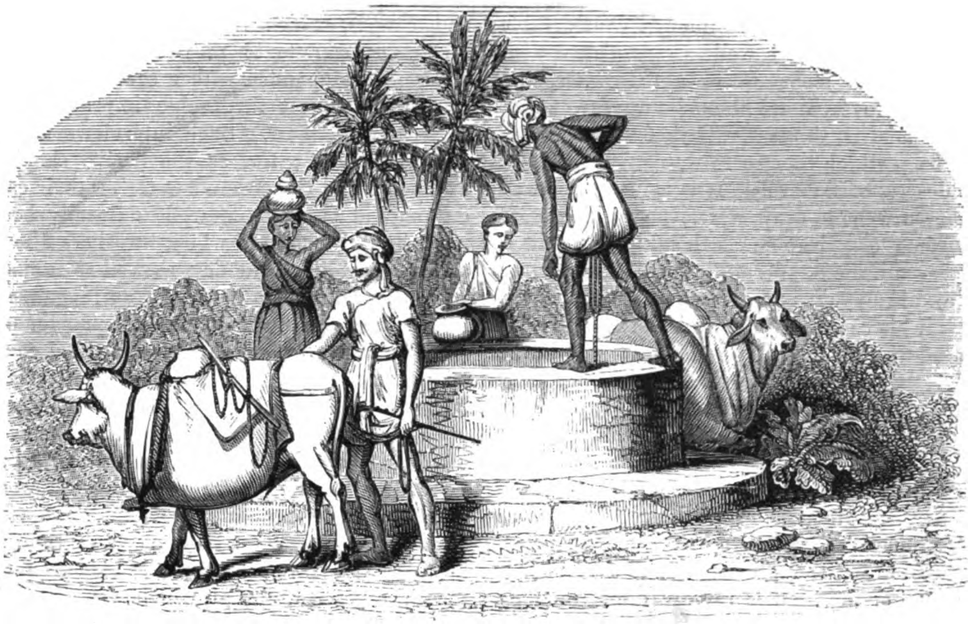
Water was very scanty in the deserts, and very necessary to large flocks, it was therefore highly valued and frugally imparted.

Indeed we find that in the patriarchal ages, the discovery of water was reckoned of sufficient importance to be the subject of a formal report to the master of the flock, who distinguished the spot by an appropriate name. A remarkable instance of this kind is recorded by Moses, (Gen. 26. 17-22;) "And Isaac departed thence and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father, for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley and found there a well of springing water. And the herdsmen of Gerar did strive with Isaac's herdsman, saying, The water is ours, and he called the name of the well Esek; because they strove with him. And he digged another well, and strove for that also, and he called the name of it Titnah. And he removed from thence and digged another well, and for that they strove not; and he called the name of it Rehoboth, and he said, For now the Lord hath made room for us, and we shall be fruitful in the land." The cause of these differences seem to have been that a question arose whether wells dug by Abraham's and Isaac's people within the territories of Gerar, belonged to the people who digged them, or to those who enjoyed the territorial right. The real motive of the opposition of the people of Gerar, and their stopping up the wells made by Abraham, seems to have been to discourage the visits of such powerful persons to the territories, for otherwise, the wells would have been suffered to remain on account of their utility to the nation. Stopping up the wells is still an act of hostility in the East. Mr. Roberts says, that it is so in India, where one enemy who hates another, will sometimes send his slaves in the night to fill up the well of the latter, or else to pollute it by throwing in the carcases of unclean animals. The Bedouin tribes in the country traversed by the great pilgrim-caravan which goes annually from Damascus to Mecca, receive presents of money and vestments to prevent them from injuring the wells on the line of march, and which are essential to the very existence of the multitudes who then traverse this desert region.

D'Herbelot records an incident exactly in point, which seems to be quite common among the Arabs. Gianabi, a famous rebel in the tenth century, gathered a number of people together, seized on Bassorah and Caufa; and afterwards insulted the reigning caliph by presenting himself before Bagdad, his capital, after which he retired by little and little, filling up all the pits with sand which had been dug on the road to Mecca for the benefit of the pilgrims. Burckhardt also informs us, that while Soleyman Pacha held the government of Bagdad, an expedition was formed against Derayeh, in the country of the Wahabees. The invading army consisted of four or five thousand Turks, and double that number of Arab auxiliaries. Their march was parallel with the Persian Gulf, through a country abounding at every encampment with abundance of excellent wells. Instead of directing their route at once towards the intended place of attack, though it was only five or six days' journey, they laid siege to the fortress of El Hassa, where the resistance being stronger than was anticipated, and the garrison being reinforced by a powerful Wahabee force under Saoud, the Turks raised the siege and meditated a retreat. Saoud, however, expecting such a result, took the start of them, and by forced marches encamped at one of the principal wells on their way while the other at some distance from it he rendered useless by emptying into it several camel loads of salt he had brought for the purpose. The men of Bagdad halted at this well, and their bitter disappointment may be more easily imagined than described, when they discovered the water to be as salt as that of the sea. The same cruel expedient was adopted by the Wahabee Arabs in their late war with Mehemet Ali. All the wells in the route of the Egyptian soldiers they polluted them with dead carcases, and thus rendered them useless. It has been stated that during the late war in China, the Chinese poisoned their wells in order to destroy our troops if they attempted to advance. But though wells are sometimes destroyed, it is an expedient only made use of in great emergencies, and the Arabs in particular, know too well the value and importance of wells ever wantonly to do them harm. They think it a great merit in the sight of God to dig a well, and culpable in an equal degree to destroy one. The wells in the deserts are in general the exclusive property either of a whole tribe, or of individuals whose ancestors dug them. The possession of a well is never alienated; perhaps, because the Arabs are firmly persuaded that the owner of a well is sure to prosper in all his undertakings, since the blessings of all who drink his water fall upon him. The stopping of Abraham's wells by the Philistines, the re-opening of them by Isaac, and the restoration of their former names; the commemorative names given to the new wells, and the strifes about them between those who had sunk them and the people of the land, are all circumstances highly characteristic of those countries in which the want of rivers and brooks during summer render the tribes dependent upon the wells for the existence of the flocks and herds which form their wealth. It would seem that the Philistines did not again stop the wells while Isaac was in their country. It is probable that the wells successively sunk by Isaac did not furnish water sufficient for both his own herds and those of Gerar, and thus the question became one of exclusive right. Such questions often lead to bitter and bloody quarrels in the East; and it was, probably, to avoid the last result of an appeal to arms, that Isaac withdrew out of the more settled country towards the Desert, where he might enjoy the use of his wells in peace. In 1814, Capt. Lightfoot saw a band of shepherds *armed with muskets*, in the act of watering their cattle at a well near Nazareth. They were frequently opposed in their approaches to the water by a neighbouring and unfriendly tribe. "Strife," says Dr. Richardson, "between the different villagers and the different herdsmen here, exists still as it did in the days of Abraham and Lot; the country has often changed masters; but the habits of the natives both in this and other respects have been nearly stationary."

Having stated the importance of water to the shepherd, we may now subjoin its value to the agriculturist, as exemplified in Persia. Malcolm states that in that country the government duty on agricultural produce is always regulated according to the advantages or disadvantages of the soil with respect to water. Those lands that depend solely on the rain are almost never cultivated; those that are watered from wells, or reservoirs, pay five per cent. on the produce; those that get a supply of water from aqueducts pay fifteen per cent.; and those that have the advantage of a flowing stream, pay twenty per cent. These rates are after deducting the seed, and allowing ten per cent. for the reapers and threshers.

Chardin informs us that in Arabia and other places,



Orientals drawing Water from a Well.

it is usual to close and cover up the wells, lest the sand which is put into motion by the winds there, like the water of a pond, should fill them up and quite choke them. This precaution is also necessary to prevent the water being dried up by evaporation. In this manner the well was covered from which the flocks of Laban were commonly watered, (Gen. 29. 2-10,) and the shepherds, careful not to leave them open at any time, patiently waited till all the flocks were together, before they removed the covering, and then, having drawn a sufficient quantity of water, they replaced the stone immediately. The extreme scarcity of water in these arid regions entirely justifies such rigid care in its management, and accounts for the fierce contentions which so frequently took place between different shepherds respecting the possession of wells. Indeed, in many cases, even after the question of right of possession was decided, shepherds were often detected fraudulently watering their flocks and herds from their neighbour's well. To prevent this, the cover was secured with a lock, which practice continued in use so late as the days of Chardin, who frequently saw such precautions used in different parts of Asia. He tells us, that when even the wells or cisterns were not locked up, some person was so far the proprietor, that "no one dared open them, except in his presence." This was probably why the shepherds of Padanaram declined the invitation of Jacob to water the flocks before they were all assembled; either they had not the key of the lock which secured the stone, or, if they had, they durst not open it, except in the presence of Rachel, to whose father the well belonged. It is not to be supposed that the shepherds waited because their united strength was requisite to roll away the stone, when Jacob was able singly to do so.

Jacob, therefore, is not to be supposed to have broken the standing rule, or to have done anything out of the ordinary course, for the Oriental shepherds are not at all persons likely to submit to the interference or dictation of a stranger. He, however, rendered a kind service to Rachel, as the business of watering cattle at a well is very tiresome and laborious. The pastoral poetry of classical antiquity, which has been imitated more or less in all nations, has rendered us familiar with the idea of females of birth and attraction acting as shepherdesses long after the practice itself had been discontinued, and the employment sunk into contempt. When nations originally pastoral settled in towns, and adopted the refinements of life, the care of the sheep ceased to be a principal consideration, and gradually devolved upon servants or slaves. The respectability of the employment in these patriarchal ages is not evinced by our finding the *daughter* of so considerable a person as Laban engaged in tending the flocks, for, in the East, all drudgery devolves upon the females; but by our finding the *sons* of such persons similarly engaged in pastoral duties, which in Homer also appears to have been considered a fitting employment for the sons of kings and powerful chiefs. We are not aware that at present, in the East, the actual care of a flock or herd is considered a dignified employment. Forbes, in his *Oriental Memoirs*, mentions that in the Brahmin villages of the Concan, women of the first distinction draw the water from wells and tend the cattle in pasture, like Rebecca and Rachel. But, in this instance, it cannot be because such employments have any dignity in them, but that the women are obliged to perform every servile office. So, among the Bedouin Arabs and other nomade nations, the immediate care of the flocks devolves either upon the women or the servants, but most generally the latter, as the women have enough to occupy them in their multifarious domestic duties. However, among some tribes, it is the exclusive business of the young unmarried women to drive the cattle to pasture. "Among the Sinai Arabs," says Burckhardt, "a boy would feel himself insulted were any one to say to him, 'Go and drive your father's sheep to pasture.' These words, in his opinion, would signify, 'You are no better than a girl.'" These young women set out before sunrise, three or four together, carrying some water and victuals with them; and they do not return until late in the evening. Throughout the day they continue exposed to the sun, watching the sheep with great care, for they are sure of being severely beaten by their father, should any be lost. These poor girls are in general civil to persons who pass by, and ready enough to share with them their food and milk. They are fully able to protect their flocks against any ordinary depredation or danger, for their way of life makes them as hardy and vigorous as men.

Twice in the day the flocks were led to the wells—at noon, and when the sun was going down. This was an operation of much labour, and occupied a considerable space of time. Some of these wells are furnished with troughs and flights of steps down to the water, and other contrivances to facilitate the labour of watering the cattle. (In modern times, Mr. Park found a trough near the well from which the Moors watered their cattle in the sandy deserts of Sahara.) It is evident the well to which Rebecca went to draw water, near the city of Nahor, had some contrivance of this kind, for it is written, "Rebecca hasted and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels." (Gen. 24. 20.) A trough was also placed by the Arabian well from which the daughters of Jethro watered his flocks, (Exod. 4. 16,) and, if we may judge from circumstances, was a usual contrivance in every part of the East. "Without such contrivances," says Paxton, "it would be impossible in many places to water the cattle at all, for, as in those arid climes there is seldom such abundance of water as we can easily procure in the flowing river or the pond, and the scanty store of the precious fluid that is collected in the well or the tank is rapidly diminished by the influence of the heat, as well as by daily consumption, necessity requires that it be drawn out of the deep and narrow reservoir and poured into a basin or trough, where it may be within reach of the youngest of the flock. The depth to which, from the causes now mentioned, the water is often reduced, has given rise to the natural expedient, in order to facilitate the task of the women, of furnishing many of the wells in the East with a flight of steps, by which a descent is effected to the water's edge,—a peculiarity of structure which will serve to explain that part of the sacred narrative describing the movements of Rebecca where it is said, 'She came down unto the well and filled the pitcher, and came up.' That pitcher was probably a large two-handled earthen jar, like what is still universally used in Palestine; and the reader cannot fail to notice that she carried it not suspended in her hand, but aloft on her shoulder, a mode of carrying burdens which is to this day the favourite practice of the women; and travellers have often expressed their admiration of the dexterity with which the Arab maidens trip along with their beautiful long-necked vases nicely balanced without assistance on their heads, or supported, as many of them do, by the left hand on the shoulder."

The following anecdote, though not belonging to Palestine or any of the scenes of sacred history, may be subjoined, as affording a pleasing illustration of manners exactly similar to patriarchal:—"Greatly resembling the pasioral manners of the Mesopotamian damsels in the patriarchal days, the young women of Guzerat daily draw water from the public wells, and sometimes carry two or three earthen jars placed over each other upon the head, which requiring perfect steadiness, gives them an erect and stately air. An English lady in India, whose great delight was to illustrate the sacred volume by comparison with the modern manners and customs of the Hindoos, reading the interesting interview between Abraham's servant and Rebecca, at the gate of Nahor, to an intelligent native, when she came to that passage where the virgin went down to the well with her pitcher *upon her shoulder*, her attentive friend exclaimed, 'Madam, that woman was of high caste!' This he implied from the circumstance of carrying the pitcher upon her shoulder, and not on her head. Some of the highest Brahmins do the same."

On reascending from the well, Rebecca discovered no surprise to find a stranger standing at its entrance; and to his urgent demand for a supply of water for himself and camels, which it must have cost her so many laborious descents to provide for her own numerous charge, she responded with a courteous readiness which conveys the most favourable impression of her character and manners. Such interviews are neither rare nor unexpected; for, as the native shepherdesses are always certain to be found watering their cattle at midday and at sunset, the wells naturally became convenient halting-places to which travellers direct their steps at those periods of the day, as well to supply themselves with the refreshing beverage, as to gain all requisite information about the place and people. An application for a draught of water is the usual commencement of a conversation, and scenes like this incident in Rebecca's history are still so frequently to be met with as to afford the clearest proof that the pastoral manners of Eastern shepherdesses retain the same beautiful and warm-hearted simplicity by which they were distinguished in the days of Abraham. The two following anecdotes are given in illustration of this:—"We met on this road," says Niebuhr (the road from Orfa to Bir), "with several wells, at which we stopped while the young women of the neighbouring villages, or of the tribes of the Curds and Turcomans who were wandering in these parts, came to water their flocks. They were not veiled, like those in the towns. As soon as we accosted them and alighted from our horses, they brought us water to drink, and likewise watered our horses. Similar civilities had indeed been shown to me in other parts, but here it appeared particularly remarkable, because Rebecca, who was certainly brought up in this neighbourhood, showed herself equally obliging to strangers. Perhaps I have even drank at the same well from which she drew water."

"About five in the evening, the latter end of December," says Mr. Rae Wilson, "upon entering the town of Nazareth, we saw two women filling their pitchers with water at the fountain, and about twelve others waiting for the same purpose, whom we desired to pour some water into a trough which stood hard by, that our horses might drink. We had scarcely made the request before they instantly complied, and filled the trough, and the others waited with the greatest patience. Upon returning thanks, one of them with very great modesty replied, 'We consider kindness and hospitality to strangers as an essential part of our duty.'"

In repairing then at the time of drawing water to the well at the gate of Nahor, which he knew was at no great distance from the residence of Bethuel, in throwing himself upon the civilities of the young shepherdess for a draught of water, and on that simple act of hospitality founding his claim to her attention and interest in the inquiries he made about the neighbouring sheik, Eliezer acted on a thorough knowledge of the habits of the country. No other mode of inquiry he might have adopted could, in a thinly-peopled and pastoral region like that through which he was travelling, have procured him so direct and accurate intelligence of the names and condition of the principal inhabitants, or have led so speedily to the accomplishment of the important errand for which he had been despatched to the Mesopotamian branch of his master's family, as by making for the well, and mingling in simple dialogue with the parties of native shepherdesses who frequented it as their usual watering-place. One young maiden only appeared there, a circumstance which renders it probable that her father, Bethuel, was the great pastoral chief of the neighbourhood who possessed the exclusive right to the well. In many other places, where the population is more numerous, or the water scarce, a number of shepherds and shepherdesses collect from different quarters, with their respective flocks, to the same fountain, and while among shepherds of peaceable manners, who are on habits of amicable intercourse, those meetings are hailed with joy, as the most pleasant in their solitary day, are the time for retailing gossip, the signals for the outbreak of all sorts of merriment, and are often enlivened with the song and the dance, with others who are of a contentious disposition, or where there is any jealousy or animosity among the rival tribes, they become scenes of bitter strife and rude competition, in which unmanly advantage is always taken of their gentler companions of the other sex.

Della Vallé, and many other travellers who passed through the dreariest parts of the desert, tell us that they always forgot their toil and privations when they reached the wells, and mingled in the company of the lively shepherdesses who repaired thither with their flocks, and that the little kind offices which they rendered in helping these nymphs of the mountains to water them were more than repaid by the pleasures of their society and generous hospitality, which were offered in return with the liveliest gratitude; for, in the present day, as of old, the female keepers of the flock are often subjected to the rudest treatment from their male companions, who, pressing forward, exclude them from the benefit of the well; so that the bold and generous stranger who happens to be resting there, and chooses to take the part of the fair daughters of the desert, renders them an important service, which they never fail to acknowledge by offering to the traveller all the attentions in their power. It was by his courteous civility in hastening to remove the ponderous stone that covered the well of Haran,—the reader of the Bible will remember,—that Jacob introduced himself to the notice, and won the heart of his fair Mesopotamian cousin; and it was by the seasonable interposition of Moses, as champion of the seven daughters of Jethro, who would otherwise have suffered in his presence, as they usually did, from the rude violence of their male companions, that the illustrious fugitive ingratiated himself into the esteem of the simple-hearted Arabian shepherdesses, and received a pressing welcome into the tent of the sheik their father.

Both Jacob and Moses being poor and ill-equipped fugitives had it not in their power to bestow any other mark of their regard than the simple though important service of their hands. But in the more ancient story of Rebecca, we find Abraham's confidential slave and messenger lavishing on her, as she stood at the well, a profusion of costly trinkets. Nor, however strange it may seem to us, the idea of decorating a young female, who was occupied in the humble task of carrying pitchers of water to provide for the flocks she had charge of, with ornaments of gold and silver, is this description at least in variance with the habits of the time and place.

Even in the present day the Arab and Syrian shepherdesses often appear at the well under a load of ornamental finery; nor can this appear wonderful, the Oriental female having universally a strong passion for gaudiness of dress, and covering the face and arms with a variety of rings and trinkets; it is natural that the young women of the pastoral countries, with whom the wells are the only places of public resort where they ever mingle with the world, should be eager to deck themselves with all the valuables they can command. We are told that Eliezer gave Rebecca "two bracelets for her hands of ten shekels weight of gold," that is, about four ounces and a half, which seems an extraordinary weight for a pair of bracelets. But they are worn as heavy, or indeed much heavier in the East, resembling, as Chardin remarks, rather manacles than bracelets. They are sometimes flat in shape, but more usually round or semi-circular, taking a cubical form at the section where they open to admit the hand. They have no fastenings, but open and compress by their own elasticity alone; they are, in fact, enormous rings, which are often seen not less than an inch in diameter; but their weight, although great, is not commensurate to their size, as they are usually hollow. The weight which a woman carries on her arms, however, is not to be estimated by that of a single pair of bracelets; for no woman who can possibly get more is contented with one pair. It is not unusual to see five or six bracelets on the same arm, covering it from the wrist nearly to the elbow. These, and their other ornaments, form the sole wealth of the bulk of the women, and they are anxious, on all occasions, to accumulate, and loath to part from them; hence on a comparatively poor woman, living and dressing meanly, it is not uncommon to see a considerable quantity of precious metal in the ornaments of her head-dress, arms, and ankles; whatever other ornaments she possesses are not treasured up to be produced on grand occasions, but are worn daily as parts of her ordinary costume. Thus she puts all her bracelets on her arms at once, all her anklets on her legs, and all her earrings in her ears. The use of ornaments on all occasions seems to explain why Eliezer placed the nose-ring at once on the nose of Rebecca, and the bracelets on her arms, instead of giving them to her as things to be treasured up. "In the neighbourhood of Bethlehem," says Wilde, "we saw a band of young girls going to a well, with their pitchers on their shoulders, who appeared among the most beautiful of their sex we met in the East. They had slight and elegant figures, a native grace of mien and air, added to which the tasteful drapery of their light simple attire, the dark tresses that fell in wild luxuriance over their necks and shoulders, braided with small gold coins, while a zone of the same brilliant material adorned their high expanded foreheads; the music of their silver anklets, their long pendent earrings, and the bracelets that covered their arms in great numbets, cast an inexpressible charm round those lovely Arab maidens."

The scarcity of water, and the great labour and expense of digging away so much earth in order to reach it, render a well extremely valuable. As the water is often sold at a very high price, a number of good wells yield a large revenue to the proprietor. Pitts was obliged to purchase water at sixpence a gallon; a fact which illustrates the force of the offer made by Moses to Edom, "If I and my cattle drink of thy water, then will I pay for it." (Numb. 21. 19.)

It is properly mentioned as a very aggravating circumstance in the overthrow of Jerusalem, that the ruthless conqueror forced the Jews to purchase with money the water of their own wells, and the wood of their own trees: "We have drunken our water for money; our wood is sold unto us." (Lam. 5. 4.) Even a cup of cold water cannot always be obtained in Syria without paying a certain price. It is partly on this account Our Lord promises that "whosoever shall give to drink unto one of those little ones a cup of cold water, in the name of a disciple, should in no wise lose his reward." (Matt. 10. 42.)

There are many wells and cisterns in Judea, the first of which are supplied with water by springs, the latter by rain. The Eastern wells have often no implements for drawing water except what persons bring with them, so that travellers in those dry countries are often obliged to carry lines and buckets on their journeys, and great leather bottles to refill from time to time. A traveller from Egypt to Jerusalem says he did not forget "leather buckets to draw water with." And another speaks of the well at Bethlehem as "a good rich cistern, deep and wide," for which reason the people who go to get water are provided with small leather buckets and a line; these are also carried by the merchants, who go through great deserts into far countries. "Coming to a well," writes Mr. Hartley, "without possessing the means of obtaining water, we were forcibly reminded of Our Lord's situation near Sychar, when the woman of Samaria said, 'Sir, thou hast nothing to draw with, and the well is deep.' She asked in astonishment, 'From whence then hast thou that living water.' Seeing that the well was deep, and Our Lord unprovided with the means of procuring any, she could not comprehend how she 'should have asked of him, and received living water;' she understood not that he spake of the spirit which they that believed on him should receive."

The well at which Our Saviour held conversation with the woman of Samaria is not mentioned elsewhere. We may suppose that it took its name from the fact or notion that it was dug by Jacob, or that his family drank of its water, while journeying in this part of the country. The circumstances recorded in John 4. 5-26, as having occurred at this well, have greatly enhanced the interest of the spot to Christians, and it has hence been a favourite resort of pilgrims in all subsequent ages. The Empress Helena built a church over it, but this has long been destroyed by time and the Turks, so that the foundations only are now discoverable. The well stands about a mile from the present town; but this distance affords no objection, as the town seems to have extended farther in this direction in former times; besides which it often occurred that wells were at some distance from the town to which they belonged. This was the case in the present instance, as the disciples had gone into the city "to buy food." The well stands at the commencement of a round vale, which is thought to have been the "parcel of ground" bought by Jacob for "a hundred pieces of silver." The mouth of the well itself has over it an arched or vaulted building, and the only passage down to it is by means of a small hole in the roof, scarcely large enough for a moderate-sized person to work his way through.

"Landing," says Buckingham, "on a heap of dirt and rubbish, we saw a large, flat, oblong stone, which lay almost on its edge across the mouth of the well, and left barely space enough to see that there was an opening below. We could not ascertain its diameter, but by the time of a stone's descent it was evident that it was of considerable depth, as well as that it was perfectly dry at this season, the fall of the stones giving forth a dull and dead sound." Maundrell says that its depth is thirty-five feet, and that when he was there it contained five feet of water. With respect to the identity of this well as the one at which Our Lord conversed with the woman of Samaria, Dr. Adam Clarke thinks that the spot is so distinctly marked by the evangelist, and so little liable to uncertainty from the circumstance of the well itself, and the features of the country, that even if no tradition existed for its identity, the site could hardly have been mistaken.

It was near the fountains and wells that the robber commonly took his station, and, in time of war, the enemy placed their ambush, because the flocks and herds, in which the wealth of the country chiefly consisted, were twice every day collected to those places, and might be seized with less danger when the shepherds were busily engaged in drawing water. This circumstance, which must have been familiar to the inhabitants of those countries, is mentioned by Deborah in her triumphal song: "They that are delivered from the noise of archers in the place of drawing water, there shall they rehearse the righteous acts of the Lord." (Judges 5. 11.) A perfect comment on these words is furnished by an historian of the Crusades, who complains that, during the siege of Jerusalem by the Christian armies, numbers of their men were daily cut off, and their cattle driven away by the Saracens, who lay in ambush for this purpose near all the fountains and watering-places.

The passages in Scripture describing the sufferings caused by want of water in the desert, are very numerous. (Isai. 29. 8; Deut. 8. 15; Jerem. 2. 6, &c. &c.) Psalm 107. 5, says, "They wandered in the wilderness in a solitary way, they found no city to dwell in. Hungry and thirsty, their soul fainted in them." Baumgarten gives us a vivid description of his own and companions' suffering in the desert from want of food and water. He writes, "Travelling all that day and night, without eating, resting, or sleeping, we could not avoid falling off our camels, while we were half-sleeping, half-waking. A thousand strange dreams and fancies came into our heads whilst hungry and thirsty we sat nodding on our camels. We thought we saw somebody reaching us food and water, and putting out our hands to take it, and stretching after it when it seemed to draw back, we tumbled off our camels, and, by a severe fall, found it a dream and illusion." A.

WEN, an unhealthy excrescence, generally caused by scrofulous disease. Any animal having a wen was strictly prohibited from being presented as a sacrifice to the Almighty: "Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make any offering by fire of them upon the altar unto the Lord." (Levit. 22. 22.) A.

WHALE, תן *than*, and תנין *thannin*; Gr. κητος, *cetos*, occurs in our translation. (Gen. 1. 21; Job 7. 12; and Ezek. 32. 2.) It is the largest of all the inhabitants of the water. Profane authors have given extravagant accounts of the size of this creature: some say that whales have been seen of six hundred feet long and three hundred and fifty feet thick; others write that there have been seen some of eight hundred feet long. Modern writers say that, in America, some whales measure ninety or a hundred feet from head to tail; and it is admitted that the whales in the north seas are yet larger than those that are found upon the coast of Guinea, or in the Mediterranean.

The whale brings forth her young ones alive, as other perfect animals, but produces one or two at most, and nourishes it at the breast with great care. Whales have generally no teeth, but only beards or whiskers on the throat, of about a span in breadth, and fifteen feet long, which ends in fringes, like hog's bristles at the end, which, at top, are set in the palate, and ranged in order. These beards serve to extend or contract the cheeks of this creature. Whales are maintained by a water, or froth, which they suck from the sea, and by some little fishes, as the sea-flea, the sea-spider, anchovies, seaweed, &c. Yet some of them have teeth, and in their stomachs have been found thirty or forty cod fish. The whale always keeps its young one under its fins, and never leaves it until it is weaned. It has no udder, but has nipples and teats, which contain milk in such abundance, that sometimes there have been drawn from it to the quantity of two hogsheads.

It is well ascertained that the writers of the Bible must have been ignorant of this animal; it is never seen near Jerusalem or Egypt, and they could have no history of Greenland or Spitzbergen. The Rev. James Hurdis, in a dissertation written expressly for the purpose, has endeavoured to prove that the crocodile, and not the whale, is spoken of in Genesis 1. 21. We quote his concluding argument. "There yet remains an argument which proves that the crocodile, and not the whale, is to be understoed in Genesis 1. 21. At whatever time Moses wrote the Book of Genesis, whether before or after the departure of the Israelites from Egypt, to assure them that the Lord their God was the creator of crocodile, has a manifest propriety which is not to be found in the present translation. For he might naturally suppose, should they incline to idolatry, one of the first objects of their adoration would be the crocodile which they had seen worshipped in Egypt." Dr. Geddes thinks that the circumstance of its being an Egyptian divinity might induce the historian to particularise it, as being but a mere creature like the rest.

The word in Job. 7. 12 must also mean the crocodile. It describes some terrible animal, which, but for the watchful care of Divine Providence, would be very destructive. Our translators render it dragon in Isaiah 27. 1, where the prophet gives this name to the king of Egypt: "He shall slay the dragon that is in the sea." The sea there is the river Nile, and the dragon the crocodile. (Compare Ezekiel 32. 2.)

On this passage Bochart remarks the תנין *tannin*, is not a whale, as people imagine, for a whale has neither feet nor scales, nor is it to be found in the rivers of Egypt, nor does it ascend therefrom upon the land; nor is it taken in the meshes of a net; all of these properties are ascribed by Ezekiel to the תנין *tannin* of Egypt. Whence it is plain that it is not a whale that is here spoken of, but a crocodile.

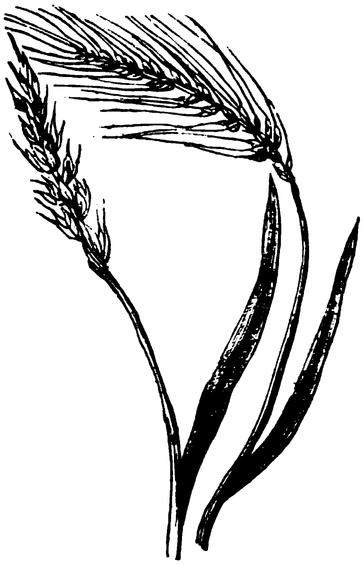
Merrick supposes David in Psalm 74. 13 to speak of the *tunnie*, a kind of whale, with which he was probably acquainted: and Bochart thinks it has its Greek name *thunnos* from the Hebrew *thunot*. The last-mentioned fish is undoubtedly that spoken of in Psalm 104. 6.

The word "whale" occurs in the translations of Ecclesiasticus 43. 25; and in the Song of the Three Children, 5. 57, in both which the Greek word is used. (See JONAH.) A.

WHEAT, חטה *chetch*, *σιτος*, *silos*, the principal and most valuable kind of grain for the service of man. Nothing certain about the original country of the wheat is known: Sicily, Siberia, and Persia, have been, in their turn, pointed out as claimants, but without any unequivocal evidence. If we were to suggest Egypt as the birth-place of the wheat we should not, perhaps, be far from the truth. Wheat would seem to have been native to the western and central parts of Asia, whence it was early spread over the greater part of the old world, by the migratory habits of the patriarchs of mankind, and is first mentioned in Scripture in the account of Jacob's sojourn with his father-in-law, Laban. (Gen. 30. 14.) The country of Laban, Padan Aram, was the northern portion of Mesopotamia; one of those elevated plains to the southward of Caucasus, whence the Tigris and Euphrates take their sources, where cities were already built, nations had become stationary, and the plains were covered with cultivated grain. To this day it is in those lands that bread-corn is found wild, though the cities are decayed, and only serve as strong places for the fierce tribes who have long spoiled the land.

Whithersoever the first who departed from the original hive of man, to form fixed settlements, wandered, they doubtless carried bread-corn; seating themselves first in the most favourable climates. A few months sufficed the yet virgin earth to produce the crops; and even the tribes who followed a pastoral life, and removed from time to time, for the convenience of their flocks and herds, rested while they sowed their grain and gathered in their sheaves. Indeed, many of the wandering tribes of the desert both in Asia and Africa still continue this practice.

The most ancient sacred and profane books describe Egypt as a country abounding in wheat. Owing to the annual inundation of the Nile, it was less subject to variations in produce than the neighbouring countries, where the harvests often failed from continued drought.



Wheat.

It is generally admitted that to Egypt or some of her colonies, Greece, and probably both Sicily and Italy, owe their bread-corn. The Israelites while wandering in the desert were not without wheat. Though suffering from occasional scarcity, yet when the tabernacle was erected, and the ark of the covenant framed, fine wheaten flour was produced in abundance for the sacred services; the offering of righteous Abel, the first-fruits of the earth being thus continued for a memorial. In the 2d chapter of Leviticus, directions are given for oblations, which in our translations are called "meat-offerings," but as meat means flesh, and all kinds of offerings there specified were made of wheat, it would have been better to have rendered it wheaten-offerings. Calmet has observed that there were five kinds of these: simple flour, oven cakes, cakes of the fire-plate, cakes of the frying-pan, and green ears of corn.

Besides those passages in Scripture where the specific word wheat is used, Celsius would fain consider all those where corn is named as implying wheat, and also those in which parched or dried corn is found. The long and learned dissertation in the *Hierobotanicon* on the general word corn goes to prove from ancient writers, sacred and profane, that it always meant bread-corn, that is, wheat. We must remember that the Jews used a great deal of barley bread. We find, for instance, that barley bread was presented to David for his own use and that of his army, and who can forget the barley loaves of the New Testament? Bread was also made of rye and of spelt or zea, especially in Egypt, as we may infer from Scripture, and as Herodotus positively asserts.

Therefore, perhaps, the general name corn is the best possible translation of the passages in question. With regard to the parched corn, if the traditional use of any species of grain goes for anything, there are few modes of eating the first ears more common in the East, even now, than roasting or parching it before the fire. An expression in Proverbs informs us that wheat was sometimes mixed with inferior grain. "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him," (Prov. 27. 22,) a comparison taken no doubt from the common custom. We know from Pliny that both the Greeks and Italians of his day mixed many varieties of grain with their wheat, some with the idea of increasing its wholesomeness, and others for the sake of the flavour. From Scripture we may infer that barley formed the chief bread of the labourers, mixed probably with rye and spelt.

Among the many temporal blessings promised to the Israelites in the land of promise was, that they should have "a land of wheat and barley, a land wherein thou shalt eat bread without scarceness." (Deut. 8. 8,9.) That this was the case there is ample evidence in Scripture. Densely populated as the country ultimately became, and various as were its productions, it not only furnished corn enough for its own inhabitants, but had a surplus, which they disposed of to the Phœnicians of Tyre and Sidon, who themselves paid too much attention to commerce and arts to take much interest in agriculture. It is to be regretted that we do not know whether the corn was supplied to them merely for their own use, or for exportation also. The latter, which is very probable, would still more show the great productiveness of the country in grain. (See Ezek. 27. 7, and Acts 12. 20.)

Even at present much corn is annually exported from Jaffa to Constantinople. The large surplus produce is indicated by many other circumstances, among which we may mention Solomon's contract with the king of Tyre for the building of the Temple, by which the Hebrew king was to pay the Phœnician annually twenty thousand measures of wheat for food to his household, (Kings 5. 11,) with the like quantity, besides an equal number of measures of barley, to the Tyrian hewers that cut wood in Lebanon.

Returns of sixty and a hundred fold to the cultivator seem, in the Scriptures, to be mentioned as not unusual, (see Gen. 26. 12; Matt. 13. 8;) and even now, wherever wheat is sown, if rain does not fail, it richly repays the cultivator, growing to the height of a man. But the thinness of the population, the disturbed state of the country, and the oppression to which the cultivator is exposed from the Turk on the one hand, and the Arab on the other, all concur to prevent the remaining capabilities of this naturally rich soil from being fairly tested in this or any other branch of agriculture. The wheat usually grown in Palestine was precisely that we see covering our own corn lands for the most part, but it would seem that in the southern part of Jewry, as in Egypt, the *Triticum compositum*, or many-headed wheat, was and is still cultivated. (See engraving "Wheat of Heshbon," article AGRICULTURE.)

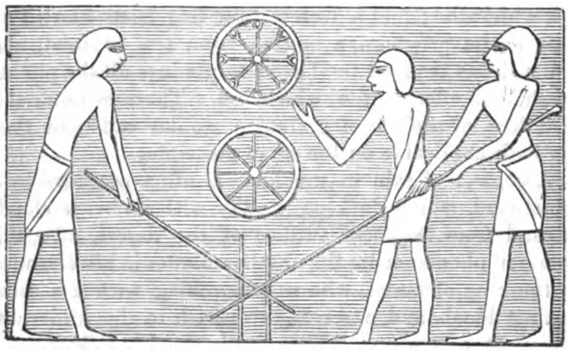
The laws of Moses directed very liberal treatment of the poor at the seasons of harvest and ingathering. The corners of the fields were not to be reaped, the owner was not to glean his own field, and a sheaf accidentally left in the field was not to be fetched away, but left for the poor. There are equally liberal regulations respecting vine-yards and olive-yards. (See the laws in Leviticus 19. 9,10, and Deuteronomy 24. 19,21.) The harvest was always a season of rejoicing and gratitude. In our Protestant country the harvest home has been quite a secular feast. The first handful reaped was called the maiden, this was saved and carried in triumph with the last wain-load to the barns, while the "shouting for the summer fruits and the harvest," (Isai. 16. 89,) filled the air with sounds of rejoicing. A Hindoo of our time lays apart the few first grains of his scanty meal for his gods; and the Greeks of Homer offered no bullock without the salted barley. Wheat, and the bread made from it, accompanied by salt, were, by the express commands of the Mosaic law, offered before the Lord by the Hebrews in grateful acknowledgment for their first of temporal blessings. Nor did even the heathen neglect a like expression of gratitude. Whether the religion were founded on the mystic dreams of Bhood or Brahma, the allegories of Egypt, or the poetry of Greece, corn was indispensable in all sacrifices to their gods, or to the spirits of their ancestors. A.

WHEEL, WHEELS. It would appear that the Egyptians, at least in the earlier ages, were ignorant of the use of iron, for all the implements not formed of gold and silver are painted green, and must manifestly have been made of brass. We need not remind our classical readers, that all the weapons mentioned by Homer are said to have been formed of this metal. Casting must have been carried to a high degree of perfection, for most, if not all the frames of the war-chariots are brazen, a circumstance proved not only by their green colour, but by the lightness and neatness of their wheels, and their beautiful ornaments, too elaborate to have been carved. We find that the wheels under the brazen laver in Solomon's temple were cast; they are thus described by the sacred historian: "And the work of the wheels was like the work of a chariot-wheel; their axletrees, and their naves, and their felloes, and their spokes, were all molten." (1Kings 7. 33.) Swords, quivers, knives, axes, and adzes, were all formed from the same material. As there were no mines in Egypt, it seems probable that the great quantity of metal required in the arts was obtained from the interior of Africa. Copper in hardness, bears the same proportion to iron of about eight to nine, and was therefore not very inferior to it before the art of forming the latter into steel was discovered. The monuments clearly show us, that iron, although known, was very little used in the flourishing days of the Pharaohs; and this circumstance tends strongly to demonstrate the antiquity of the Pentateuch, and, consequently, its authenticity as a contemporary document, when we find, that invariably the metals described as employed for use or ornament, are those only which appear on the ancient monuments of Egypt.

Thus Bezaleel is said to have been instructed, "to devise cunning works, to work in gold, in silver, and in brass." (Exod. 31. 4.) It may be necessary to add, that in Hebrew, the same word signifies both brass and copper. Our translators invariably use the former even when the native copper is intended. From the brief mention of the mode in which metals were obtained in the Book of Job, it seems probable, that the art of smelting iron ore was unknown, and that this metal was only used when found in a nearly pure state, which it occasionally is; the smelting of copper ore is expressly mentioned by the patriarch, and, also, the refining of gold and silver. "Surely there is a vein for the silver, and a place for gold, where they fine it. Iron is taken out of the earth, and brass is molten out of the stone." (Job 28. 1,2.) The account given of the structure of the tabernacle proves that metallurgy must have been well understood in the days of Moses, and from the description of the golden calf, we may infer that the casting of idols and statues was no uncommon practice.

The prophet Ezekiel's vision of the wheels demands some remark. (See Ezek. 1. 15,16,19-21.) "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creatures was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels." This vision of Ezekiel has always been regarded both by Jews and Christians, as very abstruse and difficult of interpretation, so much so, indeed, that the former anciently forbade it to be read by persons under thirty years of age.

Bush observes, "From all that we can gather of the form of these wheels they appear to have been spherical, or each composed of two of equal size, and inserted the rim of the one into that of the other at right angles, and so consisting of four equal parts or half circles. They were accordingly adapted to run either forward or backward, to the right hand or to the left, without any lateral turning, and by this means, their motion corresponded with that of the four faces of the living creatures to which they were attached. 'When they went upon their four sides they turned not as they went,' Heb. 'When they went, they went upon the quarter-part of their fourfoldness,' *i. e.*, upon or in the direction of one of the four vertical semicircles into which they were divided, and which looked towards the four points of the compass. When it is said, 'they turned not,' it is not to be understood that they had not a revolving or rotary motion, but that they, like the faces, never forsook a straight-forward course." Of verses 19 and 20, the same author observes, "These circumstances are doubtless dwelt upon with peculiar emphasis, in order to show the intimacy of relation and harmony of action subsisting between the living creatures and the wheels, or more properly, between the things symbolically represented by them." (See arts. CHARIOT, ARMS, ARMOUR, &c.) A.



Egyptian Wheels.

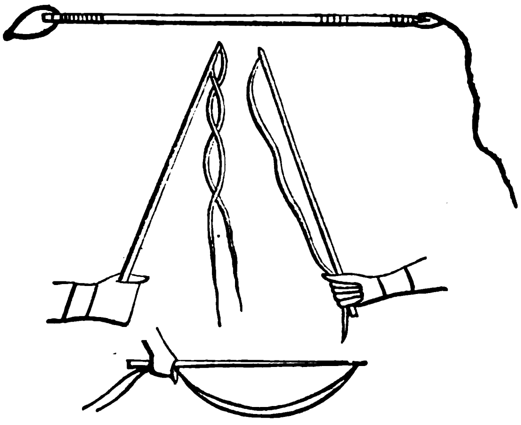
WHELP, WHELPS, is the name usually given to the young of lions and tigers, and all animals of the feline species.

In the sacred writings the same expression is often extended to the young of bears, and the rage of a bear robbed of her whelps has become quite a proverb. (See 2Sam. 17. 18; Prov. 17. 12; Ezek. 19. 2; Hosea 13. 8; Nahum 2. 12.) The rage of a female bear when her young have been killed or taken from her has been often noticed, and forms the subject of many interesting anecdotes in voyages and travels. There do not indeed seem to be any animals which more strongly than the bear, manifest that attachment to their young which the wise providence of God has implanted with various degrees of intensity in most brute creatures. In the narrative of Lord Mulgrave's voyage for the discovery of a north-west passage, there is a touching story of a bear whose young had been shot from the ship. Though herself wounded, she scorned to withdraw and leave her young behind; she would not understand that they were dead; she placed meat before them, and by every endearing motion solicited them to eat; she endeavoured to raise them with her paws; she withdrew and looked back as expecting them to follow, but seeing that they lay motionless, she returned, and with inexpressible fondness walked round them, pawed them, licking their wounds, and moaning bitterly the while. "It would," says the narrator, "have drawn tears of compassion from the eyes of any but those who possessed hearts of adamant, to observe the affectionate concern of this poor beast." At last, as if receiving the unwilling conviction that her young were dead indeed, she turned towards the ship, and uttered a fierce and bitter growl against the murderers, which they answered by a volley of shot that laid her dead beside her young. So fine a trait in the character of the bear might well be noticed by the sacred writers. It is said, that the attachment between the dam and her young is reciprocal, and that no circumstance of danger or alarm can drive the latter from their dead or living mother. A.

WHIP, WHIPS. In ancient times, whips were used not only for driving animals, but also as instruments of torture, and even now in slave-holding countries, the unfortunate slaves are obliged to work with the fear of the whip before their eyes. The system of administering personal chastisement has been, and is universal throughout the East: and under despotic governments, no person can be sure of escaping, as punishment is inflicted on the mere caprice of any tyrant who may happen to be in power.

The punishment of the *bastinado* is now the most common in Oriental countries. See BASTINADO.

Various materials were used in the manufacture of whips. In 1Kings 12. 11, Rehoboam says, "My father chastised you with whips, but I will chastise you with scorpions." Here a simple scourge and another more painful are mentioned in opposition. The latter is called "a scorpion," and probably means to denote a



Egyptian Whips.

comparison between the pain respectively occasioned by the scourge and the reptile. The Rabbins think generally, that this scorpion was a scourge composed of knotted and thorny twigs, by which the flesh was severely lacerated. More probably it consisted of thongs set with thorns or sharp iron points. Such scourges were known to the Romans as a means of torturing used by unrelenting persons, and particularly by masters in the punishment of their slaves. Some of the early martyrs were thus tortured.

Few travellers have visited Egypt without commiserating the condition of the unhappy Fellahs; every public work is executed by their unpaid labour: half-naked and half-starved, they toil under a burning sun, to clear out canals or level roads, under the eyes of task-masters ready to punish with their formidable whips, made from the hide of the hippopotamus, the least neglect or relaxation. Such a sight necessarily calls to mind the sufferings endured by the Israelites while they were subjected to the tyranny of Pharaoh. "The Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service wherein they made them serve was with rigour." (Exod. 1. 13,14.)

The Egyptian warriors used a whip, consisting of a smooth round wooden handle, with either one or two thongs. This whip was generally used in preference to the goad in driving cattle. The ox-goad was, however, more commonly used in Palestine, for we read of "Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox-goad; and he also delivered Israel." (Judges 3. 31.)

The whip appears to have been heavier than that used in modern times, from the manner in which it is mentioned in the Book of Proverbs: "A whip for the horse, a bridle for the ass, and a rod for the fool's back." (Prov. 26. 3.)

When the chariot contained but one person, the whip was usually fastened to the hand with a thong. We find an example of the great importance of the whip in the chariot races which formed part of the games at the funeral of Patroclus:—

> First flew Eumelus on Pheretrian steeds;
> With those of Tros bold Diomede succeeds,
> Close on Eumelus' back they puff the wind,
> And seem just mounting on his car behind;
> Full on his neck he feels the sultry breeze,
> And hovering o'er their stretching shadow sees;
> Then had he lost, or left a doubtful prize,
> But angry Phœbus to Tydides flies,
> Strikes from his hand the whip, and renders vain
> His matchless horses' labour on the plain:
> Rage fills his eyes with anguish to survey
> Snatch'd from his hope the glories of the day.
> The fraud celestial Pallas sees with pain,
> Springs to her knight, and gives the scourge again.
> *Iliad* xxiii.

The conclusion of the race is very descriptive of some spirited representations of the great Sesostris on the monuments of Egypt urging forward his noble steeds at the very top of their speed:—

> Thundering near
> Drives through a stream of dust the charioteer,
> High o'er his head the circling lash he wields,
> His bounding horses scarcely touch the fields;
> His car amidst the dusty whirlwind roll'd,
> Bright with the mingled blaze of tin and gold,
> Refulgent through the crowd; no eye could find
> The track his flying wheels had left behind;
> And the fierce coursers urged their rapid pace
> So swift, it seemed a flight, and not a race.
> *Iliad* xxiii.

When the war cars charged, it was the custom of the charioteers to crack their whips, in order to increase the terror of the enemy. We find an allusion to this practice in the prophet Nahum's description of the destruction of Nineveh: "The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses." (Nahum 3. 2,3.) A.

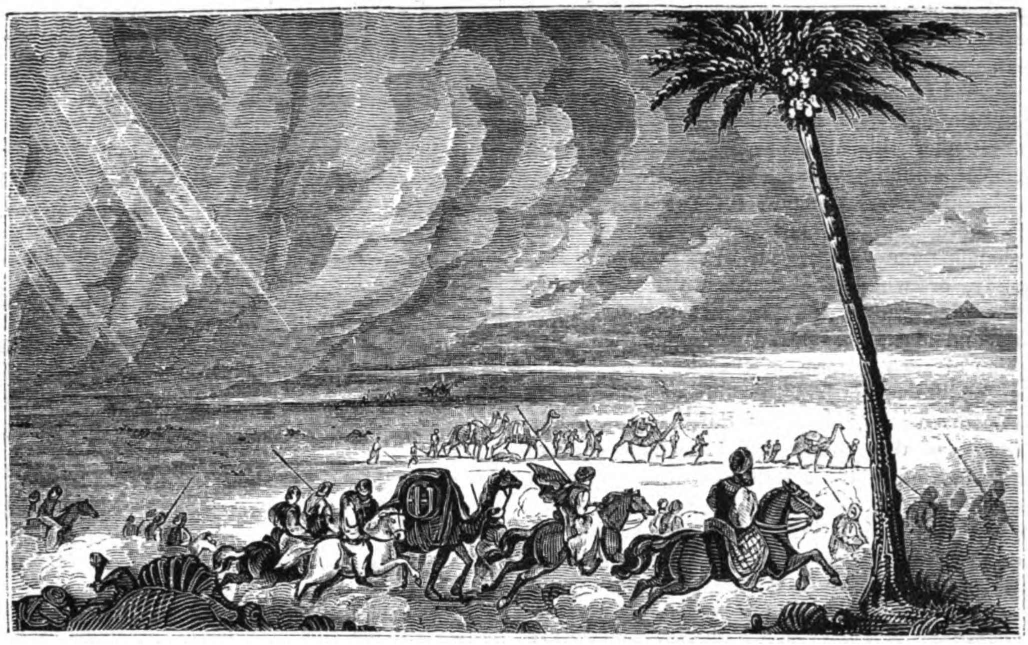
WHIRLWIND. A wind which rises suddenly from almost every point, is exceedingly impetuous and rapid, and imparts a whirling motion to dust, sand, water, and occasionally to bodies of great weight and bulk, carrying them either upwards or downwards, and scattering them about in different directions.

Whirlwinds and water-spouts are supposed to proceed from the same cause; their only difference being, that the latter pass over the water, and the former over the land. Both of them have a progressive as well as a circular motion, generally rise after calms, and occur most frequently in warm latitudes.

The wind blows in every direction from a large surrounding space, both towards the water-spout and the whirlwind; and a water-spout has been known to pass in its progressive motion from sea to land, and when it has reached the latter, to produce all the phenomena and effects of a whirlwind. There is no doubt, therefore, of their arising from a similar cause, as they are both explicable on the same principles.

A shower of rain in the East is often preceded by a whirlwind, which darkens the sky with immense clouds of sand from the loose surface of the desert. To this common phenomenon, the prophet alludes in his direction to the king of Israel, who was marching with his army against Moab, and was ready to perish in the wilderness for want of water. "Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye and your cattle, and your beasts." If a squall had not commonly preceded rain, the prophet would not have said "ye shall not see wind." The whirlwind, it appears from the sacred writings, came from different points of the compass. Daniel (7. 2,) in his vision, says, "I saw in my vision by night, and behold the four winds of the heaven strove upon the great sea;" and the prophet Ezekiel speaks of one that came from the north, and although it appeared to him in vision, it was according to the course of nature; for we learn from other sources of information, that it sometimes arises in that quarter. William of Tyre records an instance of a violent whirlwind from the north, in the time of the crusades, which enveloped two hostile armies in an immense cloud of dust, and compelled them for a while to suspend the work of destruction.

When that enterprising traveller, Mr. Park, was traversing the Sahara, or Great Desert, in his way to the Niger, destitute of provisions and water, his throat pained with thirst, and his strength nearly exhausted, he heard a wind sounding from the east, and instinctively opened his parched mouth to receive the precious drops of rain, which he confidently expected, but it was instantly filled with sand drifted from the desert. So immense was the quantity raised into the air and wafted upon the wings of the wind, and so great the velocity with which it flew, that he was compelled to turn his face to the west to prevent suffocation, and to continue motionless till it passed. In Persia, violent currents of



Whirlwind in the Desert.

air sometimes are seen impelling the clouds in different directions, whose concussion produces an awful noise, like the rushing of a great body of water. As the cloud approaches the earth the sound becomes still more alarming, "for nothing," says Mr. Morier, "can be more awful."

In the imagery employed by the sacred writers, these frightful hurricanes are introduced as the immediate instruments of the Divine indignation: "He shall take them away in the whirlwind both living and in his wrath." (Psalm 5. 9.) "The Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet." (Nahum 1. 3; Isai. 17. 13; &c.) All these are familiar images to the inhabitants of Eastern countries, and receive elucidation from the descriptions of European travellers.

Bruce says, "At four o'clock in the afternoon of the 25th, we set out from the villages of the Nuba, intending to arrive at Basbock, where is the ferry over the Nile, but we had scarcely advanced two miles into the plain when we were inclosed in a violent whirlwind, or what is called at sea, a water-spout. The plain was red earth, which had been plentifully moistened by a shower in the night time. The unfortunate camel that had been taken by Cohala seemed to be nearly in the centre of its vortex, it was lifted and thrown down at a considerable distance, and several of its ribs broken. Although as far as I could guess, I was not near the centre, it whirled me off my feet, and threw me down upon my face so as to make my nose gush out with blood; two of the servants likewise had the same fate. It plastered us all over with mud, almost as smoothly as could have been done with a trowel. It took away my sense and breathing for an instant, and my mouth and nose were full of mud when I recovered. I guess the sphere of its action to be about two hundred feet. It demolished one half of a small hut, as if it had been cut through with a knife, and dispersed the materials all over the plain, leaving the other half standing."

Burchell remarks, "The hottest days are often the most calm, and at such times the stillness of the atmosphere was sometimes suddenly disturbed in an extraordinary manner. Whirlwinds, raising up columns of dust to a great height in the air and sweeping over the plains with momentary fury, were no unusual occurrence."

In Arabia, the common houses are for the most part no better than thatched huts, their walls being composed of clay dried and whitened in the sun; and though with a view of giving them a little more thickness and durability, there is also added sometimes an internal framework of reeds, they are still after all but very fragile and unsubstantial fabrics, the more so, that owing to the light character of the soil in that land, a solid substratum of rock or earth can nowhere be found, and the dwellings almost universally have their foundation in the dust or sand. In serene and settled weather, these ephemeral structures do well enough, and serve all the purposes of the natives, but amid the sudden and violent changes to which their climate is subject, when the face of the country is swept by the furious gusts of the tornado, or by the immense columns of moving sand that shift from place to place, these slight edifices are often overwhelmed, and their walls dashed down with resistless force to the ground. The owners, if they do not consult their safety by timely flight, are buried in the ruins, and every thing that has life is crushed to death along with them. The only creature that has a chance of escape is the moth-worm, which, from its diminutive size, and the soft yielding nature of the stuffs in which it makes its bed, has frequently, on excavating the flattened furniture when the storm has ceased, been found surviving the human inmates of the dwelling. The terrible convulsions of nature which occasion such catastrophes are of course most uncertain and irregular in their occurrence; but, for the most part, when they do happen, they begin early in the morning, about sun-rise, and continue their ravages till they gradually abate about the close of the day. So that, as hurricanes in these latitudes are wonderfully uniform in their character and duration, and always make fearful havoc of the properties and lives of men, it is true to the letter that, on such occasions, "they are destroyed from morning to evening." Thus multitudes are often plunged into scenes of death and danger before any of their neighbours are apprised of their situation; and even though intelligence were conveyed, the wide-spread devastation obliging every one to confine his attentions to home, and rendering it perilous in the extreme to go abroad and attempt the rescue of the sufferers, "they perish for ever without any regarding it." Paxton.

The sand-storms occur in the most awful form in those deserts, when the fine sand is thrown into hillocks, which being swept by furious winds, the sand of which they are formed is tossed on high, and whirled rapidly and densely through the air, until the storm has finally subsided. Under this most awful visitation of the sand-storm, it sometimes happens that travellers and their cattle are overwhelmed and suffocated. And even the more common and less dangerous forms of this phenomenon which occur in regions less absolutely sandy, or where the sands are less extensive than in the great sandy deserts of Asia, are still very formidable and alarming. Mr. Buckingham has given a description of such a storm, of that kind which must have been familiar to the Israelites during their wanderings. It occurred in the desert of Suez, that is, on the western verge of that sandy desert which occupies a considerable portion of the country between Egypt and Palestine:—

"The morning was delightful on our setting out, and promised us a fine day; but the light airs from the south soon increased to a gale, the sun became obscure, and as every hour brought us into a looser sand, it flew about us in such whirlwinds, with the sudden gusts that blew, that it was impossible to proceed. We halted, therefore, for an hour, and took shelter under the lee of our beasts, who were themselves so terrified as to need fastening by the knees, and uttered in their wailings but a melancholy symphony. ...... Fifty gales of wind at sea appeared to me more easy to be encountered than one amongst these sands. It is impossible to imagine desolation more complete; we could see neither sun, earth, nor sky; the plain at ten paces distance was absolutely imperceptible; our beasts, as well as ourselves, were so covered as to render breathing difficult; they hid their faces in the ground, and we could only uncover our own for a moment to behold this chaos of mid-day darkness, and wait patiently for its abatement. Alexander's journey to the temple of Jupiter Ammon, and the destruction of the Persian armies of Cambyses in the desert, rose to my recollection, with new impressions made by the horror of the scene before me; while Addison's admirable lines, which I also remembered with peculiar force on this occasion, seemed to possess as much truth as beauty:—

Lo! where our wide Numidian wastes extend,
Sudden the impetuous hurricanes descend;
Which through the air in circling eddies play,
Tear up the sands, and sweep whole plains away.
The helpless traveller, with wild surprise,
Sees the dry desert all around him rise,
And, smothered in the dusty whirlwind, dies."

Darwin's description of the destruction of Cambyses' host is far too eloquent and beautiful to be omitted:—

Thus when Cambyses led his barbarous host
From Persia's rocks to Egypt's trembling coasts,
Defiled each hallowed fane and sacred wood,
And, drunk with fury, swelled the Nile with blood,
Waved his proud banner o'er the Theban states,
And poured destruction through her hundred gates;
In dread divisions marched the marshalled bands,
And swarming armies blackened all the sands;
By Memphis these to Ethiop's sultry plains,
And those to Hammon's sand-encircled fanes:—
Slow as they passed the indignant temples frowned,
Low curses muttering from the vaulted ground;
Long aisles of cypress waved their deepened glooms,
And quivering spectres grinned amid the tombs;
Prophetic whispers breathed from Sphinx's tongue,
And Memnon's lyre with hollow murmurs rung;
Burst from each pyramid expiring groans,
And darker shadows stretched their lengthened cones;
Day after day their dreadful route they steer,
Lust in their van, and rapine in their rear:—
Now o'er their head the whizzing whirlwinds breathe,
And the live desert pants and heaves beneath;
Tinged by the crimson sun, vast columns rise
Of eddying sand, and war amid the skies,
In red arcades the billowy plain surround,
And whirling turrets stalk along the ground.
Long ranks in vain their shining blades extend;
To demon gods their knees unhallowed bend;
Wheel in wide circles, form in hollow square;
And now they front, and now they fly the war,
Pierce the deaf tempest with lamenting cries,
Press their parched lips, and close their blood-shot eyes.
Gnomes! o'er the waste you led your myriad powers,
Climbed on the whirls, and aimed the flinty showers!
Onward, resistless, rolls the infuriate surge;
Clouds follow clouds, and mountains mountains urge;
Wave over wave the driving desert swims,
Bursts o'er their heads, inhumes their struggling limbs;
Man mounts on man, on camels camels rush;
Hosts march o'er hosts, and nations nations crush;
Wheeling in air, the winged islands fall,
And one great earthy ocean covers all.
Then ceased the storm—Night bowed his Ethiop brow
To earth, and listened to the groans below—
Grim horror shook—awhile the living hill
Heaved with convulsive throes, and all was still!

Mr. Buckingham adds, that while they remained in this situation, the most unbroken silence was maintained by the party, every one being too much impressed by the solemnity of the occasion to speak. The fury of the storm at last spent itself in sudden lulls and squalls, like the storms of the ocean. "The bold imagery of the Eastern poets," concludes the traveller, "describing the Deity as avenging in his anger, and terrible in his wrath, riding upon the wings of the wind, and breathing his fury in the storm, must have been inspired by scenes like these."

We must not omit to notice another effect of such storms, which is the injury to cultivated grounds from the sands thus "rained" upon them from the bordering deserts. The sands gradually incroach upon the lands exposed to this danger, particularly when their population has been thinned; and thus it is that many districts of Western Asia, which were anciently famous for their fertility, are now quite barren. A.

WHITE. In Canaan, persons of distinction were anciently dressed in fine linen of Egypt; and, according to some authors, in silk and rich cloth, shaded with the choicest colours, or, as the Vulgate calls it, with feathered work embroidered with gold. The beauty of these clothes consisted in the fineness and colour of the stuffs; and it seems the colour most in use among the Israelites, as well as among the Greeks and Romans, was white, not improved by the dyer's art, but the native colour of the wool, being most suited to the nature of their laws, which enjoined so many washings and purifications. (Indeed, so early as the days of Hesiod, the Greeks considered white as the colour in which the celestials appeared: men went to heaven in white clothing. *Opera et Dies*, l. 198.) The general use of this colour seems to be recognised by Solomon in his direction, "Let thy garments be always white." (Eccles. 9. 8.) But garments in the native colour of wool were not confined to the lower orders; they were also in great esteem among persons of superior station, and are particularly valued in Scripture, as the emblem of knowledge and purity, gladness and victory, grace and glory. The priests of Baal were habited in black, a colour which appears to have been peculiar to themselves, and which few others in those countries except mourners, would choose to wear. In all countries, and all ages, white has been regarded as the emblem of purity. Isaiah says, "Though your sins be as scarlet, they shall be as white as snow;

though they be red like crimson, they shall be as wool." (Isai. 1. 15.) A.

WICKEDNESS. See Sin.

WIDOW. Among the Hebrews, a widow who had no children by her husband was allowed to marry the brother of her deceased spouse, in order to raise up children who might enjoy his inheritance, and perpetuate his name and family. This law did not originate with Moses. It existed long before his time, for we find it fully and rigidly in force in the time of Jacob. (Gen. 37.) It is therefore to be regarded as one of those prevalent usages which the law of Moses subjected to certain limitations and directions which did not previously exist. See Deut. 25. 5,6, &c.; also art. Levirate.

Widowhood, as well as barrenness, was considered a shame and reproach in Israel. "Thou shalt forget the shame of thy youth (passed in celibacy and barrenness), and shalt not remember the reproach of thy widowhood any more." (Isai. 54. 4.) It was supposed that a woman of merit and reputation might have found a husband either in the family of her deceased husband, if he died childless, or, if he had left children, in some other family.

The widows of kings continued in their widowhood. Adonijah was punished with death for asking in marriage Abishag, the Shunamite, who had been married to David, though he had never consummated the marriage. The practice of shutting up the women, as in the case of David's ten concubines (2Sam. 20. 3), is still practised in China, where, on the death of an emperor, all his wives are confined in a house, which is strictly guarded, and which is called the Palace of Chastity.

Among the Egyptians a black pigeon was the symbol of a widow who declined to enter again into the marriage state, because this bird, when her mate dies, obstinately rejects the embraces of another, and continues in a widowed state for life. This fact was so well known, or at least so generally admitted among the ancients, that Tertullian endeavours to establish the doctrine of monogamy by the example of that bird. These facts have been transferred by later authors to the widowed turtle, which, deaf to the solicitations of another mate, continues in mournful strains to deplore her loss, till death puts a period to her sorrow.

Among the Hebrews, the widow of the deceased had no legal share in the estate. The sons, however, or other relations, were bound to afford her an adequate maintenance, unless it had been otherwise arranged in the will. She sometimes returned again to her father's house, particularly if the support which the heirs gave her was not such as had been promised, or was not sufficient. (Gen. 38. 11.) Compare also the story of Ruth. The prophets very frequently, and undoubtedly not without cause, exclaim against the neglect and injustice shown to widows. (Isai. 1. 17; 10. 2; Jerem. 7. 6; 22. 3; Ezek. 22. 7; compare Exod. 22. 22-24; Deut. 10. 18; 24. 17.)

God frequently recommends to his people to be very careful in relieving the widow and orphan. He even calls himself the husband of the desolate one, and says, "Let your widows trust in me."

St. Paul would have us honour widows that are widows indeed, and desolate, that is, destitute of such as ought to help and relieve them, of their husbands and children. (1Tim. 5. 3; 4. 5.)

Formerly there were widows in the Christian church, who, because of their poverty, were placed on the list of persons to be provided for at the expense of the church. There were others who had certain employments, such as to visit the sick, to assist women at baptism, &c., and do several things which decency would not permit to the other sex. St. Paul did not allow any to be chosen into the number of these widows unless they were threescore years old at least; "they must not have parted from their husbands, or married again; they must produce ample testimony of their good works; that they had given good education to their children; that they had exercised hospitality; that they had washed the feet of the saints; and that they had given assistance to the miserable and afflicted." (1Tim. 5. 9,10.) A.

WIFE. The married women among the Orientals are reduced to a state of great subjection. In Barbary they regard the civility and respect which the politer nations of Europe pay to the weaker sex as extravagance, and so many infringements of that law of nature which assigns to man the pre-eminence. The matrons of that country, though they are considered indeed as servants of better station, yet have the greatest share of toil and business upon their hands. While the lazy husband reposes under some neighbouring shade, and the young people of both sexes attend the flocks, the wives are occupied all the day long, either in toiling at their looms, in grinding at the mill, or in preparing bread or other kinds of farinaceous food. Nor is this all; for to finish the day, "at the time of evening," to use the words of the sacred historian, "even at the time that women go out to draw water," they must equip themselves with a pitcher, or goat's skin, and tying their sucking-children behind them, trudge out in this manner two or three miles to fetch water. In Palestine, where the women of superior rank at least are treated with more respect, the married ladies commonly express their submission and regard by kissing the beards of their husbands.

To such a state of connubial society, the Psalmist seems to allude in these words: "So shall the king greatly desire thy beauty; for he is thy lord, and worship thou him." (Psalm 45. 11.)

In the kingdom of Algiers the women and children are charged with the care of their flocks and herds, with providing food for the family, cutting fuel, fetching water, and when their domestic affairs allow them, with tending their silk worms.

The daughters of the Turcomans in Palestine are employed in the same mean and laborious offices. It is probable the cutting of wood was another female occupation. The very great antiquity of these customs is confirmed by the prophet Jeremiah, who complains that the children were sent to gather wood for idolatrous purposes; and in his Lamentations, he bewails the oppressions which his people suffered from their enemies, in these terms: "They took the young men to grind, and the children fell under the wood." (Lam. 5. 13.)

This harsh treatment of women appears common to all pastoral and hunting tribes. We find it prevail among the Indians of North America, and think the following extract from the Honourable C. A. Murray's *Travels in North America* too interesting and illustrative of our subject to be omitted.

"The Indian wife rises an hour before daylight, packs up the dried meat, the corn, and other bales, strikes the tent, loads and saddles all the horses and mules, and at dawn the march commences; they generally go from twelve to fifteen miles before their mid-day halt; the husband rides, some animals are loaded, many run loose, she travels on foot, carrying on her back either a child or a package of considerable size, in one hand a bundle or a can of water, with the other leading one or two pack-horses. On arriving at the camping-place, she unpacks the animals, and proceeds to pitch the tent, or lodge, as before described. But in order to appreciate the extreme labour of this apparently simple operation it must be borne in mind that she has to force eight or ten poles sharpened at the point, into ground baked nearly as hard as brick, by a vertical sun; they require to be driven at least six inches deep by the mere strength of her arms, as she is not assisted by the use of any iron-pointed instrument, or any mallet. As soon as the tent is pitched and arranged, she goes in search of wood and water; the latter is generally within half a mile of the camping-place selected, but the former I can positively affirm from my own observation, she frequently has to seek and carry on her back three or four miles.

"From mingled commiseration and curiosity, I have once or twice raised these wood-bundles thus brought in, and I am afraid to hazard a conjecture at their weight, but I feel confident that any London porter would charge high for an extra load, if he was desired to carry one of them half a mile; she then proceeds to light the fire, cut up the meat, and pound the corn, for which latter purpose she is obliged to use a heavy club, round at the extremity, and a mortar hollowed by herself from the trunk of a walnut-tree. As soon as the meal is finished, she has to strike the tent and reload the horses, and the whole foregoing work is to be repeated, except that the afternoon walk is generally not more than eight miles.

"This is the ordinary routine of a travelling day, but on the day of a hunt, and on its successor, her labour varies its kind, not much in degree, as, besides bringing wood and water, cooking, &c., she has to cut up all the meat into thin layers or flakes, to be dried in the sun, to dress the skins and robes, to make the mocassins, leggings, and, in short, whatever clothing is wanted by any part of the family. To perform this incredible labour, there were only three women in our lodge, and I never saw any of the three either grumble or rest a moment, although plagued with the additional care and ceaseless crying of two young children. Lest it may be supposed that in the permanent or winter-lodge they enjoy more rest, it is as well to mention that, in addition to their domestic duties, the whole of the agricultural labour in their coarse system of raising maize falls to their share."

In the article MARRIAGE, we have spoken of the dower and presents required of the bridegroom on his marriage. Subject to the exceptions to which every general rule is incident, we may safely state that among all barbarous and savage people, the father of a girl in relinquishing her to a husband, conceives he has a right to receive a compensation for losing the benefit of her services, as well as for the trouble and expense of bringing up and providing for her wants. The principle is still the same, whether as among the Bedouins the sum exacted be called "the price" of the woman, or is merely described as a "gift" or "present" to the father. The antiquity of this usage will appear from various passages in the Book of Genesis; although the only instance in which a provision for the female is overlooked is that of Jacob's engagement with Laban. The classical scholar is aware of numerous allusions to this custom. In one passage of the *Iliad*, an accomplished lady is valued at four oxen. In another place, Agamemnon is made to say that he would give one of his daughters to Achilles without exacting the least present in return. Homer never mentions anything as given to the bride, but always the presents which the bridegroom makes to the lady's father. It is also related by Pausanias, that when Danaus found himself unable to get his daughters married, he caused it to be made known that he would not demand any presents from those who would espouse them.

But in later times these practices were discontinued by the more polished nations of antiquity; and in Athens, in particular, the married women enjoyed numerous external tokens of respect. The mistress of a family at Athens was not placed above the necessity of extending her solicitude to the government of her household; she shared with her husband that domestic patriarchal sovereignty, pictures of which abound in the Scriptures. How great soever might be the establishment, she was queen of every thing within doors. All the slaves, male and female, came under her control. To every one she distributed her task, and issued her commands; and when there were no children who required her care, she might often be seen sitting in the recesses of the harem, at the loom, encircled by her maids, laughing, chatting, or, along with them, exercising her sweet voice in songs, those natural bursts of melody which came spontaneously to the lips of a people whose every-day speech resembled the music of the nightingale.

"Xenophon, in that interesting work the *Œconomics*, introduces an Athenian gentleman laying open to Socrates the internal regulations of his family. And here I may remark, that we need no other proof of how differently the Athenians felt on the subject of women from the Orientals, than the mere circumstance of their conversing openly with strangers respecting their wives. In this picture the wife occupies an important position in the foreground. She is, indeed, the principal figure, around which the various circumstances of the composition are grouped with infinite delicacy and effect. Young and beautiful, she comes forth hesitating and blushing at being detected in some slight economical blunders. The husband takes her by the hand, they converse in our presence; and while the interior arrangements of a Greek house are unreservedly laid open, we discover the exact footing on which a husband and wife lived at Athens, and a state of more complete confidence, or of greater mutual affection, of more considerate tenderness on the one side, or feminine reliance and love on the other, it would be difficult to conceive.

"Ichomachos, I admit, is to be regarded as a favourable specimen; he unites in his character the qualities of an enterprising and enlightened country gentleman, with those of a politician and orator of no mean order, and his probity as a citizen infuses an air of mingled grandeur and sweetness in his domestic manners. Describing a conversation which soon after their marriage took place between himself and his youthful wife, he observes, 'When we had together taken a view of our possessions, I remarked to her, that without her constant care and superintendence, nothing of all that she had seen would greatly profit us. And taking my illustration from the science of politics, I showed that in well-regulated states, it is not deemed sufficient that good laws are enacted, but that proper persons were chosen to be guardians of those laws, who not only reward with praise such as yield them due obedience, but visit, also, their infraction with punishment. 'Now, my love,' said I, 'you must consider yourself the guardian of our domestic commonwealth, and dispose of all its resources as the commander of a garrison disposes of the soldiers under his orders. With you it entirely rests to determine respecting the conduct of every individual in the household, and, like a queen, to bestow praise and reward on the dutiful and obedient, while you keep in check the refractory by punishment and reproof. Nor should this high charge appear burdensome to you, for though the duties of your station may seem to involve deeper solicitude, and necessity for greater exertion, than we require even from a domestic, these greater cares are rewarded by greater enjoyments; since, whatever ability they may display in the improving or protecting of their master's property, the measure of their advantages still depends upon his will, while you, as its joint-owner, enjoy the right of applying it to whatever use you please. It follows, therefore, that, as the person most interested in its preservation, you should cheerfully encounter superior difficulties.' " See St. John's *Manners and Customs of Ancient Greece.*

All accounts agree that the position of wives in Greece was very different, and much superior, to that of the Orientals; and that the same was the case in Rome we know from the honours paid to the mother of the Gracchi, and other distinguished Roman matrons.

From the remotest period of the Jewish history, the state of marriage was reckoned so honourable that the person who neglected or declined to enter into it without a good reason was thought to be guilty of a great crime. The Jews did not permit marriageable persons to enter into that honourable state without restriction; the high-priest was forbidden by law to marry a widow, and the priests of every rank to take a harlot to wife. To prevent the alienation of inheritances, an heiress could not marry but in her own tribe. The marriage engagement of a minor, without the knowledge and consent of the parents, was of no force, so sacred was the parental authority held among the people of God. Though, in common with other Orientals, the Hebrew wives held an inferior position to their husbands in the social scale, had particular apartments assigned them, and went abroad veiled; yet, as compared with the surrounding nations, their condition was easy and honourable. It was nevertheless deemed improper for a Jewish lady to go much in public; for in Hebrew she is called *almah*, from a verb which signifies "to hide, or conceal," as she was seldom, if ever, permitted to mingle in promiscuous company. The married women, though less restrained, were still expected to keep at home and occupy their time in the management of their household. To these long-established ideas of propriety, as well as to the intrinsic fitness of the custom, the Apostle Paul undoubtedly refers in his directions to the churches: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not. I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." (1Tim. 5. 13,14.) He draws the attention of Titus to the same subject; "That they (the aged women) may teach the young women to be sober, to love their husbands, to love their children, discreet, chaste, keepers at home, good, obedient to their husbands, that the word of God be not blasphemed." (Tit. 11. 4,5.) In the Book of Proverbs, the wise man states it as the mark of a dissolute woman, that "her feet abide not in the house." (Prov. 7. 11.) While "every wise woman," by her industrious and prudent conduct, "buildeth her house, she looketh well to the ways of her household, and eateth not the bread of idleness." (Prov. 14. 1; 31. 27.)

With respect to the duties of wives towards their husbands, the Apostle would have them submissive as to Christ. (Eph. 5. 2.) He forbids them to speak or teach in the church, or appear there with their heads uncovered, or without veils. (1Cor. 11. 5; 14. 34.) He does not allow women to teach or domineer over their husbands, but would have them continue in submission and silence. He adds, that the woman shall be saved in bearing and educating her children, if she bring them up in faith, charity, and a sober life. See Titus 2. 1-5, and 1 Peter 3. 1-3, where modesty is recommended with great care, in avoiding superfluous ornaments and unnecessary finery. The same silence in the synagogue was strictly enjoined on women, who were not permitted to speak, even to ask a question for instruction.

If a married woman made a vow, of whatever nature, she was not bound by it if her husband forbade it the same day. But if he, aware of the circumstance, left it uncontradicted until the next day, or if he made no remark at all, he was supposed to have consented, and the wife was bound by her vow. (Numb. 30. 7.)

It is as a mother, not as a wife, that a woman in the East attains the most independent and honoured station to which the condition of society allows her to aspire; and it is this principally which makes her so anxious to have male children, and so comparatively indifferent about daughters; this also induces the mother to exert herself in every possible way to fix and cultivate her son's affection, and in this she seldom fails to succeed. The relations between the father and son in early life are not calculated to call forth the tender feelings of the latter in any very eminent degree. The father is looked up to distantly, is respected and venerated, but seldom loved. The restraint and deference which characterise his limited intercourse with his father, direct all his tender affections with double force towards his mother, whose indulgence and attachment to him are so constantly evinced as to enable her to establish an influence over him which seldom terminates but with his life. He constantly turns to her with perfect confidence on all occasions in which his feelings are interested; he usually commits to her the choice of his wife or wives; and when he settles in life she commonly takes the charge of his domestic establishment, becomes the real head of his household, and remains his nearest counsellor and friend, as she has been in his childhood.

The natural tendency of polygamy is to produce a house divided against itself. The several mothers hate each other and each other's children, and spend all their thoughts in plotting for the exclusive benefit of their own. The children, on the other hand, scarcely look upon the children of the other wives as brothers or sisters, and they scarcely feel more regard for their father. An Oriental, in consequence of this unnatural practice (polygamy), takes little notice of an insult offered to his father; but expresses the utmost indignation when a word is spoken to the disadvantage of his mother. To defame or curse her, is the last insult which his enemy can offer, and one which he seldom or never forgives. "Strike," cried an incensed African to his antagonist, "but do not curse my mother. (See Park's *Travels.*) The family which is sometimes formed in polygamy is not one family, but an assemblage of families opposed to each other in interest and feeling. The ties of brotherhood and sisterhood seldom extend beyond the children of the same mother; and the only sentiment in which they all concur is in respect for the common father and common husband. Under this state of things, however, the daughters, aware that there are others who have equal claim upon their father's affection, do not so much look up to him as their natural protector, and the avenger of their wrongs, as to their uterine brother, whose affection and interest in their honour is more immediate and concentrated. This is well understood in different parts of the East, where the brother has often more admitted authority in all that concerns the daughter of his mother than the father himself. We find an instance of this in the case of Tamar, (2Sam. 13,) and one still earlier in that of Simeon and Levi, (Gen. 34,) who arranged the terms of their sister's marriage, and who, to the deep grief of their father, horribly avenged upon the men of Shechem the injury their sister had received. In Deuteronomy 21. 15-17, we find an express law forbidding the father to disinherit the first-born, and give his rights to a more favoured son. Before this time the father might, as we see in Genesis, transfer the rights of primogeniture to a younger son; and it is very probable that what gave occasion to this law was the too frequent occurrence of instances in which the second and favourite wife had employed her ascendancy in intriguing for the benefit of her own children, and the jealousies and strifes which rose in families in consequence. See BIRTHRIGHT.

Such a law as the present seems a necessary result of polygamy, and very expressively points out one of the evils of a practice which the law of Moses seems rather to have tolerated than approved. In Mohammedan countries where polygamy prevails, the father may leave his property to which son he pleases. In Persia, if a man has more than one wife, and he may have four, all equally his wives in the eyes of the law, the son of the wife whose family is of the most distinction often obtains the preference over the others. Thus the late king of Persia Futteh Ali Shah, overlooked his eldest son, and nominated to the inheritance of the throne his second son, Abbas Meerza, merely because the mother of the latter was a highly-connected lady of his own tribe. Sir John Malcolm in his *Sketches of Persia*, relates an anecdote which strikingly illustrates this practice. During a journey in the north of Persia, he was entertained by a distinguished chief of one of those tribes in Persia called Eelauts, whose mode of life resembles that of the patriarchs of old, or the Bedouins of the present day. This chief in discoursing about his own domestic affairs, said, that he had six children, all of them except two by the same wife, who was the daughter of Futteh Ali Khan Afshar, a distinguished chief, who on the death of Nadir Shah aspired to the throne, and lost his life in the attempt to become king. He continued: "I married his orphan daughter, an excellent woman, but who carries her head rather high, as no doubt she has a right to do from recollections of her father's pretensions." "Look," said he, speaking softly, for the apartment was within hearing of the interior, "look at that youngster at the other end of the room, he is my son. His mother was the daughter of a jeweller at Ispahan. He is a fine lad, but I dare hardly notice him, and he is, you will observe, not allowed to sit within ten yards of the grandsons of Futteh Ali Khan Afshar!" He added, that "this was all very proper." In Persia, the son of a concubine is never placed on a footing with their legitimate offspring; any attempt made by parental fondness to do so would be resented by the relations of the legitimate wives, and outrage the feelings of a whole tribe. Second marriages during the life of the first wife are generally opposed by ladies of superior rank, whose relations, Morier tells us, considering such a step as an insult both to herself and her family, seize the first opportunity of revenge. How forcibly this illustrates what Laban said to Jacob, when he made an agreement with him on Mount Gilead: "If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, *no* man being with us, (to avenge our insulted honour,) see, God is witness betwixt me and thee." (Gen. 31. 50.)

The Levitical law punished proved adultery with death. But as cases would frequently occur in which the husband might suspect adultery without being able to prove it, the law provided for this by instituting a trial, by which the innocence or guilt of the woman might be established beyond question; this was called the "law of jealousies." (See Deut. 5. 11-31; also art. ADULTERY.) This was the only form of trial by ordeal among the Jews. The trial of a case of suspected guilt and incapable of proof, could not be other than an ordeal, and no one who pays attention to this awful process can doubt that it must have had a powerful effect for the intended purpose, or believe that any really guilty woman could go through it, or brave its results. It must have been an awful thing even to the innocent, who knew that the result would clear their character from suspicion; and this perhaps was intended, in order that their conduct might not only be free from actual guilt, but that they might avoid all conduct calculated to give cause for suspicion. We read no instance in which the trial took place, and if the administration of the ordeal were really unfrequent, we may regard that as an evidence of its practical utility. It would seem that the trial and its results were so dreadful, that the guilty rather confessed their crime as they were earnestly exhorted to do, than go through it. We might practically expect this, if the Rabbins are right when they say that a woman who confessed in such circumstances was not put to death, but only divorced without dowry. The Jews say, that this form of trial continued in use till towards the end of the second temple; for they were of opinion, that the bitter water would have no effect if the husband himself were guilty of a similar crime to that with which he charged his wife, and they add, that the adulteries of men became so common, that the ordeal ceased to distinguish the guilty woman from the innocent. It will be observed, that this ordeal was such as at all events to be harmless to the innocent, which is more than can be said of many that have been or are in use in different countries in all parts of the world, in which the innocent only escape by accident, and the danger is equal to both. A few were so far favourable to the innocent as to be incapable of doing harm except by accident to either innocent or guilty. Of this kind is one which was in use among our Saxon ancestors, and which has in some respects a striking analogy to that which now engages our attention. The suspected party had to swallow a bit of bread or cheese, which had previously been consecrated with many ceremonies. If the person was guilty, it was believed that the sacred morsel would stick in his throat and choke him, but that he would readily swallow it if innocent.

There is still a strong impression entertained among the inhabitants of Africa and some Asiatic countries, that the full force of a charm, or prayer, or curse, is obtained by having it written, and by washing the writing off in water and drinking the draught. Travellers, particularly African travellers, abound in instances of their being applied to for written charms, by drinking the words of which the applicants believed that they would obtain some desired good, some security from evil, or a remedy for disease. One instance from Mungo Park will suffice. "Ab Koolkorro, my landlord, brought me his writing-board that I might write him a saphie to protect him from wicked men. I wrote the board full from top to bottom on both sides, and my landlord, to be certain of having the whole force of the charm, washed the writing from the board into a calabash with a little water, and having said a few prayers over it, drank this powerful draught, after which, lest a single drop should escape, he licked the board until it was quite dry."

The law of Moses is by no means peculiar in awarding the punishment of death to a breach of the matrimonial contract. (Deut. 20. 10.) Those who consider this law very severe will do well to consult the vindication of it which Michaëlis gives in art. 260 of his *Commentaries.* His leading, but by no means only argument, is that in the point of view in which the crime is usually regarded by Orientals, and was regarded by the Hebrews, no punishment short of death would have been effectual, in preventing the introduction and prevalence of self-revenge by assassination.

The Koran is not very distinct on the punishment for adultery, but the Mischab-ul-Masabih makes it perfectly clear. It there appears that Mohammed was at all times reluctant to adjudicate on cases of adultery, but whenever he did so, he in all instances directed the woman to be stoned, and the man also if he were married, but if single, he was punished with eighty stripes. Accordingly we find, that adultery is at this day almost invariably punished with death in Mohammedan countries. The crime is seldom made a matter of judicial inquiry and conviction, but the injured person avenges himself with his own hand. A woman almost never escapes. Among the Bedouin Arabs, and the Eelauts of Persia, her paternal family is considered more dishonoured by her misconduct than her husband, and hence she usually receives her death from the hand of her father or brother, although her husband, or even her son may inflict it. The Eelauts exact the penalty of death rather more inexorably than the Bedouins, who sometimes, when the guilty parties succeed in eloping to another camp or tribe, are prevailed upon to forego their claim for blood, in consideration of certain payments, which are generally so heavy as to be ruinous to the seducer.

The punishment of death for this crime is not confined to the Mohammedan countries, but generally prevails throughout Asia. In India, the Gentoo law on this subject is very complicated, and very minute in its distinctions. The punishments are various, and graduated according to the caste of the guilty parties; fine, confiscation, infamy, mutilation, and death, are among the number. The capital punishment, generally by burning, is seldom resorted except when the man is of an inferior caste to the woman. Stoning was the capital punishment of the Jews, and it seems from John 8. 7, to have been in actual operation as the punishment for adultery so late as the time of Our Saviour.

Lane, in his account of the manners and customs of the modern Egyptians, tells us, that "though the women have a particular portion of the house allotted to them, the *wives*, in general, are not to be regarded as prisoners, for they are usually at liberty to go out and pay visits, as well as to receive female visitors almost as often as they please. The slaves indeed, being subservient to the wives, as well as to their master, or, if subject to the master only, being under an authority almost unlimited, have not that liberty. One of the chief objects of the master in appropriating a distinct suite of apartments to his women, is to prevent their being seen by the male domestics and other men, without being covered in the manner prescribed by their religion. I believe that in Egypt, the women are under less restraint than in any other country of the Turkish empire. Still it might be imagined that the women of the higher and middle classes feel themselves severely oppressed, and are much discontented with the state of seclusion to which they are subjected; but this is not commonly the case; on the contrary, an Egyptian wife who is attached to her husband, is apt to think if he allows her unusual liberty, that he neglects her and does not sufficiently love her, and to envy those wives who are kept and watched with greater strictness.

"It is not very common for an Egyptian to have more than one wife, or a concubine-slave; though the law allows four wives, and, according to common opinion, as many concubine-slaves as he may choose. But, though a man restrict himself to a single wife, he may change as often as he desires; and there are certainly not many persons in Cairo, who have not divorced one wife if they have been long married. The husband may, whenever he pleases, say to the wife, 'Thou art divorced;' if it be his wish, whether reasonable or not, she must return to her parents or friends. This liability to an unmerited divorcement is the source of more uneasiness to many wives than all the other troubles to which they are exposed; as they may thereby be reduced to a state of great destitution, but to others who hope to better their condition it is exactly the reverse. It is nevertheless, considered very disgraceful for a man to divorce his wife if she has borne him a child, unless he can show the strongest reasons for so doing.

"The wives, as well as the female slaves, are not only often debarred from the privilege of eating with the master of the family, but also required to wait upon him when he dines or sups, or even takes his pipe and coffee in the harem. They frequently serve him as menials, fill and light his pipe, make coffee for him, and prepare his food, or at least certain dainty dishes, and if I may judge from my own experience, I should say that most of them are excellent cooks; for when a dish has been recommended to me, because made by the wife of my host, I have generally found it especially good. The wives of men of the higher and middle classes make a great study of pleasing and fascinating their husbands by unremitted attentions, and by various arts. Their coquetry is exhibited even in their ordinary gait, when they go abroad, by a peculiar twisting of the body.

"In the presence of the husband they are usually under more or less restraint, and hence they are better pleased when his visits, during the day, are not very frequent or long; in his absence they often indulge in noisy merriment.

"The care of their children is the primary occupation of the ladies of Egypt; they are also charged with the superintendence of domestic affairs, but in most families, the husband alone attends to the household expenses. Their leisure hours are mostly spent in working with the needle; particularly in embroidering handkerchiefs, head-veils, &c., upon a frame called 'menseg,' with coloured silks and gold. Many women, even in the houses of the wealthy, replenish their private purses by ornamenting handkerchiefs and other things in this manner, and employing a 'delláleh' (or female broker,) to take them to the market or to other hareems for sale.

"The Egyptian ladies are very seldom instructed either in music or dancing; but they take great delight in the performances of professional musicians and public dancers, and often amuse themselves and their guests, in the absence of better performers, and better instruments, by beating the drum and tambourine, though seldom in houses so situated that many passengers might hear the sounds of festivity.

"When the women of the higher or middle classes go out to pay a visit, or for any other purpose, they generally ride upon asses. They sit astride, upon a very broad and high saddle, which is covered with a small carpet, and each is attended by a man on one or each side. Generally all the women of a hareem ride out together, one behind another. Mounted as above described, they present a very singular appearance.

Ladies never walk abroad unless they have to go but a very short distance. They have a slow and shuffling gait, owing to the difficulty of retaining their slippers upon their feet. Whether walking or riding they are regarded with much respect in public, no well-bred man stares at them, but rather directs his eyes another way. They are never seen abroad at night, if not compelled to go out or return at that time, by some pressing and extraordinary necessity; it is their usual rule to return from paying a visit before sunset. The ladies of the higher orders never go to a shop, but send for whatever they want; and there are numerous dellálehs who have access to the hareems, and bring all kinds of ornaments, articles of female apparel, &c., for sale. Nor do these ladies in general visit the public bath unless invited to accompany thither some of their friends, for most of them have baths in their own houses." A.

WILDERNESS. See Palestine and Desert.

WILL, is that faculty of the soul whereby we freely choose or refuse things. It is of the nature of the will to will freely whatsoever it wills, for the will cannot be compelled; but it is unable till it be changed by grace to move itself toward God, and to will any good thing pleasing to him. (Psalm 110. 3.) Simply to will anything is of nature, but to will what is good is of grace; our will being free in respect of sinful acts, but bound with respect to good works until it is made free by Christ. (John 8. 36,) "If the Son, therefore, shall make you free, ye shall be free indeed." And in John 15. 5, "Without me ye can do nothing." And in Phil. 2. 13, "It is God who worketh in you both to will and to do of his good pleasure." St. Austin says, "Voluntas libera quia libertas; libera ad peccatum serva serva ad justitiam." That doctrine, therefore, which teaches that when grace is offered we may refuse it if we will; and if we will we may receive it, is to be looked upon as contrary to the Scriptures.

The will of God is taken, first for this absolute will, which nothing can withstand. (Rom. 9. 19,) "For who hath resisted his will?" Secondly, for his purpose and decree. (Eph. 1. 11,) "Who worketh all things after the counsel of his own will," that is, as he has most wisely and freely decreed. Thirdly, for his laws and commands. (Matt. 7. 21,) "He that doeth the will of my Father which is in heaven." So in Romans 12. 2, "That ye may prove what is that good, and acceptable, and perfect will of God." This is his revealed will contained in his word, which is called good because it enjoins only what is for our benefit; it is acceptable, by obedience thereunto we shall be accepted; and it is perfect, the observance thereof will make us perfect. (2Tim. 3. 17.) A.

WILLOW, ערבים *gnarabim*, a small, well-known tree, growing in low and wet places, occurs Leviticus 23. 40; Job 14. 22; Psalm 137. 2; Isai. 15. 7; 44. 4.

The white willow is pre-eminently the willow of the brook; and its large branches are well adapted for the purpose enjoined in Leviticus, where, along with the boughs of other thick trees, the Israelites are commanded to make of them tabernacles in which they were to celebrate one of their most solemn feasts.

The children of Israel still present willows annually in their synagogues, bound up with palm and myrtle, and accompanied with a citron. And it is a curious fact, that during the Commonwealth of England, when Cromwell, like a wise politician, allowed them to settle in London, and to have synagogues, the Jews came hither in sufficient numbers to celebrate the Feast of Tabernacles in booths, among the willows on the borders of the Thames.

The disturbance of their comfort from the innumerable spectators, chiefly London apprentices, called for some protection from the local magistrates.

Not that any insult was offered to their persons, but a natural curiosity, excited by so new and extraordinary a spectacle, induced many to press too closely round the camp, and perhaps intrude upon their privacy. This public celebration of the Feast of Tabernacles has never been renewed, and in our time, the London Jews of rank and education content themselves with their own houses; while the Jews who hold more to the letter of the law, construct a tabernacle either in a garden or court-yard, or on a house-top, with planks covered with trellis, so as not to shut out the stars, and decorated with boughs of willows of the brook, and other thick trees, to which are hung citrons, apples, pears, and other dried fruits, gilt over, and intermixed with artificial flowers.

Those who have no space to erect a tabernacle are generally invited by some hospitable neighbour to eat at least once during the feast in an open dwelling.

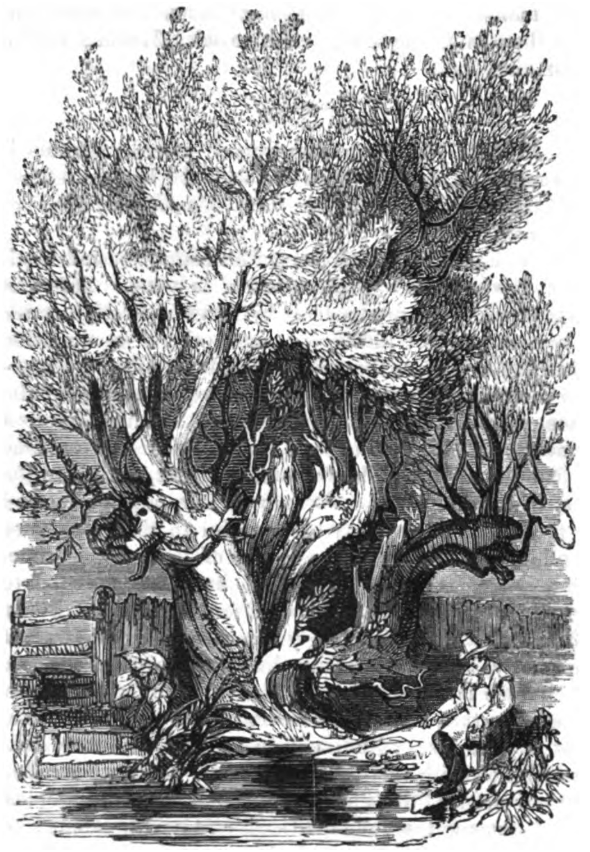
Of the willows on the banks of the Jordan, a singular use has been, and still is, made. A divining rod was, in ancient times, a necessary implement of both priest and physician, nay of every head of a house, and these rods were generally of willow. (The rods of Moses and Aaron, and of the Egyptian soothsayers, were certainly divining rods, and as traditional customs are apt to outlive even written history, the divining rods wherewith the miners of France and Cornwall detect the existence of metals under ground, and the German adept finds out the water-springs in the barren field, are indisputably descended from the divining-rods of Egypt and Arabia.) It is difficult to say at what period the custom began among the Jews, whether they carried it with them from the land of Canaan, or whether they adopted it in Egypt.

The present customs of those Jews who profess to adhere the most closely to their ancient traditions, show the willow staff to have been a divining wand in truth. At the Feast of Tabernacles each person has a bunch of willow branches in full leaf, one of which he strikes against some part of the house so as to shake off the leaves; if they all, or nearly all fall at once, he augurs that his sins are forgiven; if not, he lives in fear of misfortunes, or even death, until another year brings a fresh divining season. Some use the willows to inquire whether such or such an event as they wish shall come to pass; and some preserve them carefully, and by the falling off of the leaves divine concerning the duration of the lives of those who are dear to them. In the preface to Sale's *Koran* some curious facts are stated concerning the customs of the Arabs, who, like the Jews, cut willows with which they divined, and which they kept for a year, drawing various prognostics from the state in which the rods continued. This practice is spoken of in the apocryphal Gospels, where we are told that when the virgins brought up in the Temple were marriageable, the unmarried men of the tribe they belonged to were commanded to bring their willow rods to the high-priest, and lay them on the altar, where a prayer of consecration was said over them, and the rod which appeared freshest after the prayer entitled the owner to the principal virgin. Now, when the Virgin Mary was of age, and the rods of the young men of the tribe of Judah had been offered, that of Joseph, the most advanced in years, appeared to have budded and broken into leaf, upon which the priest performed the ceremony of marriage; and Joseph received Mary, while the other men of the tribe broke their rods for spite and envy.

The *Salix viminalis*, or "osier," is most probably the willow of the Book of Job, wherewith he says Behemoth is compassed about. (Job 40. 22.)

The osier, as well as the white willow, is common on the banks of the Jordan, and it must have been of considerable importance while the offerings of first-fruits were yearly carried to the Temple, because the lawful vessels for such offerings were baskets, which the people generally wove of peeled osiers, while the rich and ostentatious conveyed their offerings in baskets of silver.

The beautiful *Salix Babylonica*, or "weeping willow," was surely that on which the people of the Captivity hanged their harps, as the Psalmist sings in the most touching elegy that ever was indited. (Psalm 137.) On the banks of the Babylonian rivers, the Euphrates and Tigris, there are no woods or forest, or any considerable trees beyond the cultivated date-palm. But these rivers are in some parts rather extensively lined with a growth of tall shrubs and bushes, interspersed with some small and a few middling trees, among which the willow is to this day the most frequent and remarkable.



The Willow.

As to the *Tzafzafa* (mentioned in Ezekiel 17. 5, and translated "willow") it is said to be common in Syria and Palestine, by Bruce and other travellers, particularly Hasselquist, who says that, like our sallow (which the modern Jews prefer to other willows for their ceremonies), it grows in dry and sandy places, as well as by the water.

Maundrell says that the flat grounds on both sides of the Jordan, which probably formed the ancient bed of the river, is so covered with thickets of oleander, tamarisk, and willow, that you do not discover the river itself until close upon it. Pocock and Hasselquist also talk of the willows of Jordan, and mention that at the annual pilgrimage made to its banks, the pilgrims cut staffs of them.

Two places on the river are yearly visited, one by the Latin, the other by the Greek Christians, both caravans being protected by Mohammedan soldiers.

The Latin Christians have pitched upon a spot as being that where St. John baptized Christ, where the river is so rapid that those who bathe in it are obliged to hold fast by the willows that they may not be carried away, while the weaker sort content themselves with standing on the bank, and procuring pitchers of water to be poured over their heads.

The Greeks have chosen a place four or five miles nearer the Dead Sea, where the river is less rapid and a good deal wider. Both parties are accompanied by numbers of Jews, who gladly avail themselves of the opportunity to visit Jordan in safety; and it is curious that Jews, Christians, and Mohammedans are alike eager to provide themselves with staffs from the willows of the holy river.

The willow, in all countries and in all times, has been most useful to man. Its tough yet pliable nature renders it fit for wattling the hut of the savage. Baskets to carry and contain his food and other possessions, were indispensable.

The ancient people on the banks of the Tigris and Euphrates framed wicker boats, and covered them with skins; such are even now found occasionally at the ferries on those rivers; and such were the first boats employed by our own ancestors, whose "coracles," for so these boats were named, are now and then occasionally dug up from the mud at the bottoms of our rivers, and show one of the ingenious uses to which our forefathers applied the willow.

The bark of the willow contains a good deal of tannin, and is used in dressing some kinds of leather; the delicate white wood is invaluable to the cabinet-maker, not only in its natural state, but dyed. It takes an artificial colouring, and is much used, where ebony would be too expensive, for inlaying. The charcoal of willow is said to be the best to employ in making gun-dowder; and the whole plant yields a salt called *salicine*, which is said to be equally efficacious with quinine for the cure of fevers and agues.

But it is not only for its domestic uses that this beautiful tree has been celebrated, The poets, in all times and nations, have done it honour. It appeared among the coronals of the heathen deities, and with us it garlands the despairing lover. So Shakspeare's Desdemona died singing of it; and so the willow growing "across the brook" helped on poor Ophelia's fate.

But we will not dwell upon the willow of the heathen farther, but again refer our readers to the poetical passages in the Book of Job, and the Prophets, to which we have already alluded. A.

WIMPLES occurs in Isaiah 3. 22, and is there mentioned as forming part of the apparel of which the "daughters of Zion" were to be deprived as a punishment for their pride. What our translators understood by a "wimple" was a sort of hood, which fitted to the head, and came down behind to near the middle of the back, covering also the shoulders. The descending parts of this hood distinguished it as a wimple. It was also called a veil. Thus Spenser describes Una shading her beauty,

> Under a veil that wimpled was full low.

Such a hood is still worn by some kinds of nuns, and is a common article of out-door dress in the south of Italy and in Malta, where it is generally of black silk. Although we do not think that "wimples" correctly interprets the original word, we believe it does well distinguish its use as an enveloping article which the women wore out of doors. This is in the East like a sheet,—black, white, striped, or plaided, and of silk or cotton, according to the circumstances of the wearer; and which being fastened to the head by a ribbon sewed inside, falls to the ground, and with the face-veil, completely envelopes the whole person from head to foot. The word used here is the same which describes the veil worn by Ruth, (3. 15,) in which she carried away the six measures of barley which Boaz gave her. Under this external wrapper, ladies usually wear a capacious silk robe (called tob), with long and loose sleeves; and this, but of coarser materials, serves women of the lower orders for an external walking garment. A.

WIND. The Hebrews, like us, acknowledge four principal winds. (Ezek. 42. 16—18.) The east wind is called in Hebrew Kadim; the north wind Tzaphon; the south wind, Darom; and the west wind, or from the Mediterranean Sea, Rouach-Hajam. Solomon says in Proverbs 25. 23, that the north wind disperses the clouds and the rain; but other interpreters translate it, it produces rain. See WHIRLWIND and EUROCLYDON. A.

WINDOW. In the East the windows look from the front chambers into the court, from the female apartments into the garden behind the house. Occasionally the traveller sees a window which looks towards the street, but it is guarded by a trellis, and is thrown open only on public festivities. (Judges 5. 28; Prov. 7. 6; 2Kings 9. 30; Cantic. 2. 9.) The windows are large, extending almost to the floor. Persons sitting on the floor can look out of them. They are wide, not set with glass, but latticed. It was doubtless out of such a window that Jezebel was thrown by command of Jehu. In the winter these windows are protected by very thin veils, or by valves, through which the light is admitted by means of an orifice. Over the windows are nails fastened into the walls. They are adorned with beautiful heads, and not only sustain curtains by the aid of a rod extended from one to the other, but are of themselves considered a great ornament. These large windows admit the light and breeze into spacious apartments. In the houses of the fashionable and gay, the lower parts of the walls are adorned with rich hangings of velvet or damask, tinged with the most lively colours, suspended on nails or hooks, and taken down at pleasure. A correct idea of their richness and splendour may be formed from the description which the inspired writer has given of the hangings in the royal garden at Shushan, the ancient capital of Persia; "where were white, green, and blue hangings fastened with cords of fine linen and purple to silver rings and pillars of marble." (Esther 1. 6.) In the days of Jeremiah the prophet, when the profusion and luxury of all ranks of Judea were at their height, their chambers were veiled with fragrant and costly wood, and painted in the richest colours. Of this extravagance the indignant seer loudly complains. "Woe unto him that saith I will build me a wide house and large chambers, and cutteth him out windows; and is ceiled with cedar, and painted with vermilion." (Jerem. 22. 14.)

Windows, however, very different from those we have described are common in parts of the East. They look into the street, are very high and narrow, and defended by lattice-work, as they are only intended to allow the cloistered inmate a peep of what is passing without, while he remains concealed behind the casement. This kind of window the ancient Hebrews called "arubah," and is the same term which they used to express those small openings through which pigeons passed into the cavities of rocks, or into those buildings which were raised for their reception. Thus the prophet demands, "Who are those that fly as a cloud, and as the doves (*el arubothehem*) to their small or narrow windows?" The word is derived from a root, which signifies to lie in wait for the prey; and is very expressive of the concealed manner in which a person examines through that kind of window an external object. Irwin describes the windows in Upper Egypt as having the same form and dimensions; and says expressly, that one of the windows of the house in which they lodged, and through which they looked into the street, more resembled a pigeon-hole than anything else. See articles, HOUSE; UPPER ROOM, &c. A.

WINE. The account given of wine by Paxton is so complete, that we think we shall be best benefiting our readers by taking it from his *Illustrations of Scripture.*

"The liquid on which men of all countries, and in all ages, have set the highest value, is wine. Different sorts of wines are produced in Syria and Palestine, some of which are very indifferent, and others, as the wine manufactured from the grapes of Eshcol, of a very superior taste and flavour. The unrivalled excellence of the wine produced in the vineyards of Lebanon is well known, and Mr. Buckingham, who was treated to some of it even at Nazareth, pronounces it not inferior to the best wines of France. Sweet wines are much esteemed in the East, because they are grateful to the taste, very exhilarating, and will keep, some of them a long time. They were, therefore, preferred by those addicted to drinking, and commonly selected for the table of kings. The prophet Joel accordingly describes a state of great prosperity, by the mountains dropping down sweet wine. Their inebriating quality is alluded to by the prophet Isaiah in that awful threatening:—'I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood, as with sweet wine.' The privation of this enjoyment is placed by the prophet Micah among the judgments which God threatened to bring upon his ancient people for their iniquity:—'Thou shalt tread the vintage of sweet wine, but shalt not drink wine.' (Micah 6. 15.) The prophet Joel uses the same word, when he threatens to cut off the new, or rather the sweet wine, from the mouth of the drunkards in Israel:—'Awake, ye drunkards, and weep, and howl, all ye drinkers of wine, because of the new (or as it should be rendered, sweet) wine, because it is cut off from your mouth.' (Joel 1. 5.) The original term (*asis*) sometimes denotes *must*, or the newly expressed juice of the grape, before it has undergone the vinous fermentation; but in these passages, it must denote wine, and not *must;* for the latter does not inebriate, but produces a very different effect. In former times this generous and grateful liquor was appropriated to the use of kings and princes, and persons of the first distinction. The Septuagint renders the phrase in the first chapter of the book of Esther, which is, in our translation, 'royal wine in abundance, according to the state of the king,' much and sweet wine, such as the king himself drank. If this idea be well founded, it suggests a reason for the conduct of the soldiers who guarded the cross of our suffering Redeemer; it was, perhaps, in ridicule of his claim to royal authority that they offered him vinegar, or wine in a state of strong acidity, instead of the grateful and generous sweet wines which were presented on the table of kings and princes. Luke testifies, in express terms, that this was done in mockery. His words are, 'And the soldiers also mocked him, coming to him and offering him vinegar.' Medicated wine was given to Jewish criminals before their execution, to stupefy them, and diminish the sense of pain; but vinegar was offered to Jesus, in order to quicken his painful feelings, and at the same time, in derision of his kingly power.

"Red wines were most esteemed in the East. So much was the red colour admired, that when it was too white they gave it a deeper tinge by mixing it with saffron or Brazil wood. By extracting the colouring matter of such ingredients, the wine may be said to make itself redder; a circumstance which, in Mr. Harmer's opinion, Solomon means to express in that proverb, 'Look not on the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.' (Prov. 23. 31.) The verb is in the Hebrew Middle Voice, or Hithpael form, which denotes an action that turns upon the agent itself, and in this instance imparts great energy to the warning.

"Artificial liquors, or mixed wines, were very common in ancient Italy, and the Levant. The Romans lined their vessels with odorous gums, to give their wines a warm bitter flavour; and it is said that several nations of modern times communicate to their wines a favourite relish by similar means. In Greece, this is accomplished by infusing the cones of the pine in the wine-vats. Hasselquist says they use the sweet-scented violet in their sherbet, which they make of violet sugar dissolved in water; the grandees sometimes add ambergris, as the highest luxury and indulgence of their appetite. The prophet Isaiah mentions a mixture of wine and water; but it is evident from the context, that he means to express, by that phrase, the degenerate state of his nation; and, consequently, we cannot infer from it, the use of diluted wine in those countries. It is observed by Thevenot, that the people of the Levant never mingle water with their wine at meals, but drink by itself, what water they think proper, for abating the strength of the wine. While the Greeks and Romans by mixed wine, always understood wine diluted and lowered with water, the Hebrews, on the contrary, meant by it wine made stronger, and more inebriating, by the addition of powerful ingredients, as honey, spices, defrutum, or wine inspissated, by boiling it down to two-thirds or one-half of the quantity, myrrh, opiates, and other strong drugs. The Greeks were no strangers to perfumed and medicated wine; for in Homer, the far-famed Helen mixed a number of stupefying ingredients in the bowl, to exhilarate the spirits of her guests that were oppressed with grief; the composition of which, the poet says, she learnt in Egypt. Of the same kind was the spiced wine mentioned in the Song of Solomon; and to this day, such wines are eagerly sought by the people of Syria and Palestine. The drunkards in Israel preferred these medicated wines to all others:—'Who hath wo?' said the wise man, 'who hath contentions? who hath sorrow? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.' (Prov. 23. 29,30.) Nor were the manners of that people more correct in the days of Isaiah; for he was directed to pronounce a 'wo unto them that rose up early in the morning, that they might follow *strong drink;* that continued until night, till wine inflamed them,' (Isai. 51. 17;) and such also is the habit of Oriental *bons vivans;* for when the Persians commit a debauch, they rise early, and esteem the morning the best time for beginning to drink wine, as they could carry on their excess till night. This ancient custom furnished the holy Psalmist with a highly poetical and sublime image of divine wrath:—'For in the hand of the Lord . . . a cup, and the wine is red; it is full of mixture.' (Psalm 75. 8.) The prophet Isaiah uses the same figure in one of his exhortations:—'Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord, the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.' (Isai. 51. 17.) The worshippers of the beast and his image are threatened with the same fearful punishment:—'The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.' (Rev. 14. 10.) The Jews sometimes acidulated their wine with the juice of the pomegranate; a custom to which the spouse thus alludes:—'I would cause thee to drink of spiced wine, of the juice of my pomegranate;' or of wine mixed with the juice of that fruit. (Song 8. 2.) Prepared in this way, it proves a cooling and refreshing draught in the heat of summer, and, by consequence, highly acceptable to an Oriental.

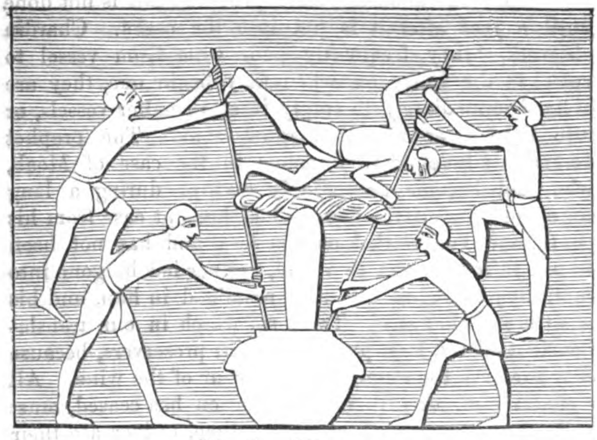
"The natives of the East keep their wine in earthen jars, from which they have no method of drawing it off pure; and for this reason, it is commonly in a thick and turbid state, by the lees with which it is mixed. To remedy this inconvenience, they filtrate or strain it through a cloth; and to this practice the prophet Isaiah plainly alludes:—'And on this mountain shall the Lord of hosts make unto all people, a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.' The same allusion occurs in Our Lord's declaration to the Pharisees:—'Ye strain at (out) a gnat, and swallow a camel.' (Matt. 23. 24.) Maimonides, in his treatise of forbidden meats, affords a remarkable illustration of Our Saviour's proverbial expression:—'He who strains wine, or vinegar, or strong drink, and eats the gnats, or flies, or worms, which he hath strained off, is whipped.' In these hot countries, gnats were apt to fall into wine if it were not carefully covered; and passing the liquor through a strainer, that no gnat or part of one might remain, grew into a proverb for exactness about little matters.

"The Abbé Mariti informs us, that it is a common practice in Cyprus, to change the vessels in which their wine is kept. This is done to improve it; and he says, nothing tends more to bring it to perfection, than to draw it off into another vessel, provided this is not done until a year after it is put into the casks. Chardin observes, 'they frequently pour wine from vessel to vessel in the East; for when they begin one, they are obliged immediately to empty it into smaller vessels, or into bottles, or it would grow sour.' The prophet Jeremiah alludes to this custom in the case of Moab, who had become exceedingly corrupt during a long course of prosperity:—'Moab had been at ease from his youth, and had settled on his lees, and has not been emptied from vessel to vessel, neither has he gone into captivity; therefore his taste remained in him, and his scent is not changed.' The term which in our translation is rendered lees, properly means preservers, because they preserve the strength and flavour of the wine. All recent wines, after their fermentation has ceased, must be kept on their lees for a certain time, to increase their strength and flavour. When the first fermentation is deficient, they retain a richer and sweeter taste than is natural to them in a true vinous state; and unless further fermentation is promoted, by continuing them longer on their own lees, they never attain a proper degree of maturity, but run into repeated and ineffectual fermentations, and soon degenerate into a sour liquor. Moab, in like manner, had been as a nation fully matured, had risen to a high degree of prosperity, and had not suffered the severe trials and calamitous revolutions, which the people of Israel had experienced; he had not been emptied from vessel to vessel, had not gone into captivity, nor seen his dominions rent into rival kingdoms, but preserved their integrity, their population, and their resources undiminished, or in the figurative language of the prophet, 'his taste remained in him, and his scent is not changed.' (Jerem. 48. 11.)

"The custom of cooling wines with snow was usual among the Eastern nations; and was derived from the Asiatics and Greeks by the Romans. The snow of Lebanon was celebrated in the time of Vitriaco, for its refrigerating power in tempering their wine:—'All summer, and especially in the sultry dog-days, and the month of August, snow of an extremely cold nature, is carried from Mount Libanus, two or three days' journey, that being mixed with wine, it may make it cold ice. The snow is kept from melting by the heat of the sun, or the warmth of the air, by being covered up with straw.

"To this custom, the wise man seems to allude in that proverb:—'As the cold of snow in the time of harvest; so is a faithful servant to them that send him, for he refreshes the soul of his masters.' (Prov. 25. 13.) The royal preacher could not speak of a fall of snow in the time of harvest, as pleasant and refreshing: it must, on the contrary, have been very incommoding, as we actually find it in this country; he must therefore be understood to mean liquids cooled by snow. The sense then will be:—'As the mixing of snow with wine, in the sultry time of harvest, is pleasing and refreshing; so a successful messenger revives the spirit of his master who sent him, and who was greatly depressed from an apprehension of his failure.' Jeremiah also refers to the same custom:—'Will a man leave the snows of Lebanon? or shall the flowing waters that come from another place be forsaken? because my people have forsaken me. (18. 14.)"

WINE-PRESS. In Vine, Vineyard, Vintage, we have given an engraving and description of a wine-press; to that article we refer our readers, and will merely observe, that after the grapes had been subjected to the treading process, another operation was necessary to render what juice remained in the trodden pulp available. To effect this, a bag made of flags or rushes was provided, in which the pulp was placed, and compressed by twisting the ends of the bag with staves and hand-spikes. Even after it had undergone this process, the pulp was deemed too valuable to be thrown away, and the pressure on the bag was increased, as we see in the accompanying engraving, until every drop of fluid was pressed out. A.



Egyptian Wine-press.

WING, WINGS. Wings, in a figurative and metaphorical sense, mean protection or defence. God says in Exodus 19. 4, that "He bare his people on the wings of eagles," that is, that He had brought them safely out of Egypt as an eagle carries its young under its wings. David begs of God to "hide him under the shadow of his wings." (Psalm 17. 8.) And in Psalm 36. 7, he says, that "the children of men put their trust under the shadow of his wings." The touching image made use of by Our Saviour in Matthew 23. 37, "How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!" is peculiarly applicable to the East, where the hawks, kites, and other birds of prey are continually on the wing; hence it is difficult to rear chickens, because at every moment they are in danger of being pounced upon and carried off. For this reason the eye of the mother is continually looking up to watch the foes, and no sooner does she see them skimming along, than she gives a scream, and the brood for protection run under her wings.

The name of wings is given to the sun-beams. Malachi (4. 2,) promises that "the sun of righteousness shall arise with healing in his wings." This being applied to Christ, denotes that he should appear in the flesh, and by his doctrine, merit, and spirit, should bring a remedy for all spiritual sicknesses and diseases. Some have observed, that by the word wings may be insinuated the healing virtue that went forth from Christ, to such as by faith did but touch the hem of his garment. (Matt. 9. 20; 21. 22.) In illustration of this text, we quote the following remarkable passage, which we find in Burder's *Oriental Customs*. The late Mr. Robinson, of Cambridge, called upon a friend just as he had received a letter from his son who was surgeon on board a vessel then lying off Smyrna. The son mentioned to his father that every morning about sun-rise a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind is always called the *doctor*. "Now," says Mr. Robinson, "it strikes me that the prophet Malachi, who lived in that quarter of the world, might allude to this circumstance, when he says, that the sun of righteousness shall arise with 'healing in his wings. The Psalmist mentions the 'wings of the wind,' and it appears to me that this salubrious breeze which attends the rising of the sun, may properly enough be considered as the wings of the sun, which contains such healing influences, rather than the beams of the sun, as the passage has been commonly understood."

To ascribe "wings to the wind," (Psalm 18. 10,) is a striking but very obvious metaphor. It occurs in the heathen poets. They are also represented as winged on ancient monuments. On the Tower of Winds at Athens, the eight principal winds are exhibited like young men with wings. Virgil ascribes wings to the lightning also. (*Æneid*, v. 319.)

The winged sun was the emblem of the superintendence of Divine Providence among the ancient Egyptians, and as such we find it introduced on the monuments.

By the word "wing" the Hebrews understood not only the wings of birds, but divers other things which had some real or fancied resemblance to wings, as the lappet or skirt of a garment. (Ruth 3. 9,) "Spread thy skirt over thy handmaid," in Hebrew, thy wing.

And in Jeremiah 2. 34, "In thy skirts (Heb. wings,) is found the blood of the souls of the poor innocents." Also the wings of an army: Isaiah speaking of the army of the king of Assyria, that was coming into the land of Judah, says, "The stretching out of his wings shall fill the breadth of thy land, O Immanuel." (Isai. 8. 8; see also Jerem. 48. 40.) Wing is also used as expressing the extremity or utmost part of a country. (Job 38. 13,) "That it might take hold of the ends of the earth;" in Hebrew, the wings of the earth; so in Isaiah 24. 16, "From the uttermost parts of the earth have we heard songs:" the Hebrew says, from the wing of the earth. Wings are also used for the sails of a ship. (Isai. 18. 1,) "Woe to the land shadowing with wings:" meaning Egypt, which abounded with ships whose sails shadow the sea.

In illustration of the verse in Proverbs 23. 5, "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings, they fly away as an eagle towards heaven," Roberts says, "A husband who complains of the extravagance of his family, says, 'How is it that wings grow on all my property? not many days ago, I purchased a large quantity of *paddy*, but it has taken wing and flown away. The next time I buy any thing I will look well after the wings. You ask me to give you money, and I would if I possessed any.' 'Possessed any? why! have wings grown on your silver and gold?' 'Alas! alas! I no sooner get things into the house than wings grow on them and they fly away. Last week, I began to clip wings, but they have soon grown again.'" A.

WINNOWING. The process by which the grain is separated from the chaff. (See art. Agriculture.) A.

WINTER. See Palestine and Season.

WISDOM, a comprehensive knowledge of things in their proper nature and relations, together with the power of combining them in the most useful manner. In a moral sense, it signifies much the same as prudence, or that knowledge by which we connect the best means with the best ends. Some, however, distinguish wisdom from prudence thus: wisdom leads us to speak and act what is most proper; prudence prevents our speaking or acting improperly. A wise man employs the most proper means for success; a prudent man the safest means for not being brought into danger. Both are united in being wise unto salvation. (2Tim. 3. 15.) Spiritual wisdom consists in the knowledge and fear of God. It is beautifully described by St. James as "first pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3. 7.) A.

WISDOM OF GOD, is that grand attribute of his nature by which He knows and orders all things for the promotion of his glory, and the good of his creatures. This appears in all the works of his hands, (Psalm 104. 24;) in the dispensations of his providence, (Psalm 67. 12;) in the work of redemption, (Eph. 3. 10;) in the government and preservation of his Church in all ages. (Psalm 107. 7.) This doctrine should teach us admiration, (Rev. 15. 3,4,) trust and confidence, (Psalm 9. 10,) prayer, (Prov. 3. 5,6,) submission, (Heb. 12. 9,) praise, (Psalm 103. 1-4.) (See May's *Wisdom of God in Creation*; Paley's *Natural Theology*, &c. &c.) A.

WISDOM. The Wisdom of Solomon is an apocryphal book, greatly reverenced by the ancient Fathers, though they recognised its inferiority to the canonical Scriptures. It was probably written by an Hellenistic Jew, but whether before or after Christ has been disputed. Grotius is of opinion that it was originally written in Hebrew by a Jew who lived at some intermediate time between Ezra and Simeon the Just, and that it was translated by a Christian with some freedom, and some additions of evangelical doctrine. But the style, as St. Jerome has observed, indicates rather the artificial contexture of Grecian eloquence than the terseness and comprehensive simplicity of the Hebrew language.

The book is also replete with allusions to Greek mythology, and with imitations of Grecian writers, with whose works, and especially with those of Plato, the author appears to have been intimately acquainted. Upon the whole, there is reason to believe that the work was written previously to the birth of Christ. It is probable that since it professes to be the production of Solomon, it was published under the Jewish dispensation, as, indeed, by the generality of writers it was thought to be. And the supposed resemblances between passages in this book and others in the New Testament, may be thought on examination to be either imitations of similar passages in the sacred books of the Old Testament, or such casual coincidences of sentiments or expressions as may be found between all books treating of the same subject. A.

WITCH. The popular belief in witchcraft, such as it existed under the Stuarts in England, and still lingers among the vulgar and ignorant in remote parts of the country, is utterly without warrant or authority in Scripture. There is no mention in the Bible of persons having entered into a compact with evil spirits to obtain supernatural power, no hint of persons having sold themselves to Satan in order to obtain means of inflicting injury on their neighbours; and no account of pretended bewitchings similar to those which two centuries ago frightened the isle from its propriety. In our translation of the Bible, three different terms have been usually rendered "witch," or an appellation of similar import; it will, therefore, be necessary to examine the meaning of the original terms. In Exodus 18. 22, we read, "Thou shalt not suffer a witch to live." The Hebrew word is מכשפה *mekashephah*, which comes from כשף *kashaph*, "to pray," and, in Hebrew, its use is restricted to idolatrous services; the Septuagint render the verb and its derivatives by the derivatives of *φαρμακον*, *pharmakon*, "a drug," and, according to them, the passage in Exodus should be rendered, "Thou shalt not suffer a poisoner to live." Poisoning and sorcery were usually united in the ancient heathen nations, because it was believed by the ignorant that magical spells added efficacy to the drugs.

קסמת *quosemeth*, from קסם *quasam*, "to predict," signifies simply "a diviner, or fortune-teller," and is usually, but not always, taken in a bad sense.

בעלת אוב *baalath-aub*, rendered in our version, "one that hath a familiar spirit," signifies literally, "a mistress of inflation or swelling;" the pretenders to prophecy among the heathen asserted that a spirit of divination entered into them, and caused their person to swell out to an unusual size. Virgil has described an inflated prophetess of this kind:—

> The virgin cries, The god! behold the god!
> And straight her visage and her colour change,
> Her hair's dishevelled, and her heaving breast
> And labouring heart are swollen with sacred rage.

Larger she seems, her voice no mortal sound,
As the inspiring god, near and more near,
Seizes her soul.—*Æneid*, vi.

This אוב *aub*, or preternatural inflation, was called by the Greeks *πνευμα πυθωνος*, *pneuma puthonos*, and was supposed to have been produced by the absorption of some spiritual essence into the body; in fact, it was believed to be a case of demoniacal possession. The wizards and witches of Canaan pretended to have the power of filling themselves with the אוב *aub*, whenever they pleased, and they even pretended that they could introduce into their own bodies as "spirits of divination," the departed souls of former prophets and diviners.

In the history of Saul and the witch of Endor, we find the woman, asking the monarch "whom should she bring up?" meaning thereby from what אוב *aub*, or spirit of divination, he would wish to have a response. Her terror on the unexpected appearance of Samuel in his proper person, shows that she was neither able, nor did she desire to raise a ghost, but that she merely intended, like the Pythoness, to exhibit herself inflated and inspired by Samuel's spirit of divination, but God interfered by a sudden miracle, and presented to her astonished view Samuel himself.

It is not necessary to inquire whether this woman really possessed any supernatural powers or not; there is nothing in the sacred narrative to determine the question one way or the other, for the appearance of Samuel was no result of her enchantments; on the contrary, it filled her with equal astonishment and alarm. Neither, indeed, is there anything in Scripture which positively asserts the reality of witchcraft; magical arts are always classed with idolatrous practices, and seem to have been borrowed in all cases by the Jews from their pagan neighbours. The מכשפה *mekashephah*, or "poisoner," which, as we have before said, is rendered "witch" in the authorized version of the Scriptures, is described by some of the Rabbins as "a trafficker in drugs to produce abortion," and it is singular that this was notoriously a trade amongst those who were reputed witches in England in former times, and is still practised by persons of the same description in various countries. C.

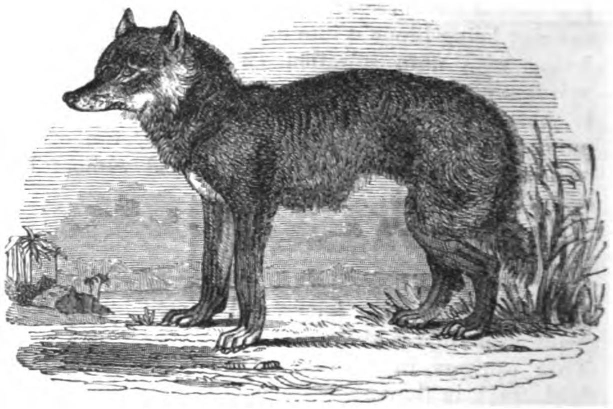
WITHS, יתר *yether*. In Hebrew, the word translated with, is generally used to imply ropes or cord of any kind. In Judges 16. 8, we read that Delilah bound Samson with "seven green withs which had not been dried." "Green ropes," as distinguished from "dry ropes," is the proper meaning, the peculiarity being in the greenness, not in the material. It may imply any kind of crude vegetable, commonly used for ropes, without restricting it to withs, or tough and pliable rods, twisted into a rope. Such ropes are used in the East, and while they remain green are stronger than any other. In India the legs of wild elephants and buffaloes newly caught are commonly bound with ropes of this sort. Josephus says that the ropes which bound Samson were made with the tendrils of the vine. At the present day ropes in the East are rarely made of hemp or flax. Except some that are made with hair or leather, they are generally formed with the tough fibres of trees (particularly the palm-tree), and roots, with grasses, and with reeds and rushes. These ropes are, in general, tolerably strong; but are in no degree comparable to our hempen ropes. They are very light in comparison, and wanting compactness, in most cases they are also rough and coarse to the eye. The praises which travellers bestow on ropes of this kind must not be understood as putting them in comparison with those in use among ourselves, but with the bands of hay which our peasants twist, and with reference to the simple and crude materials of which they are composed. A.

WITNESS. See Trial.

WIZARD. See Witch.

WOE. "Woe to such an one!" is, in our language, a threat or imprecation, which comprises a wish for some calamity, natural or judicial, to befall a person but this is not always the meaning of the word in Scripture. We have the expression, "Woe is me!" that is, Alas! for my sufferings; and "Woe to the women with child, and those who give suck!" that is, Alas! for their redoubled sufferings in times of distress! It is also more agreeable to the gentle character of the compassionate Jesus to consider him as lamenting the sufferings of any, whether person or city, than as imprecating, or even as denouncing them; since his character of Judge formed no part of his mission. If, then, we should read, "Alas for thee, Chorazin! alas for thee, Bethsaida!" we should do no injustice to the general sentiments of the place, or to the character of the person speaking. This, however, is not the sense in which woe is always to be taken, as when we read, "Woe to those who build houses by unrighteousness, and cities by blood;" "Woe to those who are rebellious against God," &c., in numerous passages, especially in the Old Testament. The import of this word, then, is in some degree qualified by the application of it: where it is directed against transgression, crime, or any enormity, it may be taken as a threatening, a malediction; but in the words of Our Lord, and where the subject is suffering under misfortunes, though not extremely wicked, a kind of lamentatory application of it should seem to be most proper. (See Campbell's *Dissertations*.) A.

WOLF, זאב *zeeb*, *λυκος*, *lukos*. The wolf has grown familiar to our minds as a ravenous beast, and the enemy of the fold. The sacred text intimates that the habits of the wolf are not only carnivorous, but that his delight and constant exercise from morning till night, and from night till morning, are to surprise the unprotected, and to tear the weak to pieces. This account of his habits coincides with the observation of travellers, who concur in representing the wolf as continually on the prowl with an unsated appetite, and seizing every opportunity of doing harm, where its fears are not strong enough to overcome its thirst of blood. Indeed this animal is fierce without cause, kills without remorse, and, by its indiscriminate slaughter, seems to satisfy its malignity rather than its hunger.



The Wolf.

The wolf is weaker than the lion or bear, and less courageous than the leopard; but he scarcely yields to them in cruelty and rapaciousness. His ravenous temper prompts him to destructive and sanguinary depredations; and these are perpetrated principally in the night. This circumstance is expressly mentioned in several passages of Scripture. "The great men," said Jeremiah, (5. 6,) "have altogether broken the yoke and burst the bonds; wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them." The rapacious and cruel conduct of the princes of Israel is compared by Ezekiel, (22. 27,) to the mischievous inroads of the same animal: "Her princes in the midst thereof are like wolves ravening the prey, to shed blood, to destroy lives, to get dishonest gain." And Zephaniah, (3. 3,) says, "Her princes within her are roaring lions, her judges are evening wolves, they gnaw not the bones till the morrow."

The disposition of the wolf to attack the weaker animals, especially those which are under the protection of man, is alluded to by Our Saviour in the parable of the hireling shepherd (Matt. 7. 15), "The wolf catcheth them, and scattereth the flock." And the Apostle Paul, in his address to the elders of Ephesus, gives the name of this insidious and cruel animal to the false teachers, who disturbed the peace and perverted the faith of their people: "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock." (Acts 20. 29.)

Jacob's prediction that "Benjamin shall ravin as a wolf," is supposed by commentators to refer to the fierce and unjust contest in which that tribe engaged with the other tribes (Judges chapters 19 and 20), and in which, after gaining two victories, they were almost exterminated.

In times of great famine, when they can get no prey, wolves are said to destroy one another; for when they meet together, bemoaning themselves, as if by general consent, they run round in a circle, and the first which through giddiness falls to the ground is devoured by the rest. They are frightened at the throwing of stones, at the sound of bells, and at the singing of men or women. When they prowl after sheep, they choose a cloudy and dark day, that they may escape the more safely, and go against the wind to prevent the dogs smelling them. Externally and internally the dog and wolf so nearly resemble each other that they almost seem modelled alike, and yet they have a perfect antipathy to one another.

In the sacred writings the wolf is everywhere opposed to the sheep and goats, as if his cruelty and rage were reserved especially for these creatures. See Luke 10. 3; Matt. 7. 15; 10. 16; Isai. 11. 6; 45. 25. A.

WOMAN, אשה *ishah*, γυνη, *gyne*, was created as a companion and assistant to man; equal to him in authority and jurisdiction over the animals; but, after the fall, God subjected her to the government of man. (Gen. 3. 16,) "Thy desire shall be to thy husband, and he shall rule over thee."

From the very moment of their birth the social inferiority of women in the East is marked. It is difficult to convey to the mind of a European an idea of the lively sensations of grief or joy which are experienced by people in the East on the birth of their children, according as these prove to be male or female. With us the style of manners, or rather the salutary influence of the Christian faith, has placed both sexes on an equal footing in society; and accordingly, except in some few instances where the inheritance of property, or other circumstances, makes the birth of a son an object of desire, and a matter of importance, parents receive with equal thankfulness, and are ready to provide for the wants of, and bestow undistinguishing marks of affection on, their progeny of either description. But it is different in the East, where from the influence, in some places, of a cruel and debasing superstition, in others of licentious customs, the one class is the lord and tyrant of the other; the one has honour and dignity written on their forehead, while that of the other is branded with the indelible stigma of degradation; the one composes all the society that is known, while the other is either strangled as soon as born, or is shut up an exile for life the slave of her master's will and pleasures.

The difference in the respective destinies of the sexes has interwoven itself with the opinions and feelings of the natives, and whether it be from prejudice associating whatever is honourable with the name of man, or from the secret impulses of nature shrinking from the prospect of adding one more to a race of whom servitude is the hereditary portion, the birth of a son is universally hailed with unbounded demonstrations of delight; whereas that of a daughter, like an insupportable calamity, seals up the lips in the silence of grief. "Among the Mussulmans of India," says Mrs. Meer, "the birth of a boy is greeted by the warmest ebullitions of unaffected joy in the houses both of the parents and their relations. It is immediately announced by a discharge of artillery, where cannons are kept, or by musketry in the lower grades of the native population, even to the meanest peasant, with whom a single matchlock proclaims the honour as effectually as the volley of his superiors."

Among the Arabs a similar custom prevails, for in whatever house a son is born, one of the domestics, after announcing it hastily to the family, runs to the door, which she beats with all her might to attract notice, exclaiming all the while, "A male child! a male child is born!" The Persians, too, who participate in the notions of their Eastern neighbours, observe the greatest ceremony in announcing such an event to the father. "Some confidential servant," says Morier, "is usually the first to get the information, when he runs in great haste to his master, and says, 'Mujdeh,' or, good news, by which he secures to himself a gift, which generally follows the intelligence."

Among the common people, the man who brings the news frequently seizes the cap or shawl of the father as a security for the reward to which he holds himself entitled. The reverse of all this, however, takes place on the birth of a daughter. There are no expressions of joy; the servants and other members of the household meet and pass each other with downcast looks, and in profound silence; and instead of showing any eagerness to communicate the intelligence to the father, every one strives to avoid his presence, and keep out of his way. In the land of Cutch and Cattawar, when a person asks a father whether a wife has a son or a daughter, if the latter, he answers "Nothing," and this expression, in the idiom of that country, is horribly significant. "In every part of the East," says Mr. Ward, "a female is despised as soon as she is born, she comes into the world amidst the frowns of her parents and friends, disappointed that the child is not a boy. Every mother among the tribe of Rajpoots puts her female child to death the moment it is born. While I was in Bengal, I was informed of the case of a Rajpoot who had spared one of his daughters, and she lived till she attained the age when Indian girls are marriageable. A girl in the house of a Rajpoot was, however, so extraordinary a circumstance that no parent chose to permit his son to marry her. The father then became alarmed for the honour of his family, and he therefore took her aside one day, and with a hatchet cut her to pieces."

In the Sandwich Islands, according to the testimony of Mr. Ellis, it was customary to spare the life of a female child, but, from the moment of its birth, it was doomed to feel its humiliating and degraded position. It was not allowed to be fed with a particle of food from the father's dish, or that had been cooked at the father's fire. Whereas a boy, whose birth had given his family importance in the eyes of society, was, from his earliest years, admitted to partake of his father's food, eat his meals with him, and was daily loaded with a thousand caresses.

All the laborious work in the East is performed by females, and even now the unmarried women of the family have to draw water from the wells. Agreeably to this custom Rebecca went instead of her mother to fetch water from the well, and the servant of Abraham expected to meet an unmarried female there who might prove a suitable match for his master's son. These young women go forth to perform this humble service adorned with their trinkets, which are often of great value.

Rebecca, when she repaired to the well, was in a pastoral country, the manners of which are everywhere simple, and moreover she was well known to be the daughter of the great chief of the place, who might in these circumstances repair to the well without being accompanied by a protector. But in the neighbourhood of towns, when the young women on whom the office devolves go beyond the gates, morning and evening, to draw water, it is not deemed respectable to go otherwise than in groups; and hence the very improper conduct of the woman of Samaria in appearing at the well alone, at a time when strangers were wont to make their appearance at such a place of public resort. (John 4. 7-30.) Only one traveller, of dignified mien and of unsullied virtue, was found at the village well on that occasion, and the privacy was by his divine wisdom improved to greater advantage than it might, humanly speaking, had there been a company of lively young women along with her. But still her going unattended by others of her sex was a gross impropriety; and, to those acquainted with Eastern manners, was sufficient to reveal the looseness and profligacy of her character.

The patriarchs did not commit their flocks and herds solely to the care of menial servants and strangers; they tended them in person, or placed them under the superintendence of their sons and daughters, who were bred to the same laborious employment, and were taught to perform without reluctance the meanest services. Rebecca, the only daughter of a shepherd prince, went to a considerable distance to draw water; and it is evident from the readiness and address with which she let down her pitcher from her shoulder, aud gave drink to the servant of Abraham, and afterwards drew for all his camels, that she had been long accustomed to that humble employment.

From the same authority we know that Rachel, the daughter of Laban, kept her father's flocks, and submitted to the various privations and hardships of a pastoral life in the deserts of Syria. The classical writers, too, frequently represent the sons and daughters of kings, in times not long posterior to those of the patriarchs, as engaged in these simple occupations. Minerva appeared to Ulysses in the form of a very young shepherd, such as the sons of kings were wont to be. This primeval simplicity was long retained among the Greeks. Homer often sends the daughters of princes and nobles to tend the flocks, to wash the clothes of the family at the fountain, or in the flowing stream, and to perform many other menial services. The in-door occupations, such as baking bread, &c., were all performed by women. In Genesis 18. 6 we read that when Abraham entertained the angels, he "hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth." It may seem extraordinary to see a lady of such distinction as Sarah, the wife of a powerful chief, occupied in this menial service. But even now this duty devolves on the women of every household, and among those who dwell in tents, the wife of the proudest chief is not above superintending the preparation of the bread, or even kneading and baking it with her own hands. Tamar, the daughter of a king, seems to have acquired distinction as a good baker of bread (see 2Sam. 13. 5-10), and there are few of the heavy duties which fall upon the women of the East which they are more anxious to do well, and get credit for, than this. It is among the very first of an Eastern female's accomplishments. The other duties of the kitchen still often devolve upon the wives, even in families of distinction. When Dr. Richardson was at Jerusalem, he was, as a physician, consulted about the complaints of the ladies of a Turk of high consideration, called Omar Effendi. "I was surprised," says the doctor, "to hear many of them ascribe their complaints to fatigue, which I was informed arose from their employment in the kitchen."

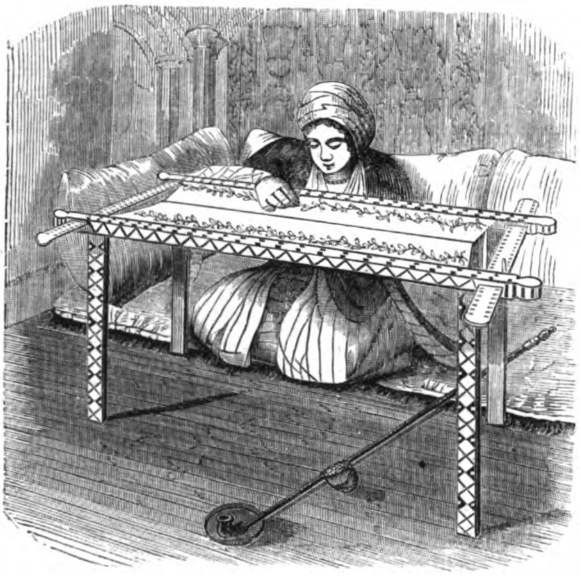
Even now it is very rare for an Eastern lady to be able to write: their minds are left wholly uncultivated, and what time they can spare from their household occupations is principally devoted to embroidery, of which they work great quantities.

This want of education joined to their other disadvantages, naturally disqualifies them from being companions to their husbands; indeed, in all parts of the East, females are spoken of as being much inferior to men in wisdom, and nearly all their sages have proudly descanted upon their great ignorance. In the Hindoo book called *Karral*, it is said, "All women are ignorant." In other works it is said, "Ignorance is a woman's jewel;" "Female wisdom is from the evil one." "The feminine qualities are four: ignorance, fear, shame, and impurity." "To a woman disclose not a secret." "Talk not to me in that way, it is all female wisdom."

In ancient times the Egyptian women carried on a trade in making and selling linen, girdles, &c. This commerce is mentioned by Herodotus; but, according to Maillet, is lost to the women of Egypt in general, being only retained by the Arabs of that country who live in the mountains. The Arabian historians say that the women used to deal in buying and selling things woven of silk, gold and silver, of pure silk, of cotton, of cotton and thread, or simple linen cloth, whether made in the country or imported; the men in wheat, barley, rice, and other productions of the earth. The same author states that the same practice still continues among the Arabs who live in the mountains. At the present day we see offered for sale, in Oriental towns, either at first or second hand, the outer garments woven by the Arab females, the admired carpets made by the Eelaut women of Persia, and even the elegant embroideries wrought by the town ladies in their secluded harems. See art. WIFE.

That the same custom prevailed in Palestine, in the time of Solomon, we infer from Proverbs 31. 10-31, where the "virtuous woman" is described as "seeking wool and flax, and working willingly with her hands;" also, "she layeth her hands to the spindle, and her hands hold the distaff;" also, "she maketh fine linen, and selleth it, and delivereth girdles unto the merchant." From the whole of this chapter we infer that women, among the Hebrews, filled at that time a more responsible place in society, and appear to have taken a more active part in its engagements, than we should otherwise have been led to imagine, or than is now often witnessed in the East.

In former times, before trade was established with neighbouring nations, and home manufacture became an object of attention, every kind of drapery for the person, the tent, or the house, was manufactured by the women, who took pride in boasting that their husbands and children were solely attired by the labour of their hands. As we have mentioned, this is still the case among some of the pastoral tribes of Asia, and among the peasantry in various parts of the world, wherever the influence of extended traffic and manufactures has not been so diffused as to render it cheaper for even the poorest to purchase than to manufacture the articles they require. Even now, among some of the Orientals, ladies of high station take the management of this branch of domestic economy, and work with their maidens. In most cases the usage is kept up, at least with respect to the finer works, from the influence of habit, long after improved means of supply would render it more economical to obtain the required product by purchase than by domestic manufacture. The whole description of female occupation in Proverbs 31. 10-31 corresponds remarkably with the representation made by Homer of the employment of the most distinguished ladies introduced in his epics. (See art. Weaving.) We see Penelope plying the spindle and loom, and tasking her maidens; we find the royal mother of Nausicaa beside the hearth, by the morning dawn, spinning soft fleeces dyed with the sea purple; and even the glorious Helen is represented as "weaving a gorgeous web," representing the battles which nations waged for her sake. The proximity of time renders these indications interesting as illustrations; but others, quite as much to the purpose, might be derived from existing Oriental usages; nor less so, indeed, from the employments of English females, in even the highest walks of life, during the middle ages, if not at a comparatively recent period. At the present time, we need only cross the Channel into Normandy, to witness many striking analogies to the domestic usages described in Proverbs. See art. Embroidery.



The Eastern Embroidery-frame.

The apartments of the women are counted sacred and inviolable all over East; it is even a crime to inquire what passes within the walls of the harem. In the East, a greater affront can scarcely be offered a man than to inquire about his domestic establishment. The most an old friend does is to say, "Is your house well?" Hence it is extremely difficult to be informed of the transactions in those sequestered habitations; and a man, says Chardin, may walk an hundred days, one after another, by the house where the women are, and yet know no more what is done there, than at the farther end of Tartary. This sufficiently explains Mordecai's conduct, who "walked every day before the court of the women's house, to know how Esther did, and what became of her." (Esther 2. 11.)

The Arabs are not so scrupulous as the Turks about their women; and though they have their harem or women's apartment in the tent, they readily introduce their acquaintances into it, or those strangers whom they take under their special protection. Pococke's conductor, in his journey to Jerusalem, led him two or three miles to his tent, where he sat with his wife and others round a fire. The faithful Arab kept him there for greater security, the wife being always with him, no stranger ever daring to come into the women's apartment unless specially introduced. We discover in this custom, the reason of Jael's invitation to Sisera when he was defeated by Barak. "Turn in, my lord, turn in to me, fear not." (Judges 4. 18.) She invited him to take refuge in her own division of the tent, into which no stranger might presume to enter, and where he naturally supposed himself in perfect safety. See Harem.

For the personal appearance of Oriental ladies see article Beauty.

A recent traveller, (Wilde,) speaking of the women of Egypt, says, "Few females of the better class are to be met with in the streets of Alexandria, but they throng the avenues of the capital in great numbers, and are nearly all dressed alike, the outer garment being a large black silk cloak enveloping the whole person, and coming over the head and low down on the forehead." (See arts. Dress, Veil.) "A yet more inelegant costume (figure they have none,) I have never witnessed, than a Mooslim female of the upper class, waddling along wrapped in the voluminous folds of her immense cloak. Nothing whatever of a Cairo lady's person can be seen but the eyes; and they offer a striking contrast to the rather too accurately defined persons of the lower orders. I never saw females walk so badly as they do. This probably arises from their feet being so tender, owing to their walking so little, and remaining barefooted in the harem. The hands are never seen, as it is a point of etiquette to keep them concealed in the folds of the cloak.

"Although these ladies appear in the most public places, and mix in the most crowded assemblies, no acquaintance, or relative, be he ever so near, brother, father, or husband, ventures to recognise them abroad, as it would be considered a very great affront so to do, implying that the lady exposed herself so much that friends were able to recognise her in the public streets. Such are the manners of Egyptians towards each other: but the Frank who mixes in a crowd of Mooslim ladies, will soon perceive that eyes, and elbows too, speak most eloquently, and the gay titter that he hears on all sides, with the occasional drawing aside as if by *accident*, of the face veil, done with an art that shows considerable progress in the science of coquetry, all tell him that the immured life the ladies here spend is by no means congenial to their inclinations. The state of morality in the higher circles consequent on this condition of society is just what might be expected. You frequently meet whole harems proceeding rank and file, to the bath, the tombs, or other places of public resort open to respectable females, mounted cross-legged on their donkeys, and attended by their sable beardless guardians. At other times, some wealthy Turk mounted on his richly caparisoned horse, attended by his groom and pipe-bearer, and followed by his wives and children, who bring up the rear on donkeys, with a servant at the head of each." The same author, speaking of the Hebrew females at Jerusalem, says, "I must acknowledge that those Jewesses whom I met in Jerusalem were not so beautiful as those I have seen elsewhere. Many of them had light complexions, which with the highly marked and prominent features of the Hebrew countenance, is by no means pleasing. Here they do not wear the yashmac, or face cover."

Notwithstanding all their care for the concealment of their women, the Orientals watch them narrowly, and carry jealousy to an extent of which we have no example in European countries. Russell tells us, that "the Turks of Aleppo, being very jealous, keep their women as much at home as they can. Necessity however obliges the husbands to suffer them to go often to the bagnio, and Mondays and Thursdays are a sort of licensed days for them to visit the tombs of their deceased relations, which furnishes them with an opportunity of walking abroad in the gardens and fields; they have so contrived, that almost every Thursday in the spring bears the name of some particular sheik, (or saint,) whose tomb they must visit on that day. By this means the greatest part of the women of the city get abroad to breathe the fresh air at such seasons, unless confined (as is not uncommon,) to their houses by order of the bashaw, and so deprived even of that little freedom which custom has procured them from their husbands. The prohibitions of the bashaws are designed, or pretended to be designed at least, to prevent the breach of chastity, for which these liberties of going abroad might be supposed to afford an opportunity. For the same reason it may be apprehended that St. Paul enjoins the 'being chaste and keepers at home.'"

That the manners and speech of the Oriental women are not as gentle and quiet as their appearance would leave one to suppose, many travellers assert. Roberts says, "The termagants of the East are certainly not inferior to those of their own sex in any part of the world: in some respects, perhaps, the females are more timid and retired than those of Europe; but let them once go beyond the prescribed bounds, and let their powers be brought fairly into action, and they are complete furies. Has any one caused a woman's child to cry, does a neighbour intimate that she is not what she ought to be, or that some of her friends are no better than they should be, the whoop is immediately sounded, and the brawl begins. She commences her abuse in her best and highest tone of voice; vociferates all the scandal she can think of, and all she can invent. Sometimes she runs up to her antagonist, as if about to knock her down; again she retires, apparently to go home; but no, she thinks of something more which ought not to be lost, and again returns to the contest. At intervals (merely to vary the scene,) she throws up dust in the air, and curses her opponent, her husband, and her children. Should the poor woman not have been blessed with a progeny, that will not be overlooked, and a thousand highly provoking and indecent allusions will be made. See her fiery eyes, her dishevelled hair, her uplifted hands, and she is more like a fury from another region than a human being."

An Eastern sage says, "Should one woman scold, the whole earth will shake; should two commence, the sign Pisces will fall; if three join in the brawl, the sea will dry up; but if four try their powers, what will become of the world?" In the *Scanda Purana* it is said, "It is better for any one to fall into hell than to perform the duties of a householder with a woman who will not respect her husband's word; is there any other disease, any other *yamd*, than spending life with such a woman?"

A Hindoo philosopher describes some of the defects in young females which ought to deter any man from marrying them. "Those who love to be at the house of other people, who are great sleepers, who love dancing and other sports, who are wounded by the arrows of *Kama* (Cupid,) who love before their fathers betroth them, who have voices like thunder, who have tender, or rolling, or cat eyes, who have coarse hair, who are older than yourself, who are full of smiles, who are very athletic, who are caught in the hell of useless and strange religions, who despise the *gooroo*, and call the gods statues, have nothing to do with them." Solomon says, "The contentions of a wife are a continual dropping;" and "It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house." (Prov. 20. 9.) And the Tamul proverb has it, "She is like the thunder of the rain, and is ever dropping."

For the Levitical laws respecting women, see Leviticus 15. 19; 12. 2; 15. 25. Respecting apparel, ornaments, &c., see articles Dress, Head-dress, Ornaments, &c.

We will conclude this article with M. Aimé-Martin's eloquent contrast, between the situation of European and Oriental women. "Whatever be the customs or the laws of a country, it is the women who give the direction to its manners. Whether free or subject, they reign, because they derive their power from our passions. But this influence is more or less salutary according to the degree of estimation in which they are held; be they our idols or our companions, courtesans, slaves, or beasts of burden, the re-action will be complete, they will make us what they themselves are. It appears as if nature attached our intelligence to their dignity, just as we attach our happiness to their virtue. Here, then, is a law of eternal justice; man cannot debase women without becoming himself degraded, he cannot elevate them without becoming better. Let us cast our eyes over the earth, and observe the two great divisions of the human race,—the East and the West; one-half of the old world continues without improvement, and without ideas, beneath the weight of a barbarian civilization; there the women are slaves; the other half progresses towards equality and enlightenment, and we there see women free and honoured.

"Contrast with a European family an Eastern one; the former is based upon equality and love, the latter upon polygamy and slavery, which leave to love its brutal fury, but which deprive it of its sweet sympathy, and its divine illusions. A man may shut himself up with a number of women, but it is impossible that he can love several. See him then reduced, amidst a crowd of young beauties, to the saddest of all conditions, that of possessing without loving, and without being beloved. Inebriated with the coarsest pleasures, without family in the midst of his slaves, without affection in the midst of his children, he imprisons his companions, and makes of his house a place of punishment, crime, and prostitution. And, after all, does this animal life yield him happiness? No, his senses become blunted, his mind becomes enervated, and he vainly pursues unto the brink of the tomb the sensual delights which, while they excite him, elude his grasp. Polygamy is a purely animal state, it gives us only slaves, marriage gives us a companion; the former establishes debauchery in the house of the man, the latter for ever banishes it and sanctifies the house of the citizen.

"From these facts, which comprise, in some degree, the history of the East, it may be inferred that civilization is only possible by means of marriage, because in marriage alone women are called upon to exert their intellectual and moral power. European society has entirely arisen from the power of the wife over the husband, and that of the mother over the child.

"At the beginning of the world God created only one man and one woman, and ever since the two sexes have been born in about equal numbers. Thus each man ought to have his companion, it is the law of nature; all the rest is only barbarity and corruption." A.

WOMB. The fruit of the womb is children, (Gen. 30. 2,) and the Psalmist describes them as the greatest blessing a man can possess. (Psalm 127. 3-5,) "Lo, children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them, they shall not be ashamed, but they shall speak with the enemies in the gate." A.

WONDER. Anything which causes surprise by its strangeness. "It expresses," says Mr. Cogar, "an embarrassment of the mind after it is somewhat recovered from the first percussion of surprise. It is the effect produced by an interesting subject which has been suddenly presented to the mind, but concerning which there are many intricacies, either respecting the cause or manner in which the event has taken place, or the motives of extraordinary conduct." (See MIRACLE.) A.

WOOD. The wood of the land of Israel, being from very ancient times common, the people of the villages which, like those about Aleppo, had no trees growing in them, supplied themselves with fuel out of the wooded places of which there were many anciently, and several of which still remain.

This liberty of taking wood in common, the Jews suppose to have been a constitution of Joshua, of which they give us ten; the first giving liberty to an Israelite to feed his flocks in the wood of any tribe; the second that he should be free to take wood in the fields anywhere. But though this was the ancient custom in Judea, it was not so in the country into which they were carried captive; neither with those who continued in their own country for a while under Gedaliah, for Jeremiah, (in Lamentations 4. 4,) complains, "We have drunken our water for money, our wood is sold unto us;" hence we infer that their conquerors possessed themselves of their woods, and would allow no fuel to be cut down without receiving money for it. It is certain that after the return from the captivity, timber was not to be cut without leave. (See FUEL.) A.

WOOL. The fleece of the sheep, and the most common material from which articles of clothing were manufactured in ancient times. See APPAREL, CLOTHES, GARMENTS, DRESS, &c. A.

WORD. Mr. Taylor has the following remarks on the different applications of the terms *rima* and *logos*, both of which are translated "word" in the New Testament:

"We do not find that *rima* is ever personified, or that personal actions are attributed to the term, but, generally speaking, when relating to events, the force of our English word facts, unquestionable facts, is intended; in other cases, authority, influence, promise, or power.

"The word *logos* imports simple speech; that by which the party hearing it may be instructed, also written information, that by which the reader may be edified, (Acts 1. 1,) 'The former treatise (*logou*) I have made.' Also commandments, (John 8. 55; Rom. 13. 9; 1 Thess. 4. 15, *et al.*,) prophecy, promises, disputes, threatenings, evil speakings and, in short, whatever is the subject of words, whether good or bad. Hence teaching in all its branches; hence teacher, instructor, wisdom; hence heavenly wisdom, the heavenly teacher, the heavenly instructor, &c. And hence this word *logos* is personified, and personal actions are attributed to it." Bruce mentions that at the court of Abyssinia there is "an officer named Kal Hatzé, who stands always upon upon the steps at the side of the lattice window, where there is a hole covered on the inside with a curtain of green taffeta; behind this curtain the king sits. Formerly his face was never seen, nor any part of him, excepting sometimes his foot. He sits in a kind of balcony, with lattice windows, and curtains before him. Even yet he covers his face on audiences, or public occasions, and when in judgment. On cases of treason, he sits within his balcony, and speaks through a hole in the side of it, to an officer called Kal Hatzé, 'the voice or *word* of the king,' by whom he sends his questions, or anything else that occurs, to the judges, who are seated at the council table."

In the New Testament Jesus Christ is called the Word. The Evangelist John, more expressly than any other, has opened the mystery of this Word, when he tells us, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." (John 1. 1.) Christ is called the Word. 1. In respect of his person, he being the express image of the Father, as we are told in Heb. 1. 3. 2. In respect of his office, because the Father made known his will to the Church in all ages by him, as we declare our minds one to another by our words. (John 3. 34.) 3. Because the Messiah was called the Word of God by the Jews.

The Chaldee paraphrasts, the most ancient Jewish writers extant, generally make use of the word *Memra*, which signifies the "Word," in those places where Moses used the name Jehovah. And it is generally thought that, under this term, the paraphrasts would intimate the Son of God, the second Person of the Trinity. Now their testimony is so much the more considerable as, having lived before Christ, or at the time of Christ, they are irrefragable witnesses of the sentiments of their nation concerning this article, since their Targum has always been, and still is, in universal esteem among the Jews. And as they ascribe to Memra all the attributes of the Deity, it is concluded from thence that they believed the divinity of the Word. They say that it was Memra, or the Word, which created the world; which appeared to Moses on Mount Sinai; which gave him the Law; which spoke to him face to face; which brought Israel out of Egypt; which marched before the people, which wrought all those miracles which are recorded in the Book of Exodus. It was the Word that appeared to Abraham in the plain of Mamre; that was seen by Jacob at Bethel, to whom Jacob made his vow, and acknowledged as God. (Gen. 28. 30,) "If God will be with me, and will keep me in the way that I go, then shall the Lord be my God." A.

WORLD. The whole system of created things, but particularly belonging to the earth. (See CREATION.) In some places it is used to designate all its rational inhabitants, or more distinctively, that great body of them who are not really Christians, whether Gentiles or Jews, profligate or sober, profane or devout. This distinctive use of the term is very frequent in the language of Our Lord and of St. John. (John 7. 7; 14. 17; 15. 17,18; 17. 9,23.)

It is taken also for a secular life, the present state of existence, and the pleasures and interests which steal away the soul from God. In this last sense the Greek terms *kosmos* and *aion* are used indiscriminately; though properly the first relates rather to place, and the last to duration.

The love of the world does not consist in the use and enjoyment of the comforts God gives us, but in an inordinate attachment to the things, to time, and sense. "1. We love the world too much," says Dr. Jortin, "when for the sake of profit or pleasure, we wilfully, knowingly, and deliberately transgress the commands of God. 2. When we take more pains about the present life than the next. 3. When we cannot be contented, patient, or resigned under low and inconvenient circumstances. 4. We love the world too much when we cannot part with anything we possess to those who want, deserve, or have a right to it. 5. When we envy those who are more fortunate and more favoured by the world than we are. 6. When we honour, and esteem, and favour persons purely according to their birth, fortunes, and success, measuring our judgment and approbation by their outward appearance and situation in life. 7. When worldly prosperity makes us proud, vain, and arrogant. 8. When we omit no opportunity of enjoying the good things of this life, when our great and chief business is to divert ourselves, till we contract an indifference for rational and manly occupations, deceiving ourselves, and fancying that we are not in a bad condition because others are worse than we."

WORM. The general name of little creeping insects. Several kinds are spoken of in Scripture.

I. Those that breed in putrefied bodies, רמה *rimmah*, (Exod. 16. 20-24; Job 7. 5; 17. 14; 21. 26; 24. 20; 25. 6; Isai. 14. 11; and *σκωληξ*, *skolex*, (Eccles. 7. 17; 10. 13; 1Macc. 2. 62; 2Macc. 9. 9; Judith 16. 15; Mark 9. 44,46,48; and Acts 12. 23.

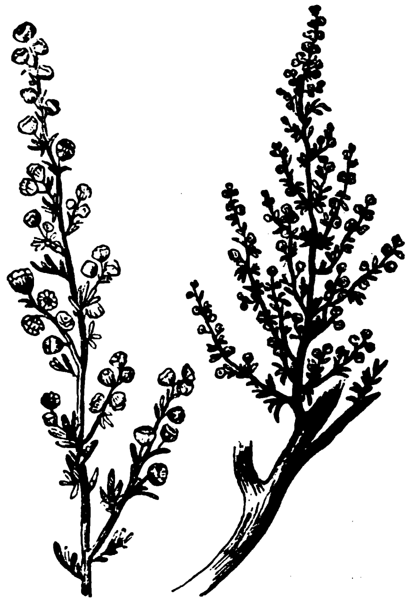
II. That which eats woollen garments, סס *sas*, (Isai. 51. 8;) and λης *les*, (Matt. 6. 19,20; Luke 12. 33.)

III. That which perforating the leaves and bark of trees causes the little excrescences called "kermes," whence is made a crimson dye, טולע *thola*. (Deut. 28. 39; Job. 25. 6; Psalm 22. 6; Isai. 14. 11; 41. 14; 65. 24; Ezek. 16. 20; Jonah 4. 7.)

IV. The worm destructive of the vines referred to in Deuteronomy 28. 39; such was the *Pyralis vitanæ*, or *Pyralis fasciana* of Forskal, the *vine-weevil*, a small insect extremely hurtful to the vines.

The Orientals are of opinion that worms exist in the skin and all parts of the body, and that they principally cause death. Roberts says, "They say the life is first destroyed by them, and afterwards the body. A man who is very ill often exclaims, 'Ah! my body is but a nest of worms; they have paths in all parts of my frame.' 'Ah! these worms are continually eating my flesh.' In the ancient medical work called *Kurru-Natich-Sooteram*, written by the celebrated Agalliyaz, it is said, 'The human body contains eighteen kinds of worms:—1. the skin; 2. the flesh; 3. the bones; 4. the blood; 5 (producing) wind; 6. the excrement; 7. the urine; 8. intestines; 9. *σπερμα*; 10. abscess; 11. sores (generally); 12. leprosy; 13. itch; 14. cancer; 15. mouth; 16. teeth; 17. scull; and 18. the air.' Is it not a fact that the medical men of England have only of late years discovered that animalcules exist in some of these parts alluded to? And perhaps they may do well to inquire whether old Agalliyaz be not correct in some of his other opinions." A.

WORMWOOD, לענה *laana*, *αψινθιον*, *apsinthion*. The *Artemisia absinthium*, or common wormwood, is a plant well known among modern and ancient writers for its intense bitterness, though the wholesome nature of the herb when used as a stomachic, might almost lead us to doubt whether it be the plant intended by the sacred writers, did we not find the *αψινθιον* (*apsinthion*,) "wormwood," treated as the emblem of the bitter potion of misery in the Revelations, (8. 11.) Indeed, from the passages in Scripture where this plant is mentioned, something more than the bitterness of its qualities seems to be intimated, and effects are attributed to it greater than can be produced by the wormwood of Europe. The Chaldee paraphrase gives it even the character of "the wormwood of death." It may, therefore, mean a plant allied perhaps to the *absinthium* in appearance and taste, but possessing more nauseous, hurtful, and formidable properties.



Wormwood.

Wormwood of some kind is found wild in all parts of Europe. The *Absinthium judaicum* is a native of Palestine, and was found by Hasselquist on Mount Tabor. Some have supposed erroneously that the wormwood of Scripture is our southernwood, a plant more fragrant but less bitter, therefore less fit for the use to which the sacred writers have put it, namely, the comparison of its bitterness with sin and its consequences.

In Deuteronomy 29. 18, Moses solemnly invites the people to assemble and take an oath to keep the law while he is still with them, "lest there should be among you a root that beareth gall and wormwood."

Solomon warns the young man that the strange women "whose lips are as the droppings of the honeycomb, will have an end bitter as wormwood." (Prov. 5. 3,4.)

Jeremiah denouncing the disobedience of the Jews, threatens them with being condemned to eat wormwood, and, in his Lamentations, he makes the faithful say, "He hath filled me with bitterness, he hath made me drunken with wormwood." (Lam. 3. 15.)

The prophet Amos, in one of his finest chapters, exhorting the wicked to repentance, especially addresses the corrupt judge, who turns "judgment to wormwood." (Amos 5. 7.) And in Revelations 8. 11, we read that at the sound of the third trumpet, in the Apocalypse, when the star whose name was Wormwood fell and mingled with the waters, many men died.

Such are the remarkable passages in which the qualities of wormwood, rather than the plant itself, are named.

Among the ancients wormwood was esteemed as a valuable medicine, peculiarly efficacious in epilepsy, and it continued in repute till of late years. The modern Italians indeed still continue to distil a pleasant bitter spirit from it, which they consider an excellent stomachic. With us it is mostly burnt on account of the quantity of potash it yields, from which the salt of wormwood is prepared. A.

WORSHIP, *cultus Dei*, amounts to the same with what we otherwise call religion. This worship consists in paying a due respect, veneration, and homage to the Deity, under a sense of an obligation to him. And this internal respect is to be shown and testified by external acts, as prayers, thanksgivings, &c.

Private worship should be conducted with:—1. Reverence and veneration. 2. Self-abasement and confession. 3. Contemplation of the perfections and promises of God. 4. Supplication for ourselves and others. 5. Earnest desire of the enjoyment of God. 6. Frequent and regular.

Some who have acknowledged the propriety of private worship have objected to that of a public nature, but without any sufficient ground. For Christ attended public worship himself, (Luke 4;) he prayed with his disciples, (Luke 9. 28,29; 11. 1;) he promises his presence to social worshippers. (Matt. 18. 20.)

It may be argued also from the conduct of the Apostles, (Acts 1. 24; 2. 4; 24. 1,4; Rom. 15. 20; 1Cor. 14; Acts 21; 2Thess. 3. 1,2; 1Cor. 11;) and from general precepts, (1Tim. 2. 2,8; Heb. 10. 15; Deut. 31. 12; Psalm 100. 4.)

"The scriptural obligation of public worship," says Mr. Watson, "is partly founded upon example, and partly upon precept; so that no person who admits that authority can question this great duty without manifest and criminal inconsistency. The institution of public worship under the law, and the practice of synagogue worship among the Jews, from at least the time of Ezra, cannot be questioned, both of which were sanctioned by the practice of Our Lord and his Apostles. The preceptive authority for our regular attendance upon public worship, is either inferential or direct. The command to publish the Gospel, includes the obligation of assembling to hear it; the name by which a Christian society is designated in Scripture is a church, which signifies an assembly for the transaction of business, and, in the case of a Christian assembly, that business must necessarily be spiritual, and include the sacred exercises of prayer, praise, and hearing the Scriptures." (See arts. CHURCH, CHRISTIANITY. A.

WRATH. Great and permanent anger. See ANGER, ATONEMENT.

WRATH OF GOD, is his indignation at sin and punishment of it. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." (Rom. 1. 18.) The objects of God's anger or wrath are the ungodly, whom He has declared He will punish. His wrath is sometimes manifested in this life, and that in an awful degree, as we see in the case of the old world; of Sodom and Gomorrah; the plagues of Egypt; the punishment and captivity of the Jews; and the many striking judgments on nations and individuals. But a still more awful punishment awaits the impenitent in the world to come, for the wicked, it is said, shall go away into everlasting punishment, (Matt. 25. 46;) where the worm dieth not and the fire is not quenched. (See Rom. 2. 8,9.) A.

WREATH. See GARLAND.

WRESTLING. "The games of the lower orders, and of those who sought to invigorate the body by active exercises," says Wilkinson, "consisted of feats of agility and strength. Wrestling was a favourite amusement; and the painting of the grottoes at Beni Hassan presents all the varied attitudes and modes of attack and defence of which it is susceptible. And in order to enable the spectator more readily to perceive the position of the limbs of each combatant, the artist has availed himself of a dark and light colour, and even ventured to introduce alternately a black and red figure. It is not, however, necessary to give an instance of every position indicated in those varied subjects; and a selection of the principal groups will suffice to convey some idea of their mode of representing the combatants, and of their general system of attack and defence.

"It is probable that, like the Greeks, they anointed the body with oil when preparing for these exercises, and they were entirely naked, with the exception of a girdle, apparently of leathern thongs.

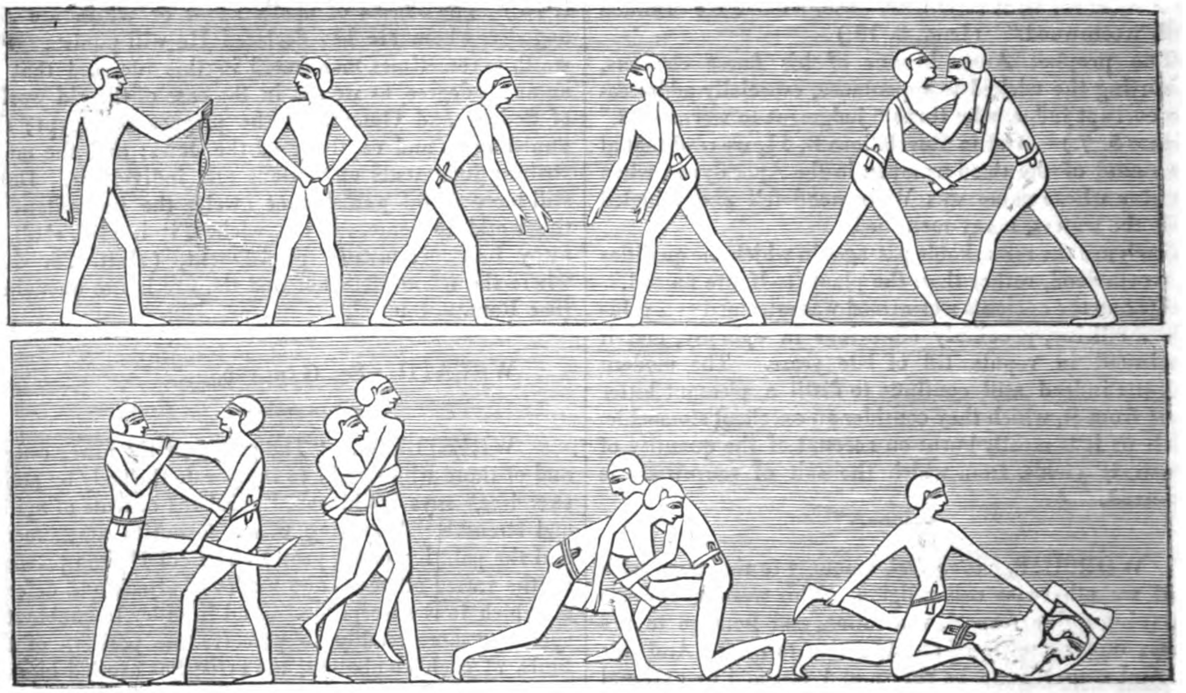
"The two combatants generally approached each other holding their arms in an inclined position before the body, and each endeavoured to seize his adversary in the manner best suited to his mode of attack. It was allowable to take hold of any part of the body, the head, neck, or legs; and the struggle was frequently continued on the ground, after one or both had fallen, a mode of wrestling common also to the Greeks.

"I do not find that they had the same sign of acknowledging their defeat in this game as the Greeks, which was by holding up a finger in token of submission; and it was probably done by the Egyptians with a word.

"They also fought with the single-stick, the hand being apparently protected by a basket, or guard, projecting over the knuckles; and on the left arm they wore a straight piece of wood, bound on with straps, serving as a shield to ward off their adversary's blow.

"They do not, however, appear to have used the *cestus*, or to have known the art of boxing; nor was throwing the *discus*, or quoit, an Egyptian game." See Wilkinson's *Ancient Egyptians*.

The Greeks, in their combats, were generally matched two against two; but sometimes several couples contended at the same time. In case the whole aim and design of the wrestlers was to throw their adversary upon the ground; both strength and art were employed for this purpose; they seized each other by the arms, drew forward, pushed backward, used many distortions and twistings of the body, locking their limbs in each other's, lifting from the ground, dashing their heads together, and twisting one another's necks. In this manner the athletæ wrestled standing, the combat ending with the fall of one of the competitors. To this combat the words of Eliphaz seem to apply: "For he



Egyptian Wrestlers.

stretcheth out his hand against God," like a wrestler challenging his antagonist to the contest, and "strengthening himself," rather, vaunteth himself, stands up haughtily and boasts of his prowess in the full view of "the Almighty," throwing abroad his arms, clasping his hands together, springing into the middle of the ring, and taking his station there in the adjusted attitude of defence, "he runneth upon him, even on his neck," or with his neck stretched out, furiously dashing his head against the other; and this he does even when he perceives that his adversary is covered with defensive armour, upon which he can make no impression: "He runneth upon the thick bosses of his bucklers." (Job 5. 25,26.) A.

WRITING. Like all the Semitic nations, the Hebrews began their writing at the right-hand side of the page, and continued it to the left, instead of writing as we do, from left to right. Among the earliest Hebrew writings which have been preserved, we find some very beautiful specimens of calligraphy, great care having been obviously bestowed both upon the formation and the ornamenting of the letters. The origin of the art of writing is lost in remote antiquity, but there is a general tradition in the East that it was divinely revealed to Adam. All our existing information points out inscriptions on stone as the earliest form of writing, and similar impressions were subsequently made on bricks while in their soft state. The forms of the ancient alphabets, which usually have their letters formed of straight lines and angles, very clearly indicate their monumental origin. It will, therefore, be advisable to treat this subject in the next article, for ancient writings varied according to the materials on which they were inscribed. See, also, BIBLE, BOOK, LANGUAGE, SCRIPTURE, SCRIBE.

WRITING MATERIALS. The patriarch Job is the most ancient describer of the materials used for recording events in the earliest ages. He exclaims,—

> O that even now my words were recorded!
> O that they were engraven on a tablet,
> With a pen of iron upon lead,
> That they were sculptured for perpetuity on a rock.
> *Job* 19. 3, WEMYSS' *Trans.*

Of these four methods, the most extraordinary, at such an early age, is that which to moderns would appear the easiest, that is, "the simple writing" as a record in a book. The oldest books, properly so called, were made either of the leaves of such vegetables as the papyrus, or the leaves or bark of trees; and at a later on linen and the skins of beasts. Parchment was not known until a period subsequent to the age of Alexander the Great, when it is said to have been invented by Eumenes, king of Pergamus, as a substitute for papyrus, when the exportation of that vegetable substance from Egypt was prohibited by the Ptolemies.

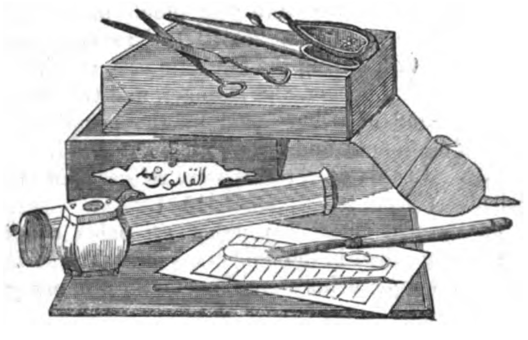
In the age of the Jewish prophets, the materials used for writing were rolls either of skins or of linen; for we find Ezekiel directed to "take a roll of a book and write therein;" but when it was desirable that the writings should be immediately read, they were recorded on a tablet, or plain piece of board, the letters being most probably laid on with paint. Thus we read the following direction given to the evangelical prophet:

> Go now, write it before them on a tablet,
> And record it in letters upon a book,
> That it may be for future times
> For a perpetual testimony.—Isaiah, 30. 8.

The second mode of writing mentioned by Job is, that on the tablet. It is well known that the Romans made their tablets of smooth boards, smeared over with wax, on which they traced inscriptions with an iron pen or stylus, which was nothing more than a pointed piece of metal, the blunt end of which was employed in erasures if necessary. There is no allusion to any tablets of this kind in the Sacred Scriptures; the nearest approach to them appears to have been thin plates of lead on which characters were sculptured by a sharp-pointed tracer made of some hard substance. A very distinct allusion to tablets of this kind is found in the writings of the prophet Jeremiah:

> The sin of Judah is written with a pen of iron,
> With the point of a diamond it is engraved
> Upon the tablets of their heart,
> And upon the horns of their altar.—Jeremiah 17. 1.

Tablets of prepared wood, on which letters were written with a kind of ink which could be easily effaced, were introduced among the Jews after their return from the Babylonish captivity; the knowledge of them was probably derived from the nations of Central Asia, where similar contrivances for memoranda continue to be used at the present day. It was on a "writing-table" of this kind that Zecharias wrote the name of his son John the Baptist. (Luke 1. 63.) Tablets of ivory were used by the rich instead of these "writing-tables" of wood, for the wooden plates were both clumsy and inconvenient.



Oriental Writing Materials.

The modern Jews have always a roll of the Pentateuch in their synagogues, and they assign as a reason, that this was the form in which the Book of the Law was preserved from the earliest times. The pens employed to write on the linen or parchment, were formed from reeds like those of the modern Persians, and the ink used approached the consistency of paste. It is said, that the ink used for writing on linen was different from that employed for skins or parchments, but we possess no certain information respecting the composition of either.

Sculptured rocks abound in the East, and this mode of writing was probably mentioned last by the patriarch, on account of its being a more laborious and difficult process, as well as a more permanent memorial than any of the others. We need not add, that the implements for cutting monumental inscriptions on rocks have scarcely varied from the most ancient times.

It is curious to find that traces of the most ancient writing materials still exist in the ordinary terms applied to modern writings. Thus, *volume* properly signifies "a roll," and preserves the memory of the ancient rolls of linen or parchment; *library* is derived from *liber*, the inner bark of a tree, which was anciently used for books, and the paper on which we write preserves in its appellation the memory of the time when the *papyrus*-plant was the principal source from which writing materials were obtained. C.

XERXES I. was the "fourth" king prophesied of in Daniel 11. 2. "Behold there shall stand up yet three kings in Persia, (Cyrus, Cambyses, and Darius, son of Hydaspes,) and the fourth (Xerxes,) shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Greece." Xerxes I. was the son of Darius, (son of Hydaspes,) and Atossa, daughter of Cyrus. He was declared heir to the kingdom of Persia a short time before his father's death, who preferred him before his elder brother Artabazanes, because the latter was born while Darius was a private individual; but Xerxes was born after his elevation to the throne. Xerxes, on his accession, (B.C. 485,) showed himself very friendly to the Jews of the captivity, and confirmed all the favours granted to them by his father; indeed Josephus (*Ant.* book xi., chap. 5,) ascribes to Xerxes the letter in behalf of the returning Jews, given in Ezra 7. 11-26. He began his reign by conquering Egypt; and rapidly subdued the Phœnicians, Cilicia, Pamphylia, Pontus, Pisidia, Lycia, Caria, Myria, Troas, Bithynia, the Hellespont, and the Isle of Cyprus. He then fulfilled the prophecy of Daniel above quoted, by marching against Greece with the prodigious army of 5,283,220 men, exclusive of suttlers, women, attendants, &c.; and a fleet of 1200 ships. The check given to this multitude at Thermopylæ by Leonidas with his 300 Spartans, and the grand defeat of the Persian army at Salamis, are well known. After the return of Xerxes from his unsuccessful campaign, he ordered the demolition of all the Grecian temples in Asia; that of Diana at Ephesus alone being spared. He had been instructed in the religion of the magi by Zoroaster, and was inspired with a horror of idolatry; wherefore he also destroyed all the idols in Babylon; thus fulfilling the prophecies of Jeremiah 6. 2, and 51. 44-47, "Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces." "I will punish Bel in Babylon;" "I will do judgment upon the graven images of Babylon."

Xerxes was murdered in his bed at Ecbatana by Artabanus, a Hyrcanian, and captain of his guard, B.C. 464, according to most chronologers, but 473 according to some. He was succeeded by his second son Artaxerxes, surnamed Longimanus, (the Ahasuerus of Esther,) the elder son, Darius, having been also murdered by Artabanus. Artaxerxes was succeeded by his son Xerxes II., who reigned only two months. M.

XYLOPHORIA, ξυλοφορεια, the name given by Josephus to the festival of bringing in wood for the keeping up of the perpetual fire in the Temple. There is no mention of it in the Pentateuch, or early Scripture, but it is alluded to in Nehemiah 10 and 13. Among the later Jews this festival was one of much solemnity and rejoicing.

There were several days for the people to hew the wood, but the twenty-second day of the month Ab (July) was the day for bringing it in, and offering it; and on that day, Maimonides says, it was not lawful for any to work, to mourn, or to fast. Nehemiah (10. 34) says: "We cast lots among the priests, the Levites, and the people, for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed, year by year, to burn upon the altar of the Lord our God, as it is written in the Law;" whence it appears that it was determined by lot how much each person should bring in for himself. The Rabbins say that the wood was prepared with great care, and made very clean, and no mouldy or rotten pieces permitted to be amongst it.

According to the Mishna, the first gate on the south side of the great court of the Sanctuary was called the Gate of Burning, because the wood was brought in through it, to be laid up in store, for use in the Temple. Each family, as they brought in their contributions, sacrificed an offering called the corban of wood. M.

YARN. Solomon is described as having received yarn from Egypt. (1Kings 10. 28,) "And Solomon had horses brought out of Egypt, and linen yarn; the king's merchants received the linen yarn at a price." See also 2Chron. 1. 16; and article Weaving.

YEAR, שנה *shanah*, from שנה *shanah*, to iterate, to repeat. "A *year*, the *iteration* or *repetition* of the *solar light's* revolution over the whole face of the earth, by its annual and diurnal motion and declination;" or as Buxtorf, though not with such philosophical strictness, "the year is called שנה *shanah*, from *iteration* or *repetition*, because it is iterated by the sun's returning to the same point whence he set out, and always revolves or returns upon itself by its own path." It is well observed by the learned Mr. Kennedy, *Scripture Chronology*, page 37, that we cannot define שנה as applied to the sun, without defining at the same time, the *tropical year*. (Gen. 1. 14; 5. 3; Deut. 32. 7.) Parkhurst.

From the enumeration of days of the Deluge, (Gen. 7,) it appears, that in the beginning, the year of the Hebrews consisted of three hundred and sixty-five days; in twelve months, eleven of which contained thirty days, and the twelfth, thirty-five days. It is supposed that they inserted an intercalary month at the end of one hundred and twenty years, at which period their new year would be out of its place by thirty days. From the time of Moses' mission, the years were lunar, consisting of twelve lunar months, or three hundred and fifty-four days; because the festivals were regulated by the moon. As this computation would however, in progress of time, throw all the festivals out of place, it was necessary to accommodate the lunar years to solar, which they accomplished by adding a whole month to the year whenever requisite, which was sometimes at the end of two years, but most usually at the end of three years. This intercalary month was added at the end of the Ecclesiastical year, immediately after the month Adar, and was called, Ve Adar, the second Adar, or more literally, "And Adar," for Ve is, in Hebrew, the conjunction "and." Concerning the Jewish year, Maimonides says, that the months were lunar, but the year solar. After the Babylonish Captivity, the Jews used the solar year; but on becoming subject to the Macedonian government, they were obliged to resume the lunar. The modern Jewish year is lunar, having twelve months in the common years, and thirteen in the intercalated years, (as above mentioned,) and its commencement is fixed at the next new moon after the autumnal equinox. The intercalary year is called *Meubar*. Besides the civil and ecclesiastical year, (see art. Month,) the Jews had:

I. The Year of Plants and Trees, which begins in Shebat, (the month answering to our January,) on the fifteenth day, according to the school of Hillel; because at this time they paid the annual tithe fruits of their plants and trees.

II. The Year of Beasts, beginning the first day of Elul, (August,) because they then paid the tithe of the lambs born within the year, from Elul to Elul.

III. The Sabbatic Year, (Levit. 25,) which was kept every seventh year, as a Sabbath, or rest for the land. During this year, it was forbidden to plough, sow, plant, or perform any agricultural labour; according to Maimonides, it was unlawful even to remove withered leaves or branches, to destroy caterpillars, uproot brambles, pick stones from the fields, shelter unripe fruits, &c., &c.,—or to sell any instrument of husbandry, such as a plough, or a harrow. Latterly, however, when the Jews became subject to the Gentile nations, and were obliged to maintain their armies, the Rabbins say, it was permitted to sow just as much as was necessary for that purpose. During the Sabbatic year, the Jews lived upon the surplus produce of the former years. God had promised that the produce of the sixth year should be treble that of any other year. (Levit. 25. 21.) The spontaneous fruits of the earth during the Sabbatic year was left free for the use of the poor, the stranger, and the animals; this was a kind of tribute paid by the people to the Creator of all things; and was also calculated to inculcate humanity. In this year, slaves were released, and debts cancelled. (Exod. 21. 2; Deut. 15. 1,2.)

It has been a question whether *all* debts of every kind were cancelled in the Sabbatic year. The Rabbins say that all simple debts were, but not those of mortgage or security.

The remission of debts related only to those due by native Hebrews; not to those due by proselytes or strangers. Some have thought that the Sabbatic year began in Nisan, (March,) like the Sacred or Ecclesiastical year; but it is generally thought, with more probability, to have begun like the Civil year in Tisri, (September,) after the harvest was made; for had it commenced in Nisan, the people would not have been able to get in the harvest of the sixth year.

It is believed by Bishop Patrick, Morery, and others, that the calculation of the Sabbatic year did not commence from the time that the Jews came into Canaan, because they were at war with the inhabitants, but from the time when they had rest, and peaceable possession of the land. Morery fixes the first Sabbatic year in Tisri, the year of the world 2594. Maimonides makes it the twenty-first year after entering Canaan.

IV. The Year of Jubilee, which was the seventh Sabbatical year, or every forty-nine years, though for the sake of round numbers, it is generally called the fiftieth year. It was a year of solemn rest, and of perfect and general release and remission. (See art. Jubilee.)

Lightfoot calculates that Our Lord suffered in a year of Jubilee. Morery fixes the first Jubilee in the autumn of the year of the world 2637; and Maimonides in the sixty-fourth year after the Jews came into the Holy Land.

V. The Prophetic year, containing three hundred and sixty-five days: this is the computation used in Daniel 7 and 12; and in Revelations 11 and 12. Tradition says that the ancient year of the Chaldees was three hundred and sixty days, which Abraham retained and transmitted in his family.

The Jews have used different eras at various times, from which they have computed the beginning of their years: *i. e.*, from the lives of remarkable persons, as in Genesis 7. 2, from the birth of Noah; from the departure out of Egypt, as in Exodus 19, 1, and other parts of the Pentateuch; from the building of the Temple, as in 1Kings 9. 10; from the reigns of their kings, as 1Kings 6. 1, and other places; from the Babylonian Captivity, as in Ezekiel 1. 1.

Afterwards they computed from the era of the Seleucidæ, which is called in Maccabees, the era of the Greeks, and began from the time that Seleucus Nicanor obtained sovereign power, 312 B.C.; and this era they used for about a thousand years. In 1Maccabees 12 and 14, we find traces of reckoning according to the years of the Asmonean princes, as in Matthew 2. 1; Luke 1. 5.

Since the completion of the Talmud, the Jews have used the Creation of the world as the era whence to date their years; and the modern Jews admit into their calendar the festivals and holy days of the Christians, in order to know the days on which they may not trade with them.

The solar year is divided by the Jews into four quarters, called *Tekuphat*, or revolutions of time: viz., *Tekuphat Nisan*, the vernal equinox; *Tekuphat Tisri*, the autumnal equinox; *Tekuphat Tebeth*, the winter solstice; *Tekuphat Tammuz*, the summer solstice.

It is a tradition among the Jews, that on the first day of the new year God judges all the actions of the past year, and regulates all the events of the opening one. Wherefore they use the month Elul (the last in their year) as a time of penance and repentance, performing ceremonial ablutions, making confession of sin, reciting the penitential psalms, giving alms, fasting, &c.

The festival of the New Year, called the *Rosch Hashanah*, is ushered in by the sounding of a ram's horn from the place where the Law is read in the synagogue, in order, they say, to warn them of God's judgments; the horn is blown all day, from sun-rise to sun-set, at intervals. In the morning they go to the synagogue clothed in white, as an emblem of purification (after the penances of the former month); and some wear the clothes intended for their burial, as a mortification. They use many prayers for a happy year, and for pardon of sins; with thanksgivings for past favours. The Pentateuch is brought out, and five different persons read the account of the sacrifice that used to be offered on this day; the *Haphtorah*, or portion, is read from the Prophets by a young person, and a blessing invoked upon their prince. At home, they serve up at table honey with leavened bread, sweet fruits, various herbs, and every thing that may seem to presage a fertile year. They eat small fishes and pomegranates, praying that their merits and good works may be multiplied as the fishes in the waters, and as the seeds in the pomegranates. They salute each other on meeting with, "Be thou written in a good year," and spend the day in devotion and hearing sermons. As the ancient Jews used to lay their sins on the head of the scape-goat, so the modern Jews in Germany lay theirs upon the fish; they go, after dinner, to the brink of a pond, and shake their clothes over it, as typical of casting off their sins into it; they found this custom on Micah 7. 19: "He will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea." The festival of the New Year, or *Rosh Hashana*, generally lasts two days. (See Buxtorf, *Synagoga Judaica*, and Picard's *Ceremonies of the Jews*.)

There have been some difficulties in Scripture concerning the use of the word "year," arising from the manner in which the Orientals computed time, frequently reckoning a *part* as the *whole;* a few hours as a day; part of a year, as the entire twelvemonth, &c.

"This may contribute to explain a passage or two which are not commonly seen in this light. (1Sam. 13. 1.) 'A son of *one year* old was Saul in his kingdom, and when he had reigned two years over Israel, Saul chose him three thousand men of Israel,' &c., *i. e.*, say he was inaugurated in June, he was, consequently, *one year* old, as king, on the first day of January following, though he had only reigned six months; *the son of a year:* but after (and on?) this first of January, he was in the *second year* of his reign, although, according to our computation, the *first year* of his reign wanted six months of being completed: in this, his second year, he chose three thousand military, &c., guards.

"The same principle may account for the phrase (*απο διετης*) used to denote the age of the infants slaughtered at Bethlehem, (Matt. 2. 16,) '*from* two *years* old and *under*.' This difficulty has been strongly felt by the learned, and has been made the most of by the antagonists of Christianity. This is regulated at once by admitting the existence of this mode of calculating time, or, rather, of expressing a mode of calculating time; by the idea that they were all of nearly equal age, being all recently born; some not long *before* the close of the old year, others not long *since* the beginning of the new year. Now, those born *before* the close of the old year, though only a few months, or weeks, would be in their *second* year, as the expression implies; and those born *since* the beginning of the year would be well described by the phrase '*and under*,' *i.e.*, under *one* year old. Some *two years* old, though not born a complete twelvemonth (perhaps, in fact, barely six months); others *under* one *year* old, yet born three, four, or five months, therefore a few days younger than those previously described according to the time which he had diligently 'inquired of the wise men,' in their second year, and under. The influence of this remark on the proper placing of the birth of Our Lord before the death of Herod is considerable; it lessens, too, the number of infants slain, and shortens the interval between the appearance of the star to the Magi, and their visit to Jerusalem." (Taylor's *Calmet*.) M.

YESTERDAY, אמש *emesh*, from משה *mashah*, to withdraw, remove, recede, the receding of time. The word is often used in Scripture to denote not merely the preceding day, but past time in general. Exodus 21. 27, "If the ox was wont to push with his horns in time past," (Heb. yesterday;) Isai. 30. 33, "Tophet is ordained of old," (Heb. from yesterday.) Heb. 22. 8, "Jesus Christ, the same yesterday and for ever." It also implies "lately," as 2Samuel 15. 19,20, "Thou art a stranger and in exile: whereas thou camest but yesterday." Job 8. 9, "We are of yesterday, and know nothing." M.

YOKE. In the Hebrew Scriptures we find three different kinds of yokes mentioned, viz., עול *gnol*, מוט *mut*, and צמד *tzemed*. עול *gnol* is derived from עלל *gnalal*, to work. It is used to express the yoke borne by a heifer working. (Numb. 19. 2.) The red heifer commanded to be slain for the lustral purposes, is directed to be one on which the yoke (*gnol*) never came. The Ark of God was sent home by the Philistines in a cart drawn by two kine never before bearing a yoke, (*gnol*, 1Sam. 6. 7.) It appears to have been also put on the necks of slaves, (refractory ones probably,) for this kind of yoke is the one almost always named in Scripture to signify oppression, tyranny, subjection to the enemy. It is used to express the yoke of the Assyrian, (Isai. 14. 25,) and the yoke of the king of Babylon. (Jerem. 28. 2,4.) It is with this kind of yoke that Rehoboam threatened to oppress his subjects, (1Kings 12. 11;) and that the Lord threatened to lay upon Israel a "yoke" of iron if they proved disobedient. (Deut. 28. 48.) It appears to have been composed of bars, for the word מטות *mototh*, which signifies bars, (sometimes translated bands,) is frequently used in conjunction with it, as in Ezekiel 24. 27, "When I have broken the bands (מטות *mototh*,) of their yoke (*gnol*.) This yoke had apparently chains, which fastened it on the neck. (Lam. 1. 14,) "The yoke of my transgressions is bound by his hand; they are wreathed, and come up upon my neck." It seems to have been heavy and oppressive; Isai. 47, 6, "Upon the ancient hast thou very heavily laid thy yoke, (*gnol,*)" and to have bowed down the necks of those bearing it, so as to have made them stoop. Leviticus 26. 13, "I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright." מוט *mut*, appears to have been a much lighter kind of yoke, borne occasionally by servants, in the prosecution of their domestic employments, to support burdens or vessels at the ends. The word signifies a bar, and is so translated in Numbers 4. 10. In 1Chronicles 15. 15, it is used in the plural to express the staves by which the Ark was borne.

It was probably such a yoke as is still worn by milkmen and water-carriers across their necks, having a vessel suspended by a chain at each end. In Numbers 13. 23, the word is taken to express the staff or pole which the spies used to carry between two, the large cluster of grapes gathered at Eshcol. This yoke *mut* is never used in as heavy and oppressive a sense figuratively as the yoke *gnol*. The difference is marked in the Hebrew in Jeremiah 28. The yoke or oppressive government of the king of Babylon is called *gnol;* the yoke worn by Jeremiah in the spirit of prophecy, is called *mut:* it would have been painful to the prophet to have borne about the heavy yoke of slavery or punishment; he therefore adopted the lighter one of domestic servitude; the yoke or pole of wood. (See Jeremiah 28. 10,13.)

צמד *tzemed*, from צמד *tzamad*, to couple, is always used to express a double yoke for joining together a pair of oxen: as *gnol* in its primary use was a yoke for a single beast. *Tzemed* does not occur used figuratively for oppression or subjection; it is used only in its literal meaning. It seems to have been composed of chains or links fastened by a hasp; for the word is used in Genesis 24. 22, to express bracelets. "And the man took a golden earring and two bracelets (*tzemedim*), for her hands." An acre of land is also called *tzemed;* being as much land as a pair of oxen would plough in a day. (Isai. 5. 10.) Thus, in Latin, an acre is called *jugerum*, from *jugum*, a yoke, *scil.* of oxen. See Parkhurst. M.

YOUNGER. It has been remarked, that under the Jewish dispensation, it was frequently the will of God to prefer the younger sons before the elder, notwithstanding the right of primogenitureship, as Shem before Japheth; Isaac before Ishmael; Jacob before Esau; Joseph, Judah, and Levi, before Reuben; Ephraim before Manasseh; Moses before Aaron; and David before all his brethren. In some of these cases the elder had forfeited his right of primogenitureship by transgression, as Esau and Reuben; but not so the others. The cause of the proceeding of God's providence may be conjectured to have been twofold; first, as a memorial of the sin of Cain, first-born of Adam, by which Seth and his posterity were preferred before him; and, secondly, as a type of the future preference of the Christian, or younger Church, before the Jewish, or elder church, in consequence of the forfeiture of the latter by unbelief. M.

YOUTH. The ancients considered youth in a much more extended view than we do. They considered it relatively with strength, activity, vigour; and while a man retained those attributes, he was reckoned a young man, or a youth without reference to the number of his years. Thus Benjamin is viewed as a mere youth, when upwards of thirty years old. And in Numbers 21. 28, Joshua is called a young man when about forty. The word frequently translated in our version young man, is בחור *bachur*, derived from בחר *bachar*, to choose; it signifies primarily a choice man; one who may be chosen for some particular qualities. M.

ZABAD, זבד *zabad*, a gift.

I. Zabad, of the tribe of Judah; son of Nathan, and father of Ephtal; a descendant of Hezron, father of Caleb. (1Chron. 2. 36,37.) A long genealogy, without any apparent reason, is given in this place of the descendants of the daughter of Sheshan, great-grandmother of Zabad, by an Egyptian husband, a proselyte. The Rabbins say that it is the pedigree of Ishmael, who slew Gedaliah, the governor over the cities of Judah, placed by the king of Babylon after he took Jerusalem, (Jerem. 41. 2,) which Ishmael, they say, was grandson of Elishama, tenth in descent from Zabad.

II. Zabad, of Ephraim, son of Tahath, and father of Shuthebah. (1Chron. 7. 21.) Zabad and Shuthebah were killed during the lifetime of Ephraim, their ancestor, (son of Joseph,) by the men of Gath, in a strife concerning plunder of cattle. Lightfoot thinks that the men of Gath made an incursion into Egypt to plunder; and the Ephraimites were slain in defence of their cattle. But the Targum thinks that the Ephraimites were the aggressors; having mistaken the computation of the time at the end of which Canaan was promised to them, they made a premature invasion, and were killed.

III. Zabad, son of Shimeath, an Ammonitess, who in concert with Jehozabad, son of Shimrith, an Ammonitess, slew Joash, king of Judah, B.C. 839. These men were mongrel Jews, their mothers being aliens; they were of the household of the king, and murdered him in his bed. Zabad is called Jozachar, in the account of the transaction. (2Kings 12. 20,21.)

IV. Zabad, of the tribe of Judah. One of those who had married foreign wives in Babylon; and put them away at the command of Ezra, after the return to Jerusalem. (Ezra 10. 27.) M.

ZABADEANS. (1 Macc. 12. 31.) Believed to be the same as the Nabatheans mentioned by Josephus. (See art. NABATHEANS.) M.

ZACHARIAH, זכריה *i. e.*, the memory of the Lord.

I. Zachariah, the head of a family of the tribe of Reuben. (1Chron.)

II. Zachariah, son of Jeroboam the Second, (son of Joash,) ascended the throne, B.C. 784. He was not inaugurated till after an interregnum of about twenty-four years had elapsed since the death of his father. The cause of this interregnum is not now known; but it is probable it was occasioned by civil commotions and factions; for Zachariah after a short reign of six months, was murdered in public, perhaps in a popular outbreak, by Shallum, son of Jabesh, who assumed the crown. It is only recorded of Zachariah that "he did evil in the sight of the Lord." He was fourth in descent from Jehu, and in him was fulfilled the promise of God to

Jehu, "Thy sons shall sit upon the throne of Israel unto the fourth generation." (2Kings 15. 12; 10. 30.) His murder fulfilled also the prophecy of Hosea, (1. 4,) "I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of Israel."

III. Zachariah, (or Zechariah,) of the family of Korah. A door-keeper belonging to the Tabernacles. (1Chron. 9. 21.)

IV. Zachariah, (or Zechariah,) a Levite, and teacher of the Law, sent with others by King Jehoshaphat throughout Judah to instruct the people. (2Chron. 17.)

V. Zachariah, (or Zechariah,) was a priest the son of Jehoida, that priest who preserved Joash from the murderous intent of his grandmother, Athaliah, afterwards placed him on the throne of Judah, securing him by the death of Athaliah. (2Chron. 22. and 23.) After the death of Jehoida, Joash fell into wickedness, and sanctioned idolatry among the people; Zachariah, moved by the spirit of prophecy, stood forth and expostulated with the people, and denounced upon them the anger of God, upon which they assaulted him with stones and slew him, "in the court of the Lord's house," in the presence, and by the command of Joash. "Thus Joash the king, remembered not the kindness which Jehoida his father had done to him, but slew his son." (2Chron. 24. 22.) It is to be remembered, that as Zachariah died, he said, "The Lord requite it," which was not spoken in a feeling of revenge, but in a spirit of prophecy; and the Lord did avenge it by external wars, and the defeat of Judah, and by the assassination of Joash.

The Jews consider the murder of Zachariah as peculiarly heinous: they say it involved seven crimes: 1. The murder of a priest. 2. Of a prophet. 3. Of a judge. 4. The shedding of innocent blood. 5. The pollution of the Temple. 6. The desecration of the Sabbath. 7. And of the day of expiation; both of which solemn seasons they say chanced to fall on the day of the murder. The Gemara of the Talmud treatise Sanhedrim relates, that when Nebuzaradan took Jerusalem, he observed blood bubbling up on a certain spot in the Temple; on asking what it was, and being told that it was the blood of sacrificed victims, he ordered some animals to be slain there, but perceiving that no ebullition of *their* blood took place, he threatened the Jews to tear their flesh with iron combs unless they told him the truth; and they then acknowledged that it was the blood of a Jewish priest and prophet, who had foretold all the evils that he (Nebuzaradan) was to bring on them, and they had slain him; then the king said, "I will appease him," and caused the Rabbins to be brought and slain on the spot; but still the blood bubbled up: he then ordered the disciples of the schools to be slain there; but still the blood bubbled up: next, the young priests were slain there, but to no purpose. When some thousands had been immolated, he exclaimed, "Zachariah, Zachariah! the best of thy people have been slain for thee! wilt thou destroy them all?" Then the bubbling of the blood ceased. We must receive this Jewish story with great reservation, unless, indeed, we consider it as typical, or containing some allegorical mystery, like most of its kind. It serves, however, to shew the light in which the Jews viewed this crime.

Jerome, Lightfoot, Whitby, and a great number of eminent commentators, believe this Zachariah to be he of whom Our Lord speaks, (Matt. 23. 34,35,) "Behold I send unto you prophets: and some of them ye shall kill and crucify; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar."

The following are some of the reasons for this opinion: that Our Lord spoke to the Jews of Zachariah as of a well-known martyr, and Zachariah, son of Jehoida, is the only martyr of that name, of whom they were cognizant; that there is a remarkable similitude between the cases of Abel and Zachariah, in the memorial of requital recorded concerning them. In Genesis 4. 9, the Lord says to Cain, "The voice of thy brother's blood crieth unto me from the ground;" and in 2Chronicles 24. 22, the dying Zachariah says, "The Lord look upon it and requite it;" that Abel was the *first* martyr to truth and piety, and Zachariah the *last* mentioned in Scripture (up to the Christian era) as suffering death for reproving the wickedness of his times; that Zachariah was a remarkable type of Christ himself, being put to death by the will of all the people; that his being called son of Jehoida in the Old Testament, and the son of Barachias in the New, is no proof against the opinion; because it was very common among the Jews to have two names; and, besides, Jehoida and Barachiah mean the same thing, viz., "Praise God."

VI. Zachariah, or Zechariah, the eleventh of the Minor Prophets. The time and place of his birth are unknown. He was son of Barachiah, and grandson of Iddo; he prophesied after the return of the Jews from Babylon; he foretold exactly the siege of Babylon, by Darius, son of Hysdaspes (ch. 2); the coming of Christ, and the blessings of his kingdom on earth (7. 14); Christ's entrance into Jerusalem on an ass's colt (9); and the exact sum for which He would be betrayed (11). His book contains discourses adapted to inspire the Jews with courage to rebuild the Temple, and to re-establish its rites. Of his death nothing certain is known. At the foot of Mount Olivet a tomb is shown, said to be that of the Prophet Zechariah.

VII. Zachariah, or Zechariah, son of Jeberechiah, mentioned in Isaiah 8. 2, as one of his faithful witnesses. He is thought to be the same as the Zechariah who lived in the time of Uzziah, or Azariah, king of Judah, of whom it is said (2Chron. 26. 5), that "He sought God in the days of Zechariah, who had understanding in the visions of God."

VIII. Zachariah, father of Abi, or Abijah, mother of king Hezekiah. (2Kings 18. 2; 2Chron. 19. 1.)

IX. Zachariah, or Zechariah, a Levite of the family of Asaph; one of those employed by Hezekiah in cleansing and repairing the house of the Lord. (2Chron. 22. 13.)

X. Zachariah, father of Joseph, one of the Maccabees' captains, defeated at Jamnia by Gorgias, in consequence of disobeying the orders of Judas Maccabeus. (1Macc. 5. 18-56.)

XI. Zachariah. (Luke 1.) A priest of the course of Abiah, husband of Elizabeth, and father of John the Baptist. Zachariah and his wife, like Abraham and Sarah, were old and childless. But about fifteen months before the birth of Christ, as Zachariah was burning incense, according to his office, in the Temple, the angel Gabriel appeared to him, and promised him a son, whose name should be John. Zachariah doubting, and asking a sign, the angel declared as a sign, that he should be dumb until the fulfilment of the prediction. He accordingly returned out of the Temple dumb, and unable to communicate with the people. In due course of time Elizabeth was delivered of a son; and on the eighth day, when the child was to be circumcised and named, the kinsmen would have called him after his father; but Zachariah wrote on a tablet, that his name should be John. Whereupon he recovered from his dumbness, and being inspired by the Holy Ghost, poured forth that prophetic hymn which is preserved in the 2nd chapter of St. Luke's Gospel. This hymn has been called the death song of the Jewish Church, for it is the last of her authentic prophecies, unless we account the Song of Simeon (Luke 2. 29) prophetic. Tradition says, that when Herod sent soldiers to kill John (afterwards the Baptist), with the other innocents, they could not find him, because Elizabeth had sent him into the wilderness; and Zachariah, refusing to discover where he was concealed, was assassinated by Herod's order, in the inclosure that surrounded the altar of burnt-offering; and that neither the priests nor the people knew of his murder, till one of the priests entering the Temple found him dead, and his blood congealed on the ground, and at the same time a supernatural voice was heard to say, "Zachariah is slain, and his blood shall not be wiped out till his avenger comes." The marks of his blood are said to have remained visible on the pavement. The Greek Church honours Zachariah as priest, prophet, and martyr. In the Roman Martyrology he is joined with Elizabeth.

XII. Zachariah, son of Baruch. A rich citizen of Jerusalem, and an eminent patriot at the time of the siege by the Romans. He was obnoxious to the turbulent Idumeans and zealots, who desired to destroy him by some mockery of justice, that they might seize his effects, and be delivered from his reproaches, and from his influence. Wherefore they set up a sham tribunal of seventy judges, chosen from the populace, and tried him on a false charge of intending to betray the city to the Romans. But Zachariah easily refuted the accusation, and boldly rebuked the seditious for their wickedness and the confusion into which they had thrown the affairs of the city. The seventy judges felt constrained to acquit him; but two of the zealots assaulted him in a fury, and slew him in the Temple, and then hurled him down into the valley beneath. (Joseph. *The Jewish War*, book iv., ch. 5.) The date of this transaction is A.D. 67, three years before the taking of Jerusalem. In the Valley of Jehoshaphat, opposite Jerusalem, a monument is shown, said to be Zachariah's tomb. It is cut in the rock, having four pillars on each side, with capitals supporting a pyramidal roof. This Zachariah has been supposed by Grotius, and others, to be the person spoken of by Our Lord, in Matt. 23., as before quoted. But the murder of this man had not *then* occurred; and it is evident that Christ did not speak prophetically of a *future* martyrdom, but of one past and recognised. Had he spoken prophetically, and menaced the Jews on account of a crime still uncommitted, they could not have understood him, and his words would necessarily have no effect. Besides, *this* Zachariah was neither Christian nor prophet; and not of eminence or sanctity to be the subject of a prophecy from Our Lord. His appellation, also, "son of *Baruch*," is different from that of "son of Barachiah;" in the Greek, the former is *Βαρουχ*, the latter is *Βαραχιας*, which does away with the supposed identity of the name. M.

ZACCHEUS. (Luke 19. 2.) A chief of the Publicans or Taxgatherers; collector or comptroller of the revenue for a district. He was a rich man, and an inhabitant of Jericho; and when Our Lord came to that town, Zaccheus, being desirous of seeing him, climbed up into a sycamore tree, for being of a low stature, he was hindered by the crowd from perceiving Christ; Our Lord, pleased with his zeal, desired him to descend, for He would abide at his house that day; Zaccheus immediately came down and received him joyfully. The bystanders murmured, saying, that Jesus was gone to be the guest of a sinner. Zaccheus, apparently in his own justification, says, "Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold. And Jesus said unto him, This day is salvation come to this house, for so much as he also is a son of Abraham." (Luke 19. 7-10.) This is all that Scripture informs of Zaccheus. He appears to have been an exemplary man, considering the general character of the Publicans; he gave half his property to the poor, whereas the Jewish law and traditions required only a fifth: and he restored any injustice he might haply commit in the execution of his office four-fold; though the law required only the amends of a fifth, in case of theft voluntarily restored. (Numb. 5. 7.)

Some have imagined that Zaccheus was a Gentile; but his name is only the Hellenized form of the Hebrew name Zaccai; and that he was a Jew is evident, from Our Lord saying of him that he was a son of Abraham. Besides, those who murmured at Our Lord's becoming his guest, did so only on the grounds of his being a sinner, not of his being a Gentile, or of the uncircumcision.

Lightfoot (*Horæ Hebraicæ in Evangel. S. Lucæ*,) says, that Zaccai, father of the celebrated Rabbi Jochanan, lived contemporaneously with the Zaccheus of the Gospel; and that he brought up his son Jochanan to commerce for forty years, before Jochanan dedicated himself to literature and religion, and obtained the Rabbinate; whence some have imagined that Zaccai was identical with the Zaccheus of Scripture. But, Lightfoot observes, Zaccai was a Rabbin, and of the sacerdotal race; circumstances incompatible with the calling of a Publican. To which may be added, that no trace of his conversion to Christianity appears in the Rabbinical writings, wherein he is commended as a man of eminent (Jewish) piety. And besides, Our Lord saying, "Now is salvation come to this house," implies prophetically, that the precepts and example of Zaccheus would be the means, humanly speaking, of rendering his family converts to Christianity, which certainly was not the case with respect to Rabbi Jochanan, the celebrated son of Zaccai, who died president of the Sanhedrim at Jamnia. Some have supposed, but not with good foundation, that Zaccheus was St. Matthew, who was a Publican, and who entertained Our Lord at his house, (understanding him to be the same person as Levi,) (Luke 5. 27,) at which the Scribes and Pharisees cavilled, as in the case of Zaccheus. But if Matthew and Levi are identical, as is the general opinion, whence the *third* name of Zaccheus? The Jews frequently bore *two* names, but not three.

It has been affirmed that St. Peter consecrated Zaccheus bishop of Cæsarea, in Palestine. There was a bishop of Cæsarea, in the second century, of that name, who has probably been confounded with Zaccheus, the Publican. The people of Jericho show there the remains of a square tower, which they affirm to have been the house of Zaccheus; but Dr. Robinson thinks that this tradition did not take rise till the fifteenth century.

II. Zaccheus. An officer of Judas Maccabeus, left with Simon and Joseph to besiege two strong castles of the Idumeans. But Simon's men being bribed with seventy thousand drachms, suffered some of the besieged to escape. The traitors were put to death by Maccabeus; but it does not appear that Zaccheus was implicated. The castles were ultimately taken. (1Macc. 10. 19-22.)

III. Zaccheus was the name of an heretical monk who lived in retirement on a mountain near Jerusalem, about the end of the fourth century. He taught that prayer was only acceptable to God when offered in strict privacy, and that prayers made in assemblies or in churches were unavailing. M.

ZADOK. I. Son of Ahitub, of the race of Eleazar; a priest of Israel. When David took refuge from Saul, at Ziklag, and bands of Israelites resorted to him, Zadok, then "a young man mighty of valour," (1Chron. 12. 28,) joined him, with twenty-two captains of his father's house. He became the personal friend of David, who, when he came to the throne of Israel, made Zadok joint high-priest with Abiathar, of the house of Eli, as Josephus says. In fact, Zadok is always named before Abiathar in the Scriptures. When David was obliged to fly from Jerusalem, on the rebellion of Absalom, Zadok and Abiathar wished to accompany him; but David preferred their remaining in Jerusalem, that they might send him intelligence of whatever occurred there. (2Sam. 15.) After the defeat of Absalom, David made use of the influence of Zadok and Abiathar with the elders of Judah, to procure an invitation for his return to his throne. (2Sam. 19.) When Adonijah raised a faction to cause himself to be anointed king, in room of his brother Solomon, before the death of David, Zadok was one of the few who adhered to Solomon, whom he anointed king, by desire of David: Abiathar having joined the party of Adonijah. (1Kings 1.) Wherefore, on the death of David, Solomon deposed Abiathar, and elevated Zadok to the entire dignity of the high-priesthood. (1Kings 2.)

It is not known when he died. He was succeeded by his son Ahimaaz, who officiated under Rehoboam.

II. Zadok, high-priest; son of Ahitub, and father of Shallum; he was also father of Jerusha, wife of King Jotham.

III. Zadok, son of Baana; one of those who repaired the fish-gate at Jerusalem, after the Captivity. (Nehem. 3. 4.) M.

ZALMUNNA. Zebah and Zalmunna were princes of Midian, who, in their hostile incursions against the people of Israel, slew the brethren of Gideon, judge of Israel, at Tabor. Gideon defeated and took Zebah and Zalmunna, whom he slew, to avenge the slaughter of his brethren. (Judges 3.) M.

ZAMZUMMIMS, זמזמים projects of wickedness, from זמם *zamam*, to think mischief. Ancient and very wicked giants, who dwelt beyond Jordan, in the country afterwards inhabited by the Ammonites. (Deut. 2. 20.) They are thought to be the same as the Zuzims mentioned in Genesis 14., being also so called from their swiftness. M.

ZANOAH. I. A city of Judah, (Josh. 15. 34-56,) on the mountains. The inhabitants assisted to repair the valley-gate of Jerusalem, after the Captivity. (Nehem. 3. 13.) The name and site are still to be traced in Zanua, a village on the slope of a hill on the route from Jerusalem to Gaza.

II. Zanoah, of the tribe of Judah, son of Jebuthiel. (1Chron. 4. 8.) M.

ZAPHNATH-PAANEAH, (Gen. 41. 45,) the name which Pharoah gave to Joseph, upon the latter's interpreting his dream. It is generally interpreted to mean "the revealer of secrets;" but the Vulgate renders it "Saviour of the world:" "Et vocavit cum lingua Ægyptiaca, Salvatorem Mundi." The Septuagint gives it *Ψονθομφανηχ*, *Psonthomphanech*. It was (and still is) a common custom in the East, to give a new name upon preferring a man to any honour or dignity. Thus Nebuchadnezzar's chief officer gave to Daniel the appellation of Belteshazzar, upon his being placed in the royal household. (Dan. 1. 7.) To this custom allusion is made in Revelations 2. 17, when the Spirit promises to him who overcometh, a white stone, with a new name written in it. M.

ZEAL, is defined by Cruden to be "a mixed passion, composed of grief and anger, fervent love and desire; for what a man loves earnestly, he is careful to see it honoured, and grieved when it is dishonoured." The word in Hebrew is קנא *kinah*, from קנא *kanah*, "to eat into, to corrode, to consume as fire." The Septuagint usually renders it by ζηλος, which is derived from ζεω, "to be hot." Thus we say, "a fiery zeal." The Psalmist says, (Psalm 69. 10,) "The zeal of thine house hath eaten me," or consumed me like fire.

Zeal is described as arising from both good and evil motives. In Numbers 25. 11-13, Phineas is commended, because he was zealous for his God. But Jehu (2Kings 10. 16) slew the priests of Baal, and the family of Ahab, to gain public applause, saying, "Come see my zeal for the Lord;" not out of single and pure love of God, for he continued in the sins of Jeroboam, the idolatrous worship of the golden calves.

Zeal is attributed to God, as well as to man, *e. g.* Ezekiel 5. 13, "I the Lord have spoken it in my zeal." It is frequently used to express the ardent human feelings, as jealousy, (Numb. 5. 14,) and envy (Isai. 11. 13.) The word is also used to express the Lord's anger, as (Zech. 1. 14,) "I am jealous for Jerusalem, and for Zion with a great jealousy."

The "Judgment of Zeal" is an expression among the Jews signifying the legalized licence of the people in putting to death upon the spot an offender detected in an open and atrocious breach of the law, or in utterance of blasphemy, without waiting for the process of a trial, and the sentence of a judge.

It was in pursuance of this licence that the Jews sought to kill Our Lord, by throwing him headlong from the mount at Nazareth, when they thought him guilty of blasphemy. (Luke 4.) Under the Jewish polity, in order to prevent this licence being abused to purposes of private revenge, it was necessary that the alleged crime should be committed in the presence of ten Israelites, and that the offender persisted in his guilt, after being warned to desist.

The "Image of Jealousy," literally, the idol of zeal, mentioned in Ezekiel 8. 3, is thought by some commentators to be Baal, to whom Manasseh erected altars in the Temple, (2Kings 21. 3,4,) on which account the Lord was moved to great indignation against Jerusalem. But, by the 14th verse of the same chapter of Ezekiel, we shall see that the idol was Thammuz, which is generally thought to be the same as the Adonis of the Greeks; indeed, the Vulgate translates it Adonis, who, from his history, is appropriately called "the idol of jealousy;" for the heathens fabled, that being beloved by Venus (the Syrian Astarte), his rival, Mars, in his jealousy, sent a wild boar to kill him while hunting; and they represented Venus as mourning for him with poignant grief; which gave rise to festivals, or rather solemn days, called Adonia, in which the women mourned and wept, in imitation of Venus; as the women did, described in Ezekiel 8. 4, as mourning for Thummuz. M.

ZEALOTS, a political party among the Jews, who are believed to have arisen with Judas the Gaulonite, or Judas the Galilean, who, when Judea became a Roman province, and a census was taken in order to lay on taxes, exhorted the people to pay no tribute, and to assert religious liberty by force of arms. The Zealots were so called from the fiery zeal they affected for their country, especially during the siege of Jerusalem, when, under the pretence of patriotism, they committed every atrocity, plundering, murdering, and oppressing the people in such a manner that Josephus says the invading Romans themselves were considered a lighter evil. They profanely seized upon the high-priesthood, to appoint whom they would to that sacred and hereditary office; they assassinated the most eminent citizens; cast out and plundered the priests, and occasioned such distractions in Jerusalem, that the besieged were incapable of offering an united and efficient resistance. The Zealots appear, from the account of Josephus, to have been mad with wickedness. They revelled amid their murders in every debauchery, put on women's clothes, dressed their hair and anointed themselves, and painted their faces in the manner of women, and plunged into excesses not to be recorded. To add to the miseries of the Jews, the Zealots were divided amongst themselves, and formed into two factions, one headed by John of Giscala, and the other by Simon, son of Gioras, whose hostilities augmented the destruction of Jerusalem. On the taking of the city by Titus, John was killed, Simon hid himself in a sewer, with provisions for some time; but being forced by hunger to come forth, he was captured, and carried to Rome, to adorn the triumphal procession of Titus, and then publicly executed. M.

ZEBAH, a prince of Midian, slain by Gideon. See ZALMUNNA.

ZEBEDEE, a fisherman of Galilee, father of the Apostles James the Elder, and John the Evangelist, whom Jesus called while they were fishing with their father. The wife of Zebedee was Salome, one of the pious women who attended Our Lord on his crucifixion. No particulars concerning Zebedee are now known. The name is the Greek form of the Hebrew, זבדי *Zabdi*. M.

ZEBOIM. I. One of the cities of the Plain, destroyed by fire from heaven at the same time as Sodom and Gomorrah. It is believed to have been rebuilt near its former site, as Eusebius and Jerome mention a city of that name as existing in their days on the west side of the Dead Sea. The destruction of Zeboim, and its neighbouring town Admah, is mentioned in Deuteronomy 29. 23. See also Hosea 11. 8.

II. Zeboim, a city of Benjamin. (Neh. 11. 34.)

III. Zeboim, a valley in the tribe of Benjamin, lying towards the wilderness of Judah. (1Sam. 13. 18.) In the Chaldee it is rendered, "the valley of serpents," from זבעים *zeboim*, or *zebagnim*, "speckled vipers," with which that region was said to abound. Others, however, translate זבעים *zeboim*, as "hyænas," the striped wild beasts. M.

ZEBULON or ZABULON. I. The sixth son of Jacob and Leah, born B.C. 1748. His name signifies "dwelling," from זבל *zabal*, "to dwell." His sons were Sered, Elon, and Jahleel. (Ged. 46. 14.) We have no particulars concerning him in the Scriptures; but a tradition says that he lived to the age of 124, surviving Joseph by about forty years; that on his death-bed he summoned his family, and solemnly attested his innocence of any participation in his brethren's offence towards Joseph; but that, on the contrary, he had done all in his power to dissuade them. The tribe of whom Zebulon was the founder received their lot in Canaan, in the northern part, along the coast of the Mediterranean, one extremity bordering on that sea, the other on the sea of Tiberias; fulfilling Jacob's blessing, (Gen. 49. 13,) "Zabulon shall dwell at the haven of the sea." The tribe of Zebulon distinguished itself in the wars of Deborah and Barak against Sisera. (Judges 4. 6; 10. 14.) They appear at that time to have been also celebrated as scribes. Zebulon was one of the tribes appointed to stand on Mount Ebal, to pronounce the curses, at the formal publication of the blessings and curses. (Deut. 27. 13.) Zebulon was the only *entire* tribe that joined David at Hebron, to make him king. (1Chron. 12. 33.) This tribe, with that of Naphtali, were the first carried away captives beyond Euphrates, by the Assyrians. (1Chron. 5. 26.) Our Lord during his ministry frequented the countries of Zebulon and Naphtali more than those of any other tribes. (Isai. 9. 1; Matt. 4. 13,15.)

II. Zebulon, a city of Galilee, near Ptolemais. It was called Zabulon Andron, or Zebulon of Men, on account of its populousness. It was a beautiful city. During the Jewish war it was plundered and burnt by Cestus, the Roman general, the inhabitants having previously fled, leaving their effects behind them. M.

ZECHARIAH. See ZACHARIAH.

ZEDEKIAH, last king of Judah before the Babylonish captivity. He was uncle to Jehoiachin, his predecessor on the throne. His name was originally Mattaniah; but when Nebuchadnezzar took Jerusalem, and carried away Jehoiachin captive to Babylon, he made Mattaniah king in Jehoiachin's stead, in the twenty-first year of his age, changing his name to Zedekiah, (2Kings 24. 17,) after exacting from him an oath of fidelity. (2Chron. 36. 13.) But Zedekiah was an impious and irreligious man, and did evil in the sight of the Lord, and by his example encouraged the people in wickedness. In the first year of his reign he sent envoys to Babylon to Nebuchadnezzar, probably to pay his tribute, and by them, Jeremiah wrote a prophetical letter to the captives in Babylon. (Jerem. 29.) In four years after, Zedekiah went to Babylon, (Jerem. 1. 59,) or sent a deputation, (Baruch 1.) to request Nebuchadnezzar to restore the sacred vessels taken from the Temple. The ninth year of Zedekiah's reign was the Sabbatic year, in which, according to the Law, the slaves should be all released by the people. In this year, Zedekiah revolted against Nebuchadnezear, notwithstanding his oath of allegiance; being apparently encouraged to do so by the ambassadors sent to him from the kings of Edom, Moab, Ammon, Tyre, and Sidon. Jeremiah warned prophetically both them and Zedekiah, of the evil success of their enterprise, (Jerem. 27,) but was disregarded; for Zedekiah had suffered himself to be deluded by the falsehoods of a pretended prophet, Hananiah, who predicted the overthrow of Nebuchadnezzar, though Jeremiah had proved the fallacy of Hananiah's pretended inspiration, by prophesying his death in the course of the year, which was fulfilled. (Jer. 28.) Nebuchadnezzar, upon the revolt, marched against Zedekiah, and took all the fortified places, except Lachish, Azekah, and Jerusalem. Nebuchadnezzar besieged Jerusalem on the tenth day of the tenth month (our January) of the Holy year. But the king of Egypt marching to assist Zedekiah, (Jerem. 37.) the Chaldean army raised the siege and marched against the Egyptians. Jeremiah, who predicted the return and ultimate success of Nebuchadnezzar's army, was ill-treated by the princes of Judah, and thrown into prison. (Jerem. 37, and 38.) And though Zedekiah consulted him frequently, he had neither the courage to release the Prophet, nor the resolution to follow his counsel of submitting to the Chaldeans as the instruments of God. The army of Nebuchadnezzar, after defeating the Egyptians, resumed the siege of Jerusalem, which they took after two years.

Zedekiah fled away by night through secret places, but was taken in the plains of Jericho, and carried captive to Nebuchadnezzar, who was at Riblah, a city which Jerome states to have been the ancient Antioch of Syria. Nebuchadnezzar reproaching him for his perfidy and ingratitude, as Josephus tells us, (*Antiq.* x.) caused his children to be put to death before his face, and then put out the eyes of the unfortunate king, loaded him with fetters of brass, and sent him captive to Babylon, after a reign of eleven years. Thus were fulfilled the prophecies of Jeremiah, (32. 4,5; 34. 3,) and of Ezekiel, (12. 13;) the first, that he should be brought before Nebuchadnezzar; the second, that though he should go to Babylon and die there, yet he should not see it. The time of Zedekiah's death is unknown. The Rabbins say, that having been invited to a feast by Nebuchadnezzar, he was made drunk, and committed some indecent actions, and on recovering his senses, he died with shame and remorse. Josephus says, that Nebuchadnezzar buried him magnificently; which fulfilled the prophecy of Jeremiah, (34. 5,) that they should burn odours at his funeral, as at those of former kings of Judah; and that they should lament for him, saying, "Ah Lord." The Rabbins say, that the mourners lamented over him, saying, "Alas, King Zedekiah is dead, who drank up the dregs of former ages," *i. e.*, suffered for the crimes of all his predecessors. In 1Chronicles 3. 16, Zedekiah is called the *son* of Zechariah or Jehoiachin, because he succeeded him.

II. Zedekiah, son of Chenaanah. A false prophet of Samaria, who encouraged Ahab, king of Israel, to fight against the Syrians, putting iron horns on his head, and saying that Ahab should thus toss Syria. When contradicted by Micaiah, son of Imlah, a true prophet, Zedekiah smote him on the cheek. It is not known what became of him; but from Micaiah's prophecy to him, that he should fly into an inner chamber to hide himself, it appears that after Ahab's fall he was in danger of being put to death, (and perhaps was so,) as the cause of that king's death by his falsehoods.

III. Zedekiah, son of Maaseiah. A false prophet, who always contradicted and withstood Jeremiah. He had a colleague, Ahab, son of Kobaiah; and upon these men Jeremiah denounced that they should become a proverbial curse among the Jews in Babylon, saying, "The Lord made thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire." (Jerem. 29. 22.) Whence it appears that they were burned to death. From the next verse, "Because they have committed villainy in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commandeth them; even I know, and am a witness, saith the Lord," the Rabbins have conceived that these men are identical with the two elders who endeavoured to seduce, and then falsely accused the chaste Susannah. (See History of Susannah.)

IV. Zedekiah, the grandfather of Baruch. (Baruch 1. 1.) M.

ZEEB, זאב *a wolf.* The name of a prince of Midian, confederate with Oreb; defeated and slain by the Ephraimites, at a wine-press, afterwards called by his name. His head was cut off and sent to Gideon, judge of Israel. (Judges 7.)

ZELOPHEHAD, son of Hepher, the grandson of Manasseh, son of Joseph. He had no sons; but five daughters, Mahlah, Noah, Hoglah, Milcah, and Tirzah; who, when the Land of Promise was divided among the males of the tribes, presented a petition to Moses and the elders, to be allowed to represent their father, and to receive his portion, that the family should not become extinguished: alleging that their father was not any of the seditious company of Korah, Dathan, and Abiram, on whose families a curse descended; but that he died in the wilderness "in his own sin," (Numb. 27. 3,) which did not affect his children. The petition was granted; and a law in consequence promulgated, securing the father's inheritance to the daughters, in default of sons, on the condition of their marrying in their own tribe, (Numb. 36. 3,6,) that the inheritances should not be removed from tribe to tribe. Wherefore the daughters of Zelophehad married their uncles' sons. From the expression that Zelophehad died in the wilderness in his own sin, some of the Jews, following a conjecture of Rabbi Akkiba, say that he was the man who was stoned for gathering sticks on the Sabbath day. The Targum of Jonathan also is of the same opinion; but some of the Rabbins censure it as a rash judgment. M.

ZELZAH, a place in Judah, but on the borders of Benjamin. Here Rachel died and was buried. (Gen. 35. 20.) It was near Ramah, a city six miles from Jerusalem, on the way to Bethlehem. A small square building, surmounted with a dome, or cupola, is shown here as Rachel's tomb. Maundrell believed that the place might be truly the spot of her interment, though the monument itself is of Turkish architecture: probably replacing that by Jacob. In the vicinity the slaughter of the Innocents by Herod took place, wherefore Rachel is figuratively represented as lamenting for them. (Matt. 2. 16-18.) M.

ZENAS, a doctor of the law, and disciple of St. Paul, who in his epistle to Titus (3. 13,) observes, that he wishes to see Zenas and Apollos at Nicopolis, and desires of Titus that nothing be wanting for their journey. He is said to have been afterwards Bishop of Diospolis in Palestine. M.

I. ZEPHANIAH, son of Maaseiah. (2Kings 25. 18.) He was the deputy (or as the Jews call it, the sagan,) of Seraiah, the high-priest, in the reign of Zedekiah. It was the sagan's office to perform the duties of the high-priest, whenever he was incapacitated by illness, or any other cause. Zephaniah was frequently sent by Zedekiah to consult the Prophet Jeremiah for the king. (Jerem. 21. 37.) After the taking of Jerusalem by the Chaldæans, Zephaniah and Seraiah were carried to Riblah, where they were put to death by Nebuchadnezzar's order, (B.C. 588.)

II. Zephaniah, a Levite, of the family of the Kohathites. (1Chron. 6. 36.)

III. Zephaniah, son of Cushi, and grandson of Gedaliah, was the ninth of the minor prophets. He is said to have been of an illustrious family. Concerning his actions and death we know nothing. He began to prophesy in the early part of Josiah's reign. He denounced the judgments of God against the Jews on account of their wickedness. He prophesied against the Philistines, Moabites, Ammonites, and Ethiopians, (ch. 2,) and foretold the destruction of Nineveh; and also declared the restoration of the Jews, and their future flourishing condition, (ch. 3.) M.

ZEPHATH, a city of Simeon, near to Mareshah, a town in the south of Judah. The name signifies a watch-tower, from צפת *tzephath*, that which beholds; the stations of watch-towers frequently became towns. This city was also called Hormah, or Anathema, on account of the great destruction made here of the king of Arad's troops by Israel, (Numb. 21. 1-3,) and also the slaughter of the inhabitants by the tribes of Judah and Simeon after Joshua's time. (Judges 1. 17.)

ZEPHATHAH. The valley of Zephathah, mentioned 2Chronicles 14. 10, was probably so called from being near Zephath beforenamed. In this valley Asa, king of Judah, defeated Zerah, king of Cush (in Arabia Petræa.)

I. **ZERAH** or **ZARA**, son of Simeon, and grandson of Jacob; head of a family in Israel. (Numb. 26. 13.) He is called Zohar in Genesis 46. 10; and hence his family were termed Zarhites.

II. Zerah or Zarah, king of Cush (in Arabia Petræa.) He came against Asa, king of Judah, with an army of a million infantry, and three hundred war-chariots. Asa met him with three hundred thousand spearmen of Judah, and two hundred and eighty thousand bowmen of Benjamin, in the valley of Zephathah; and Asa, praying to God, was enabled to overthrow the Cushites, who fled in disorder; and Asa pursued them to Gerar, and took much spoil. M.

ZERETH. A Hebrew measure, in our version translated a span. It was half a cubit, or ten inches and a half. It was understood to be as much as a man could measure, with his hand expanded, from the thumb to the little finger. The word is derived from זרה *zarah*, to "compass about." M.

ZERUBBABEL or **ZOROBABEL**, son of Salathiel, of the house of David, according to St. Matthew, St. Luke, Haggai, and Esdras; but son of Pedaiah according to 1Chronicles 3. 17,19. It has been conjectured that he was actually the son of Pedaiah, and grandson of Salathiel, but having been brought up by the latter, was accounted his son; a custom not uncommon among the Jews. Among the Jews in the Captivity he bore the name of Zerubbabel, signifying "the stranger in Babylon," from זר *zur*, a stranger, and בבל *babel*, confusion, or Babylon. But on returning to Jerusalem with the restored exiles, he bore the additional name of Sheshbazzar, or "joy in tribulation," from שוש *shusa*, joy, ב *be*, in, and צרר *tzarar*, tribulation. He was the chief of the exiles who returned; and to his care Cyrus committed the sacred vessels of the Temple. He restored the religious worship, and the usual sacrifices; and refused the Samaritans the permission they sought to assist in rebuilding the Temple, because the privilege was granted by Cyrus to the Jews only. (Ezra 4. 2,3.) When the rebuilding of the Temple had been discontinued on account of the obstacles thrown in the way of the Jews by the envy of the Samaritans, Zorobabel was encouraged by the prophets Haggai and Zechariah to recommence the work, and the Lord showed Zachariah the vision of two olive-trees near the golden candlestick; which was explained by the angel, that the two olive-trees, supplying the candlestick with oil, were Zerubbabel, prince of Judah, and Joshua, the high-priest, son of Josedech. Josephus says that when Darius, Hystaspes' son, came to the throne, after Cambyses, that Zerubbabel, having a great personal friendship for that monarch, returned to Babylon, and was appointed one of the royal body-guards. In the celebrated discussion, mentioned in Esdras 3 and 4, in the court of Darius, as to which was the strongest, the king, wine, women, and truth, maintained by three young men of the guards, Zorobabel argued successfully for women and truth, and gained the prize—a purple garment, cups of gold, a gilded bed, a chariot with bridles of gold, a head-tire of fine linen, a chain of gold, the seat next to Darius, and the title of the king's cousin. (Josephus, *Ant.* 11. ch. 3). Zerubbabel, then, according to Josephus, reminded Darius of his former promise to rebuild Jerusalem, to which that monarch assenting, Zerubbabel returned to Jerusalem with the king's grants, and recommenced the work which had been forbidden by Cambyses. It was at this period that the Samaritans obstructing the Jews, Zerubbabel went as ambassador to Darius, in behalf of his countrymen; and succeeding in his mission, returned to Jerusalem, where it is probable he died. He left seven sons and one daughter. M.

ZIBA, a servant, or steward, in the household of Saul, king of Israel. (2Sam. 9.) Some of the Jews say that he was a Canaanite; and therefore did not recover his liberty on the death of Saul, but remained in servitude attached to the royal household, when David came to the throne. David being desirous of showing kindness to any survivors of Saul's house, for the sake of Jonathan, inquired of Ziba if any such remained, and was by him acquainted with the existence of Mephibosheth, a son of Jonathan, who was lame, and dwelt at Lodebar, a place probably beyond Jordan, as the name seems to signify, "Lod on the other side," לוד עבר David accordingly sent for Mephibosheth, and spoke kindly to him, and restored to him the estate of his grandfather Saul, (which on the death of the latter had been confiscated,) and added the privilege of eating at the royal table, though it was arranged that he should reside in the house of Ziba. David also appointed Ziba agent and overseer to Mephibosheth's restored lands; to cultivate them for him, and bring the profits for Mephibosheth's use to Jerusalem, as Ziba had fifteen sons, and twenty servants to assist him. In some years afterwards, when David fled from Jerusalem in consequence of Absalom's rebellion, Ziba came to meet him, bringing two asses saddled, for the use of any of the king's companions who might be fatigued; and two hundred loaves of bread, a hundred bunches of raisins, a quantity of summer fruit, and a bottle (or large skin) of wine, for the refreshment of the fugitives.

David inquiring why Mephibosheth, to whom he had shown such kindness, did not come to him in his distress, Ziba, with a view to his own advantage, told David that he chose to remain in Jerusalem, expecting, on account of the civil commotions there, to be raised to the throne of his grandfather. David believing Ziba, and displeased with the ingratitude of Mephibosheth, hastily bestowed on Ziba the whole of Mephibosheth's estate, which was forfeited by treason, if Ziba's tale were true. (2Sam. 16.) After Absalom's overthrow, Ziba came, with all his sons and his servants, to meet David at Gilgal, and escort him over Jordan on his return to Jerusalem. Mephibosheth also came to meet him, in a neglected and disordered state of dress, with his hair and beard untrimmed, having borne the garb and signs of mourning during David's exile; and excused himself for not having previously joined the king in his misfortunes, by alleging that Ziba, on the former occasion, had deceived him, that instead of preparing an ass to carry him, as Mephibosheth had ordered, being too lame to walk, Ziba had left him unprovided with means of conveyance, and had gone forward and abandoned him to David. The king appears not to have been fully convinced in his mind concerning the matter, as he neither punished Ziba as one guilty of disobedience and calumny, nor seems to have been entirely reconciled to Mephibosheth as an injured person; for to the latter's earnest and affectionate speech, he replied, "Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land." Nor did he renew to Mephibosheth the privilege of the royal table. (2Sam. 19. 29.)

Some commentators have thought that David did not (as the words seem to imply,) leave half the estate to Ziba; but that the expression "I have said," meant, "My former grant shall stand," i.e., the land shall be Mephibosheth's, and Ziba shall cultivate it for him. But the majority of the Rabbins say that David did actually divide it between them; and that the sentence was manifestly unjust, Ziba not making any defence, or refuting Mephibosheth's; and some of the Hebrew doctors affirm, that in consequence of David's injustice, a bath-col, or voice, from heaven declared, that thus would God divide his kingdom between Jeroboam and Rehoboam. M.

ZIF, the second month of the Jewish ecclesiastical year, and eighth of the civil year. It answered to part of our April and May. It was afterwards called Jyar. We only meet with the name of Zif in 1Kings 6. 1, as the month in which the foundations of Solomon's temple was laid; and it was probably on that account that it was called Zif, זו *i. e.*, brightness or splendour. This month contains but twenty-nine days; and its fasts and festivals in the Jewish calendar are as follow:

10th day. A fast for the death of Eli and taking of the ark. (1Sam. 4. 8.)

14th. The second Passover, for those who were unable to celebrate it in the last month. (Numb. 9. 10,11.)

23d. Simon Maccabæus takes Gaza. A feast.

28th. A fast for the death of Samuel. (1Sam. 25. 1.) M.

ZIKLAG, a city in the south part of Canaan. In the division of the land, under Joshua, Ziklag fell to the lot of the tribe of Judah, (Josh. 15. 31;) but was afterwards allotted to Simeon, who had a portion out of Judah. (Josh. 19. 5.) But the Philistines kept possession of it till Achish, king of Gath, bestowed it upon David, when he took refuge with Achish from the wrath of Saul; since which time it always appertained to the kings of Judah. In the absence of David, the Amalekites took and plundered it. David was at Ziklag when numbers of the different tribes resorted to him, to assist him against Saul; and at Ziklag he put to death the Amalekite who boasted he had slain Saul in the battle at Mount Gilboa. (2Sam. 1.) M.

ZILLAH, one of the wives of Lamech. (Gen. 4. 19.) She was the mother of Tubal-cain, who invented the art of melting metals, and making them into instruments and weapons. The Arabians still call a plate of brass or iron, *tubal.* This son of Zillah is supposed to have been the origin of the classic Vulcan, the god of the anvil: the names bear a similarity, the *b* in Oriental language being interchangeable with *v;* so that Tubal-cain might be pronounced "Tuval-cain," or "Tvul-can." Zillah had also a daughter, named Naamah, whom the Rabbins say had incestuous intercourse with her brother Tubal-cain, and was the mother of demons.

The address of Lamech to his wives, Adah and Zillah, (Gen. 4. 23,) has occasioned much perplexity to commentators; it refers to some occurrence which, though well known traditionally in Moses' time, has been so completely lost sight of in the course of years, as to be now completely unknown; and the meaning and occasion of the address can now only be guessed at. The Rabbinical tradition (which has been followed by some Christians) is, that Lamech being out hunting, a young man told him that a wild beast was concealed in a particular place; and Lamech, going thither, unawares killed Cain, who was lurking in the thicket; and being alarmed on account of the vengeance denounced against him who should kill Cain, and angry with the person who had been the cause of his mischance, he slew the young man himself; and in the recorded speech informed his wives of the occurrence.

The Chaldee paraphrase understands interrogatively the words of Lamech, not "I have slain a man to my wounding, and a young man to my hurt," according to our version; but "Have I slain a man?" and expounds it as though Lamech were defending himself from some accusation: "I have not slain a man that I should bear sin for him; nor destroyed a young man, that my seed should be consumed for him."

Others think that Lamech having been the first person to commit polygamy, drew upon himself the resentment of his kindred, and his wives being apprehensive that he might slay some one, or be slain himself, he endeavours to soothe them by reasoning, observing that he has not deserved evil by killing any one; Have I slain a man in my contest? and pointing out to them that if it were forbidden to kill Cain under a seven-fold penalty, surely he, Lamech, who was a much less guilty person, would be protected under a penalty of much greater magnitude. But the conjecture of Lowth appears the most simple and ingenious. He conceives that the speech of Lamech is an apology for some justifiable homicide that he had committed in self-defence, on some man who had assaulted and wounded him; and he comforts his wives, who are anxious about the issue, by reminding them of the protection extended to Cain's life, a more guilty man than himself. Lowth renders the speech:

Hadah and Zillah, hear my voice;
Ye wives of Lamech, hearken to my speech;
For I have slain a man because of my wounding,
A young man because of my hurt.
If Cain shall be avenged seven times,
Certainly Lamech seventy and seven!

Houbigant's translation, of which Lowth approves, gives the same sense, at the beginning of the 23rd verse, but more clearly expressed:

I, being wounded, have slain a man:
Being assaulted, a young man.

And Lowth adds proofs from the Hebrew of the correctness of this construction. M.

ZILPAH. Handmaid of Leah, whom she gave to Jacob, and who became mother of Gad and Asher. (Gen. 30. 9; and 46. 18.)

ZIMRI. A prince, or head of a family of the tribe of Simeon. When the Israelites, during their journey towards the Holy Land, encamped for a while at Shittim, (called also Abel-Shittim, Numb. 33. 49,) a place in the plains of Moab, near Jordan, they began to associate unlawfully with the Moabitish women, and were by them seduced into idolatry. (Numb. 25.) And the anger of God being kindled against them, Moses by His command, ordered the offenders to be put to death. Zimri, in open contempt of Moses' authority, brought into the camp a Midianitish woman, (Cozbi, the daughter of a prince,) whom Josephus says, he married. (*Antiq.* book iv. 6.) The same historian records a rebellious and insolent speech made by Zimri to Moses, in presence of an assembly of the elders, accusing Moses of tyranny, and boastfully acknowledging his unlawful connexion, and his idolatry. Phineas, grandson of Aaron, moved with indignation, took a weapon, (the Rabbins say, a sword, which he snatched from the hand of Moses,) and following Zimri into his tent, slew both him and Cozbi; for which act of zeal, the high-priesthood was established in his family.

The crime of Zimri appears to have been particularly audacious: he was not satisfied in associating without the camp with the foreign idolatress, but brought her within, "in the sight of Moses," (Numb. 25. 6,) and of the Israelites who were weeping before the tabernacle in penitence and fear. Being a man of high rank, his reckless example was calculated to have a very bad effect; and it appears inferentially, that many of his tribe had been corrupted by it, and had in consequence lost their lives, either by the plague which was sent as a punishment, (Numb. 25. 8,) or, in the judicial slaughter. (Numb. 25. 5.) For, whereas the tribe of Simeon had at the former muster, (Numb. I. 22,23,) fifty-nine thousand and three hundred men; at the next census, (Numb. 26. 1-14,) they numbered but twenty-two thousand, two hundred men; shewing a decrease of thirty-seven thousand, one hundred. The Rabbins relate, that several miracles occurred on the death of Zimri; and amongst others, that when his kinsman assaulted and would have slain Phineas for killing their prince, the Angel of the Lord smote and destroyed them all.

II. Zimri. (1Chron. 2. 6.) Son of Zerah, and grandson of Judah. He is also called Zabai in Joshua. He was grandfather of Achan, for whose trespass, in stealing part of the spoil of Jericho, the Israelites were defeated at Ai. (Josh. 7.)

III. Zimri. Commander of half the war-chariots of Elah, king of Israel, against whom he conspired, and whom he murdered, while the king was in a state of intoxication at the house of his steward in Tirzah, a city of Ephraim, and royal seat of the kings of Israel. Zimri also killed the whole of his sovereign's family and friends, fulfilling the prediction of Jehu the prophet, to Baasha, Elah's father: "Behold I will take away the posterity of Baasha, and the posterity of his house. Him that dieth of Baasha in the city, shall the dogs eat; and him that dieth of his in the fields, shall the fowls of the air eat." (1Kings 16. 3,4.) When the army of Israel, that was besieging Gibbethon, a city of the Philistines, heard that Zimri had slain their monarch and usurped the throne, they chose Omri king, and marched against Zimri at Tirzah, and besieged it; and Zimri seeing the city on the point of being taken, set fire to the palace, and perished in the flames, after a short reign of only seven days.

IV. Zimri. A descendant of Saul, first king of Israel, from his son Jonathan. (1Chron. 8. 36.)

V. Zimri. A district of Arabia. (Jer. 25. 25.) M.

ZION, ציון *dry parched ground, a dry heap.* Zion, a mountain forming part of, and belonging to Mount Moriah, on which Solomon built the Temple, and which is commonly put in Scripture for the Mount of the Temple, and sometimes for the holy city itself; and in prophetic language for the Church. Mount Zion lay opposite to the ancient city of Jerusalem, on the south side. When the Israelites drove out the Jebusites from the city, the latter retreated to a fort, or strong hold, on Mount Zion, (Josh. 15,) where they firmly maintained their post, and even appear to have remained comparatively at peace with the Israelites, till the time of David. The Jews have a tradition, that the Jebusites were not to be classed among the obnoxious Canaanites, but that they were the descendants of Abimelech, king of Gerar, with whom Israel made a covenant, (Gen. 26. 28;) and on that account the Israelites were not as desirous of their extirpation as of that of the other inhabitants.

After David had ascended the throne of Israel, he determined to dispossess the Jebusites of their strong-hold on Mount Zion, and accordingly marched against and laid siege to it. (2Sam. 5. 6-8.) But the Jebusites had such faith in the strength of their fort, that they considered it impregnable; and replied to David's summons of surrender; "Except thou take away the blind and the lame, thou shalt not come in hither;" words on the meaning of which commentators are not agreed. Rabbi Elieser says, that when Abraham bought the field of Machpelah from the children of Heth, (Gen. 23. 16,17,) he signed a covenant with them, that when his posterity should possess Canaan, according to revelation, they should not dispossess the Jebusites; and that now the besieged engraved the covenant on brazen statues, and placed them on the walls, saying to David, "Thou canst not come in hither without breaking the oath of Abraham, and rendering it impotent as the lame and the blind." Luther says that the blind and the lame were the gods, or idols, of the Jebusites, (of which the Hebrews said, that they had eyes, and saw not; and feet, and walked not,) (Psalm 115. 5-7,) and that they set them on their walls as their defenders. Bochart, however, gives a more simple and natural explanation: that the Jebusites, trusting in the strength of their position, treated David with contempt, telling him that even their lame and their blind men would be able to repel him. David, however (who appears to have been exasperated by their taunts), took the fort, by getting up to the water-pipes, and cutting off the supply of water. David then made the fort his residence, transferred his court thither from Hebron, building great additions, and inclosing all the mountain, which was thenceforward frequently called "the city of David," though joined to and forming part of Jerusalem. From the alteration of the ground in process of time, it is now difficult to conceive of Zion as a fort of such strength as it is known to have been; for, though much higher on the north than the ancient city, and on the east than the ground leading to the Valley of Jehoshaphat, yet it has but little elevation on the south and west. The only remains of its former strength now apparent, is a deep ravine, or trench, by which it is surrounded on the south, east, and west; the breadth of which is 150 feet, and the depth about 60 feet. The bottom of the ravine is rock, thinly covered with earth; and both sides are cut perpendicularly down. In the winter it serves as a channel to carry off the water from the higher ground.

Mount Zion is about a mile in circumference, and highest towards the west and south, where it rises abruptly from the Valley of Hinnom. The summit, along its western brow, is a level tract of considerable extent. The east side slopes down steeply to the Tyropœon, or Valley of Cheesemongers, a ravine between Zion and Acra, which was the Lower City. At the south-east the hill extends quite down to the Valley of Jehoshaphat. On the north, near the gate of Zion, stands an Armenian convent, inclosing the small church of St. Salvador, said to mark the site of the house of Caiaphas. Under the altar they show a stone, which they affirm to be that which closed the Holy Sepulchre. They also profess to show the place where Peter denied Christ. The northern part of Zion is the only portion inclosed within the modern walls; it chiefly contains the Jews' quarter and the great Armenian convent. About the middle of Mount Zion is the tomb of David, over which stands a Turkish mosque, the santons of which are much venerated. The tomb of David, shown in the interior, is held in great reverence, and no one is permitted to enter it.

This mosque was formerly a Christian church of high antiquity, called the Church of the Cœnaculum, because tradition says that it contains the room in which the Lord's Supper was instituted. The room stands above the tomb of David; it is built of stone, and is upwards of fifty feet long, by thrty wide. At the east end is a small niche, used by the Christians, at particular periods, as an altar for celebrating mass. At the south is a larger recess, which the Mahometans use as the place of direction towards which to turn in prayer. This church is believed to have been the only one existing on Mount Zion about the end of the twelfth century. It is thought to be the place where St. Stephen was buried. It was also said to have contained the pillar to which Christ was bound by Pilate. On the north-west part of Zion stands the Citadel of Jerusalem, called, in the time of the Crusades, the Citadel of David. It is described as an irregular assemblage of square towers, surrounded on the inner side towards the city by a low wall; and on the outer, or west side, by a deep trench; the towers that rise from the brink of this trench are strengthened on that side by a solid sloping buttress. The north-eastern tower, within the fortress, is called the Tower of David, and bears evident marks of antiquity. The lower part, to the height of about forty feet, is the most ancient, and is built of large stones bevelled at the edges. The tower is quadrangular, but not square. The entrance is in the upper part: to the lower, and more ancient part, there is now no discoverable ingress; but it is thought that several feet, from five to ten, of the tower, are buried under the rubbish at the bottom.

The high level part of Zion is occupied by the Christian cemeteries, and a few scattered buildings. The rest of this tract, once the city of David, is tilled, fulfilling the prophecy of Malachi, (3. 12,) "Therefore shall Zion, for your sakes, be ploughed as a field." The east slope falls down in terraces, divided by low walls of dry stone; the lower terraces are principally used as gardens, and are watered from the pool of Siloam. M.

ZIPH. I. A city in the mountains of Judah. Jerome speaks of it as existing in his time, about eight miles from Hebron; but Dr. Robinson found the distance less. The remains of the city lie on a low ridge between two small valleys, which commence here, and run towards the Dead Sea. In the vicinity is a round eminence, about one hundred feet high, called Tell Zif, or the Hill of Ziph. The ruins of Ziph consist mostly of broken walls and foundations, chiefly of unhewn stones, and covering a considerable tract. In the middle is a low massive square stone building, formed of squared stones, and vaulted within with pointed arches, showing that it was inhabited since the Mahommedan conquest. Some cisterns remain; and in the midst of the ruins is a narrow sloping passage cut down into the rock, terminating at a door, with a subterranean chamber beyond.

On the top of the hill of Ziph is a level plot, with several cisterns, and apparently once inclosed by a wall.

David concealed himself from Saul for some time in the wilderness near Ziph; but the inhabitants of that city appear to have been unfriendly to him. (1Sam. 23. 19.) Since Jerome's time, the place has not been mentioned in history. (See Dr. Robinson's *Researches in Palestine*, vol. ii., sect. 10.)

II. Ziph, son of Jehaleel, of the tribe of Judah, and family of Caleb. (1Chron. 4. 16.) He probably gave his name to the city of Ziph. M.

ZIPPORAH, one of the seven daughters of Jethro, (son of Reuel or Raguel,) priest, or according to the Chaldee, prince of Midian. When Moses was obliged to fly from Egypt (Exod. 3. 15,) he took refuge in Midian, where resting himself near a well, he had occasion to defend Zipporah and her sisters from the rudeness of some shepherds, who would not suffer them to water their flocks. The father of the young women, pleased with Moses' conduct, received him into his house, and gave him Zipporah in marriage.

The Rabbins relate that Jethro at first imprisoned Moses, intending to send him back to Pharaoh, but Zipporah procured his liberty, and induced her father to consent to their marriage; which he did on the condition that Moses should pluck up a rod of sapphire (or *lapis lazuli*,) which was deeply planted in Jethro's garden; and Moses having done it with ease, he was married to Zipporah, and retained the rod, which was the famous one wherewith his wonders were afterwards wrought. Zipporah became the mother of two sons, Gershom and Eliezer. When Moses was commanded by the Lord to return to Egypt, he set out with Zipporah and his children; but was met on the way by the angel of the Lord, who threatened him with death for having neglected the ordinance of circumcision in the case of his son. (Exod. 4. 24,25.) Zipporah, to save Moses, instantly performed the rite herself, with a sharp knife of flint; saying to Moses, "Surely a bloody husband art thou to me," (ver. 25,) which some commentators consider as an expression of reproach, because her child being on a journey, she was apprehensive of ill consequences; but others understand it rather as an expression of tenderness, implying that she saved his life, and espoused him a second time by the act. It appears from Exodus 18, that Zipporah, with her children, left Moses to pursue his way to Egypt, and returned with her children to her father, apprehensive, perhaps, of some further dangers on the journey.

Afterwards when Moses had brought the Israelites out of Egypt, to the camp at Sinai, Jethro went thither to him, bringing Zipporah and her sons. In Numbers 12 we read that Miriam and Aaron had a disagreement with Moses, "because of the Ethiopian woman whom he had married." Josephus says this was a person whom he had married, Zipporah being either dead or divorced. But the Rabbins, and most Christian commentators, think it was Zipporah herself concerning whom they quarrelled. She is called an Ethiopian, because she was a native of part of the country of Cush, (or Asiatic Ethiopia.) The Rabbins say that Moses had neglected and separated himself from Zipporah, (being absorbed in his public duties,) and that his brother and sister espoused her cause.

Some Christian commentators think that Aaron and Miriam were angry with Moses for marrying a foreigner, lest the example should be prejudicial to Israel, and wished him to put her away; but this seems improbable after his having been married to her forty years. Others think, with more probability, that Zipporah valued herself on the honours of Moses, and acted imperiously towards Aaron and Miriam, who expostulated, showing their equal claims to respect. "Hath the Lord indeed only spoken by Moses? hath he not also spoken by us?" Bishop Patrick thinks they were jealous of the influence of Zipporah's father over Moses, by whose advice the latter instituted rulers, judges, and inferior tribunals, (Exod. 18,) apparently without consulting Aaron or Miriam. Scripture gives us no farther particulars of Zipporah. M.

ZIPPORIS or SEPPHORIS, צפורי A famous city of Zebulon, and capital of Galilee, after Nero had given it to the younger Agrippa. It is about five miles from Nazareth. Tradition says that here stood the residence of Joachim and Anna, parents of the Virgin Mary; the house, however, shown as theirs, is a stately Gothic edifice, apparently the remains of a church. Josephus frequently mentions this city. Herod the Great took it from the garrison of Antigonus. In consequence of the tumults in Galilee, the troops of Varus (commanded by his son,) plundered the city, and made the inhabitants slaves. But it was afterwards rebuilt and fortified by Herod Antipas, and ultimately superseded Tiberias. Gabinius, president of Syria, established here one of the five provincial tribunals of justice.

After the fall of Jerusalem, Zipporis, or Sepphoris, became famous for its great numbers of synagogues; also for its academy, which with the Sanhedrin, was established for some time before their final removal to Tiberias. Here the famous Rabbi Judah Hakkadosh, *i. e.*, the Saint, presided over the Sanhedrin, and died after a residence of seventeen years. This city was also remarkable for several other eminent rabbis.

It afterwards became a bishopric of Palestine Secunda. In the fourth century it was destroyed by the Romans on account of the turbulence of its Jewish inhabitants. During the Crusades, it was in some sort celebrated for the large fountain in its neighbourhood, which frequently became the rendezvous of the Christian troops.

Zipporis, or Sepphoris, is not mentioned by that name in the Scriptures; but the Talmud says, that Kitron, mentioned in Judges 1. 30, is Zipporis, and that it is called Zipporis, צפורו from *ziphor*, a bird, being perched as it were upon a hill. The Romans changed its name to Diocæsarea.

Modern Zipporis, (now called Sessurieh,) is a poor village at the foot of an isolated hill, on the top of which are the ruins of a large castle. Upon the hill are also the remains of a church, dedicated to Joachim and Anna. The present village must lie below the site of the old town. M.

ZIZ. "The cliff of Ziz." (2Chron. 20. 16.) A rocky pass leading towards Jerusalem from the wilderness of Engaddi, along the west shores of the Dead Sea. In the reign of Jehoshaphat, king of Judah, the Ammonites, Moabites, and Edomites, marched against Jerusalem with a numerous army. Jehoshaphat and all the people praying to God for deliverance, were comforted by the prophet Jahaziel. When the invaders came to the cliff of Ziz, God sent a panic and confusion among them, so that they smote one another, without encountering Jehoshaphat's army, which when it arrived at a watchtower, (perhaps upon the cliff,) found the dead bodies, and obtained a large spoil. M.

ZOAN. The ancient capital of Lower Egypt where Joseph resided as viceroy. It lay within the Delta, near that mouth of the Nile called by Plutarch, *Ταυιτικον στομα.* It was afterwards called Tanis. Moses says, that Zoan was less ancient by seven years than Hebron, as in Judith 1. 10. The Psalmist says, that it was in the plains of Zoan that Moses wrought his miracles. (Psalm 78 12-43,) Isaiah (19. 11; and 30. 14;) and Ezekiel (30. 4,) in denouncing Egypt, speak of Zoan as a principal place. Some ruins called by the Arabs *Sann*, still mark the site of Zoan; but they are not thought to be of the highest antiquity.

ZOAR, צוען A city of the Pentapolis, at the eastern extremity of the Dead Sea. It was at first called *Bela*. (Gen. 14. 2.) It was destined to have been destroyed with Sodom and Gomorrah, Admah, and Zeboim, the other four cities of the plain; but on Lot's intercession, was spared as a place of refuge for him. On this occasion, its name was changed from Bela to Zoar, which signifies little, for Lot, in his petition, spake of it as "a little city." (Gen. 19. 20.) St. Jerome and Theodoret say, that after Lot quitted the city, it was swallowed up by an earthquake. If so, a city of the same name was rebuilt on or near its site, as Zoar is frequently mentioned in history. Josephus calls it, Zoar of the Arabians, because it lay within the limits of Moab; he says, that it was taken from the Arabians, *i. e.*, the people east of the Dead Sea, with other cities, by Alexander Jannæus. (*Antiq.* 14. 1.) In Jerome's time, Zoar held a Roman garrison. It was afterwards a bishopric of Palestina Tertia. In A. D. 1100, the Crusaders' army entered the eastern mountains from Segor or Zoghar, (the *Σηγωρ*, Zoar, of the LXX.) which they found pleasantly situated among palm-trees. Dr. Robinson shows that ancient Zoar lay at the mouth of the Wady Kerah, a valley opening on a long peninsula at the east of the Dead Sea, in the country of Moab; the wady being still, as formerly, the great road between Southern Judea and the country of Moab. Here, Irby and Mangles found the site of an ancient town: "Stones that have been used in building, though for the most part unhewn, are strewed over a great surface of uneven ground, and mixed both with bricks and pottery. This appearance continues without interruption, during the space of at least half a mile, quite down to the plain, so that it would seem to have been a place of considerable extent. We noticed one column, and we found a pretty specimen of antique variegated glass; it may possibly be the site of the ancient Zoar. Near these remains, the wady opens from its glen into the plain to the northward by a nook, where there is a wall of rude brick, with an arched doorway." M.

ZOBAH or ARAM-ZOBAH, part of Syria, bounded on the east by the Euphrates, on the west by Canaan. Its capital was Zobah, a city now unknown, unless it be identical with Hobah, which lay in the valley between Libanus and Antilibanus, called by Amos, (1. 5,) the plain of Aven and the house of Eden, *i. e.*, the seat of pleasure. The people of Zobah were frequently at war with Saul, David, and Solomon, and were defeated by those kings. (1Sam. 14. 47; 2Sam. 10; 2Chron. 8.) M.

ZOHELETH. The stone at which Adonijah caused sheep and oxen to be slain for his great feast when he endeavoured to usurp the throne. (1Kings 1. 9.) It lay near the fountain of Enrogel, under the walls of Jerusalem, and was used by the fullers in pressing the water out of their cloths, after washing them in Enrogel. The Rabbins say, that the stone was also used by the young men for rolling and lifting, in exercises and trials of strength. The king's gardens lay in the vicinity. M.

ZOPHAR. One of the friends who came to visit Job in his calamities. He was a native of Naama, a city of Idumea, in the direction of the Red Sea; so called, apparently from the beauty of its situation; the etymology being from נעם *naham* or *nagham*, to be pleasant or beautiful. It is probable that Zophar was an emir, or noble chief of Naama. In his discussion with Job, he was harsh and full of invective; doubting Job's protestations of innocence; exhorting him to repentance, insisting on the short-lived triumph of the wicked, and thence inferring that Job's afflictions had fallen upon him as punishments. Dr. Mason Good observes that the characteristics of Zophar's style are terseness and brevity; in contrast with the milder and more modest temper of Eliphaz; the forward and unrestrained violence of Bildad; and the pent up and overflowing fulness of Elihu. M.

ZORAH. I. A city of Judah, (Josh. 15. 33,) repaired and fortified by Rehoboam. (2Chron. 11. 10.)

II. Zorah, a city of Dan, on the frontiers of Dan and Judah, near Eshtaol; stated to be ten miles from Eleutheropolis, which Dr. Robinson believes to be the same as Beth Jibrin, now a considerable village, capital of a district in the province of Gaza. It was the birthplace of Samson, and near to it he was buried, in the tomb of his father Manoah. (Judges 16. 31.) Josephus calls it Sarasat. Zorah, and the neighbouring city Eshtaol, are thought by the Rabbins, to have been built by two persons of those names, natives of Kirjath-Jearim, who became heads of families called the Zareathites, (or Zorathites,) and the Eshtaolites. (1Chron. 2. 54.) M.

ZOROASTER or ZERDUSHT, the distinguished reformer of the Persian religion, is said, in some Oriental traditions not unworthy of attention, to have been the disciple of the Prophet Daniel, from whom he learned the sublime doctrine of the Divine Unity, which he made the basis of his own theological system. Some of the Rabbinical writers severely censure Daniel for having communicated to foreigners that creed which they regarded as the proper birthright of the descendants of Abraham, and declare that the Prophet was punished by being deprived of divine illumination at the close of his life. There can, indeed, be little doubt that the Jews during their captivity diffused some knowledge of their national religion among the tribes that border on the Euphrates. In that most affecting of patriotic lamentations, the 137th Psalm, we find the exiles complaining, that while they bewailed their beloved country by the waters of Babylon, "There they that carried us away captive, required of us a song; and they that wasted us, required of us mirth, saying, Sing us one of the songs of Zion." The diffusion of such religious knowledge must have greatly assisted Cyrus in overthrowing the supremacy of the Medes, which, like that of the Brahmins, appears to have been based on the supremacy of caste; and hence gratitude was probably one of the motives which led him to issue his celebrated edict for the restoration of the Jews.

The transfer of supremacy from the Medes to the Persians was, in fact, both a religious and a political revolution; it was not consummated until the reformed creed of Zoroaster was established; and Mirkhond, the Persian historian, directly asserts that Zerdusht had a great share in securing the elevation of Gushtasp, the Darius Hystaspes of the Greeks, who had the glory of consummating the great change which Cyrus the Elder had commenced. It is very evident that the loose and imperfect account given by Herodotus of the elevation and subsequent dethronement of the false Smerdis, refers to some effort of the sacerdotal caste to recover the ascendancy of which their order had been deprived by the Persian conqueror.

The creed of Zoroaster was based on the eternal existence of two great principles:—Ormuzd, pure eternal light, the original source of all perfection; and Ahriman, the opponent of Ormuzd, and the father of darkness and evil. Zerdusht, or Zoroaster, taught that the nature of Ahriman, like that of Ormuzd, originally belonged to light, and therefore at the first he was pure and good, but through jealousy of the superior light of Ormuzd, he obscured his own, and shrouding himself in darkness, began eagerly to diffuse sinful principles over the universe. The similarity between the character of Ahriman and that of Satan in the later Prophets, and in the New Testament, is so striking and obvious that there can be little doubt of their having had a common origin; and this, of course, greatly strengthens the tradition that Zoroaster received some elements of religious instruction from Daniel and several other Jewish captives.

According to the Persian creed, Ormuzd and Ahriman performed the work of creation at different epochs, and brought into existence various species of beings. Ormuzd created by his living word, that is, the power of his will, the community of good spirits,—first six immortal spirits of light for the service of his throne (Amshaspand),—this being also a Jewish tradition, only that the Rabbins make the number of superior celestial spirits seven; then twenty-eight subordinate spirits, representatives of the months and days; and at last a multitude of human souls. Ahriman produced a number of evil spirits; six arch-deos, the guardians of his throne and chiefs of his infernal council, and a multitude of inferior deos, whom he constantly employs as the messengers and agents of evil. The good dwell with Ormuzd in light; Ahriman lives with his creatures in the kingdom of darkness. These notions of a hierarchy of celestial and infernal angels were adopted by the Rabbins, by many of the ancient heresiarchs, by several of the Oriental Christian churches, and universally by the Mohammedans. It is still common in the East to hear strange diseases attributed to the power of deos, or dæmons, the emissaries of the evil principle, and to attribute their power over the patient to some sin committed either by the sufferer himself, or by his parents. It will be remembered that Our blessed Lord rebuked his disciples for indulging in this superstition.

Ormuzd, according to Zoroaster, reigned alone for the space of three thousand years; after which he created material beings in their various degrees, and at the last he produced man, his most perfect work. After this labour, Ormuzd celebrated the first festival of creation in company with the good spirits, who hailed his work with delight and admiration. This is evidently taken from the description of the creation in the Book of Job: "Where wast thou when I laid the foundations of the earth? . . . . when the morning-stars sang together, and all the sons of God shouted for joy?" (Job 38. 4-7.)

After the work of creation, Ormuzd is said to have ruled over a world of peace, innocence, and happiness for three thousand years. It is remarkable, notwithstanding the express declarations of Scripture, that several Jewish and Mohammedan traditions ascribe a similar extent of duration to the period of Elysian felicity enjoyed by our first parents, and insist that the ages of Adam and Eve must be reckoned from the date of their expulsion from Paradise. Ephrem Syrus introduced this opinion into the Eastern churches, where it partially prevails at the present hour.

During the next three thousand years Ormuzd and Ahriman were engaged in a perpetual struggle for supremacy, and the powers of the spiritual and material world joining in the contest, keep earth in constant turmoil and confusion. The result has not yet arrived, but a temporary supremacy is predicted to Ahriman; he will rule over the world for three thousand years, and will then resign dominion to Ormuzd for ever. These notions are precisely similar to the Rabbinical belief in the triumph of Satan, the Mohammedan account of the reign of Dajal, and the accounts which Eastern Christians give of the personal reign of Antichrist previous to the second advent of the Messiah and the establishment of the Millennium.

Most of the Rabbinical and Mohammedan superstitions respecting a future life are to be found in the Zendavesta, the most sacred record of the religion taught by Zoroaster. We may mention the bridge Al-Sirat, whose arch, thinner than a hair, spans the infernal river of ever-burning fire, over which the souls of the righteous will pass in safety, while those of the wicked shall be precipitated into the blazing flood below. This bridge is called Shinerad in the Zendavesta.

Several works attributed to Zoroaster by the Alchemists are notoriously the forgeries of a later age, more especially those known as his Oracles. He was a religious reformer, and nothing more; in consequence of his opposition to idolatry, many of the Mohammedans have ranked him among the Prophets; but he so far participated in the Oriental corruptions of religion as to sanction the worship of the celestial luminaries and of fire, as the most striking emblems of the Deity. T.

ZUPH, a Levite of Ephrata, great-grandfather of Elkanah, the father of Samuel. (1Sam. 1. 1.) He became head of a family called the Zophim, who lived at Ramath, the city of Samuel's residence, called from them Ramath-Zophim. There was also a district about Ramath called "the Land of Zuph." (1Sam. 9. 5.) Dr. Robinson, in prosecuting his minute researches, found reason to fix the city and the district on the south of the territory of Benjamin, and to believe that the name of the Zophim, or Zuph, survives in the modern town of Soba (to the west of Jerusalem, from which it is distant about a journey of two hours and a half, in the direct course), situated on a lofty conical hill, nearly opposite the Convent of St. John's, in the Desert, and overlooking the great valley of Ismail, called the Wady Ismail. (Robinson's *Researches*, vol. ii., sec. 11.)

Numbers 23. 14, mentions the field of Zophim as the place where Balak brought Balaam to curse the Israelites. It was in the land of Moab, and seems to have taken its name from צפה *zaphah*, "to watch, to look out;" the field of Zophim meaning "the field of watchers." Rabbi Solomon Jarchi says it was a high place where spies stood to watch if any enemies were advancing. The Septuagint renders it *αγρουσκοπιαν*, "the watch of the field." It is apparently a place where Barak had a guard stationed. M.

ZUR. I. A prince of Midian, head of one of the principal families, of which there were five, according to R. Solomon Jarchi. He was father of Cozbi, the Midianitish woman, who caused Zimri to sin. (See Zimri, and Numb. 15.) Zur was slain in a battle with the Israelites. (Numb. 31. 8.)

II. Zur, son of Jehiel (ancestor of King Saul), native of Gibeon of Benjamin. (1Chron. 8. 30; 9. 36.)

III. Zur, or Beth-zur, and Beth-sura (Josh. 15. 58; Neh. 3. 16; 1Chron. 2. 45;) a chief city and fortress of Judah. Its name signifies "the house of the rock," בית צור It lay upon the mountains on the course between Jerusalem and Hebron; twenty miles from the former place, and two miles from the latter, according to Jerome. It was fortified by Rehoboam. (2Chron. 11. 7.) The fortifications wore repaired and strengthened by Judas Maccabeus, (Josephus, *Antiq.*, 8. 10;) but the city surrendered by capitulation, after a vigorous defence, to Antiochus Eupator, who, after plundering the inhabitants, suffered them to retire, and placed a garrison of his own there. The city was afterwards re-taken by capitulation, by Simon Maccabeus. (Josephus, *Antiq.* 13. 5; 1Macc. 11. 65,66.) M.

ZURIEL. I. Son of Abihail, chief of the families of the Mahlites and the Mushites, of the house of Merari, of the tribe of Levi; to this house was allotted the care of the boards of the Tabernacle, with the bars, pillars, sockets, cords, &c., and also the vessels. In camp they pitched northward of the Tabernacle. (Numb. 3. 33-35.)

II. Zuriel, צורי אל *i. e.*, "God, my rock." An angel not named in Scripture, but mentioned by the Rabbins as one of those that continually behold the face of God, and go on his most important messages. M.

ZURISHADDAI, father of Shelumiel, the chief of the tribe of Simeon at the Exodus. (Numb. 1. 6.)

ZUZ, the fourth part of a shekel.

ZUZIMS. A certain gigantic or powerful people dwelling beyond Jordan, and conquered by Chedorlaomer and his allies. (Gen. 14. 5.) The Chaldee and the Septuagint take the word Zuzims as an adjective, "strong, or valiant." They are thought to be the same as those called Zamzummims in Deuteronomy 2. 20. See Zamzummims.

APPENDIX.

I.

SYNCHRONICAL TABLE OF SACRED AND PROFANE HISTORY.

THE FIRST AGE OF THE WORLD.

	BEFORE CHRIST.
In the beginning God created the heaven and the earth, &c, and last of all man after his own image.	4004
Man falls from his first state, but is promised a Saviour of the seed of the woman.	
The world first peopled after Adam and Eve had left paradise.	4003
About this time Cain and Abel offer sacrifice, and Abel is murdered by his brother.	3875
Seth born.	3874
Enos born.	3769
About this time men begin to call upon the name of the Lord.	
Cainan born.	3679
Mahalaleel born.	3609
Jared born.	3544
Enoch, the seventh from Adam, born.	3382
Methuselah born.	3317
Lamech, the father of Noah, born.	3130
Adam died, aged 930 years.	3074
Enoch in the 365th year of his age taken up to God.	3017

	BEFORE CHRIST.
Seth died, aged 912 years.	2962
Noah, the father and Patriarch of the new world after the Flood, born.	2948
Enos, the third from Adam, died, aged 905 years.	2864
Cainan died, aged 910 years.	2769
Mahalaleel, the fifth from Adam, died, aged 895 years.	2714
Jared, the sixth from Adam, died, aged 962 years	2582
God commands Noah to preach repentance, and to build the ark, 120 years before the Flood.	2469
To Noah, aged 500 years, is born Japheth, and two years after, Shem.	2448
Lamech, the ninth from Adam, died, aged 777 years. He is the first man whom the Scriptures mention to have died a natural death before his father.	2353
Methuselah dies a little before the Flood, in the 969th year of his age. He was the oldest man.	2349
The Flood comes upon the earth in the 600th year of Noah's age.	

THE SECOND AGE OF THE WORLD.

SCRIPTURAL EVENTS.	BEFORE CHRIST.	COTEMPORARY EVENTS IN PROFANE HISTORY.
The Flood ceases, and Noah, with his family, and the creatures he carried in with him, comes out of the ark, and offers a burnt offering.	2348	
Eber born.	2281	
Peleg born: so called, because in his days the earth was divided.	2247	According to tradition, Noah parted from his rebellious offspring, and removing with some of the more tractable to the remote East, founded the Chinese monarchy.
About this time Nimrod begins to exalt himself, by laying the first foundation of the Assyrian monarchy.	2234	
About this time the posterity of Nimrod begin to build the city and tower of Babel, so called from the confusion of languages which God sent among the workmen.	2233	Nineveh, the metropolis of Assyria, built.
Reu born.	2217	
Mizraim, the grandson of Ham, leads colonies into Egypt, and layeth the foundation of a kingdom, which lasted 1663 years; whence Egypt is called the land of Ham, and the Egyptian Pharaohs boasted themselves to be the sons of ancient kings.	2188	
Terah, Abram's father, born.	2126	
Noah dies, aged 950 years, 350 years after the Flood.	2098	
	2079	The kingdom of Sicyon founded.
Abram born; he was 75 years of age when his father Terah died, aged 205 years; so that Terah begat not Abram in the 70th year of his age, but Nabor and Haran, and in the 130th year of his age begat Abram. See Acts 7. 4.	1996	The Hyksos, or Shepherd-kings, begin to be formidable.
Sarai Abram's wife, (called also Iscah) Haran Abram's brother's daughter, born ten years after her husband.	1986	
About this time Chedorlaomer, king of Elam, subdues the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela; who serve him twelve years.	1925	
Terah, with his family, leaves Ur, of the Chaldeans, and dwells at Haran.	1922	A regular succession of monarchs in Egypt.

SYNCHRONICAL TABLE OF

THE THIRD AGE OF THE WORLD.

SCRIPTURAL EVENTS.	BEFORE CHRIST.	COTEMPORARY EVENTS IN PROFANE HISTORY.
Abram, in the 75th year of his age, is commanded by God to enter upon the land of Canaan.	1921	
In the year following a famine in the land forces him to go with his family into Egypt. From this first coming into Egypt to the departure of the children of Israel are reckoned 430 years. Abram and Lot in this same year return into Canaan; but the land not being sufficient for both their flocks, they part. Lot goes to Sodom.	1920	[Little is known of the early progress of population in Europe; its first colonists were the descendants of Japheth, who appear to have come out of Asia, through Scythia, and hence the early traditions of Greece and Italy ascribe a northern origin to the founders of most of their oldest cities. We have no certain record of the origin of navigation, but from the earliest times the Ægean Sea appears to have been most frequented by ships. The Greek islands between Europe and Asia are so close to each other, and approach so near to both continents, that sailors are hardly out of sight of land, at any period of their passage from Anatolia to Hellas.]
Bera, the king of Sodom, with four other kings, rebel against Chedorlaomer. Lot being taken prisoner, Abram rescues him. God promises Abram a son. Canaan is again promised.	1913	
Sarai, being barren, gives Hagar to Abram.	1911	
Ishmael, Hagar's son, born.	1910	
God makes a covenant with Abram, and in token of a greater blessing, changes his name into Abraham. Lot is commanded to flee from Sodom, and obtains leave to go into Zoar. Sodom, Gomorrah, and all the cities in the vale of Siddim, destroyed.	1897	
Isaac born, in the 100th year of Abraham's age. Not long after to Lot are born Moab and Ammon, his sons at the same time, and his grandsons.	1896	According to tradition, China at this period has a regular succession of monarchs.
Hagar and Ishmael are cast forth.	1892	
God tempts Abraham to offer Isaac.	1871	
Sarah dies at Hebron in the 127th year of her age.	1859	
Isaac marries Rebekah in the 40th year of his age.	1856	The kingdom of Argos in the Peloponnesus founded by Inachus.
Shem, the son of Noah, dies.	1846	
Jacob and Esau born.	1837	
	1825	Reign of Amasis in Egypt.
Abraham dies, aged 175 years.	1821	
Heber, the fifth from Noah, dies: from him Abraham and his posterity were called Hebrews.	1817	
Esau marries Judith, the daughter of Beeri the Hittite.	1796	Supposed era of Deucalion's flood in Thessaly. [During this period Egypt took the lead in civilization and the arts of life. The valley of the Nile being irrigated annually by the periodical overflowing of the river, early invited the attention of the agriculturist, and thus induced the Egyptians to adopt a settled life. The wealth which they acquired excited the cupidity of the pastoral and wandering tribes beyond the isthmus of Suez, and a long series of wars, carried on with varying success, necessarily followed. In general it may be stated, that agricultural pursuits were the original sources of civilization; those engaged in the cultivation of the earth were forced to collect in towns and villages to protect themselves, their properties and their families, from the wandering tribes of hunters, who had no resource but plunder whenever there was a deficiency of game. It is probable that the Greek legends of the wars between the Centaurs and the Lapithæ relate to a state of things not very different from the relations between the Egyptians and the Hyksos; for in all ancient history we find that Nomade races, and the tribes possessed of fixed residences and permanent occupations, regarded each other as natural enemies. Recent discoveries appear to prove that some ancient civilized race was exterminated in America by the Nomade progenitors of the Red Indians.]
Ishmael dies, aged 137 years.	1773	
Jacob by his mother's instruction obtains the blessing from Isaac which was designed for Esau; upon which he is forced to flee into Mesopotamia.	1760	
Judah, from whom the Jews are so called, born.	1755	
Rachel bears Joseph: Jacob, desiring to depart, is persuaded by Laban to serve six years more.	1745	
Jacob, after he had been twenty years in Mesopotamia, sets forward on his journey homewards. He is reconciled to his brother Esau. Rachel is delivered of Benjamin on the way betwixt Beth-el, or Beth-lehem, and Ephrath, and dies in child-bed. Some think that Job lived about this time.	1739	
Joseph is sold to Ishmaelites and Midianites, who carry him into Egypt, where he is sold to Potiphar, and by him made overseer of his house.	1729	
Joseph is falsely accused, and cast into prison. Isaac dies, aged 180 years.	1718	
Joseph interprets Pharaoh's two dreams; and is made governor of the land of Egypt.	1716	
Here begin the seven years of plenty in the land of Egypt. About this time Manasseh and Ephraim, Joseph's two sons, are born.	1715	
Here begin the seven years of famine.	1708	[About this period many of the races in Western Asia, particularly those who inhabited Syria and Palestine, began to lay aside their wandering habits of life, and fix themselves in permanent dwellings. To this age must therefore probably be attributed the commencement of the erection of those fortifications by which the companions of Caleb were so daunted in a later age. Cyclopic architecture seems to prove that it had its origin in a rocky and varied country, such as Palestine, where it would naturally be suggested to the builders of the first cities by the physical defences which their native fastnesses afforded. According to Oriental tradition, the Philistines, or some nation of cognate origin, were the most celebrated proficients in the art of building among the ancient nations on the eastern shores of the Mediterranean.]
Jacob sends his ten sons into Egypt to buy corn; they are imprisoned by Joseph; but are set at liberty on condition of bringing Benjamin. Jacob sends Benjamin. Joseph makes himself known to his brethren, and sends for his father.	1707	
Jacob goes with all his family into Egypt, in the third year of famine, and 130th year of his age, and is seated in the land of Goshen.	1706	
Joseph gets the money, lands, and cattle, of the Egyptians for bread; except the lands belonging to the priests.	1704	
	1703	
	1702	
Jacob dies, aged 147 years. He is carried into Canaan, and buried in the sepulchre of his father.	1689	
	1667	Prometheus, the inventor of many useful arts, is supposed to have flourished in Greece at this period.
Joseph dies, aged 110 years. The book of Genesis ends in the death of Joseph, containing the history of 2369 years: next to which in	1635	

SCRIPTURAL EVENTS.	BEFORE CHRIST.	COTEMPORARY EVENTS IN PROFANE HISTORY.
order of time the book of Job follows, written (as it is generally believed) by Moses.		
Levi dies in Egypt, aged 137 years.	1619	[About this period the shores of the Eastern Mediterranean suffered severely from the ravages of pirates and kidnappers; these barbarous exterprises had, however, the effect of greatly improving navigation.]
Here begins the bondage of the children of Israel, when a king rose up in Egypt, who knew not Joseph.	1577	
Aaron born three years before Moses.	1574	
Pharaoh commands that all the males of the Israelites be cast into the river.	1573	
Moses is born, and adopted by Pharaoh's daughter.	1571	
	1556	Cecrops leads a colony from Sais in Lower Egypt to Attica, and founds the city of Athens.
Moses, having slain an Egyptian, flees into Midian, where he marries Zipporah the daughter of Jethro, a priest, and lives with him forty years.	1531	
Caleb, the son of Jephunneh, born.	1530	
Whilst Moses keeps his father in law's sheep at Mount Horeb, God appears to him in a burning bush, and sends him to deliver Israel.	1521	The Temple of Apollo at Delos erected by Eresichthon, the son of Cecrops.
Moses and Aaron declare to Pharaoh the message on which they are sent to him from God, but are charged with mutiny; and more grievous labours are laid upon the Israelites. God lays ten plagues upon the Egyptians.	1494	The city of Thebes founded by Cadmus.
	1491	

THE FOURTH AGE OF THE WORLD.

SCRIPTURAL EVENTS.	BEFORE CHRIST.	COTEMPORARY EVENTS IN PROFANE HISTORY.
Upon the fourteenth day of the first month, (which was *May* the 4th, upon *Monday*, with us,) in the evening, the passover is instituted. Upon the fifteenth of the same month, at midnight, the firstborn of Egypt being all slain, Pharaoh and his servants send away the Israelites; who on the selfsame day, being the complete term of 430 years from the first pilgrimage of their ancestors, reckoning from Abraham's departure out of Charran, commence their departure. At the Red Sea Pharaoh with his host overtakes them; Moses divides the waters, and the children of Israel pass through on dry ground; Pharaoh and his army following them are overwhelmed by the waters. Upon the fifteenth of the second month (our *June* the 4th, being *Thursday*) the Israelites come to the wilderness of Zin, where for want of food they murmur against God and their leaders. Manna is sent from heaven, upon which they lived for forty years. At Rephidim, the people murmur for want of water: Moses gives them water from the rock in Horeb. The Amalekites falling upon the rear of the Israelites are discomfited by Joshua. God publishes the Ten Commandments with a terrible voice from Mount Sinai, and gives Moses the two tables of the Law in stone. Moses goes down from the mount, and seeing the people keeping a festival in honour of an idol, breaks the tables of the Law. He burns the idol, and puts 3000 of the idolaters to death. God commands Moses to make new tables of stone.	1491	[It is plausibly conjectured that the Pharaoh who oppressed the Israelites was not a native Egyptian, but some foreign conqueror who had subdued Lower Egypt. According to the traditions of the Arabs, which were probably derived from the Jews, he was an Amalekite, and therefore connected by race with the old enemies of the Egyptians, the Hyksos, or Shepherd-kings. The destruction of his host in the Red Sea may have enabled the Egyptians to throw off the galling yoke to which they were subjected, and thus prepared the way for the victorious career of their greatest monarch, Sesostris. It is most probable that the extensive conquests ascribed to this monarch were effected during the period that the Israelites remained wanderers in the Desert.] [About this period commerce began to rise into importance, and several cities acquired distinction, either as favourable marts for trade, or convenient halting-places for caravans. It appears that many nomade races engaged themselves as carriers for the merchants and manufacturers of the cities, by which means they helped to advance civilization without abandoning their own barbarous and erratic habits. Although no express mention is made of the Israelites having met with any of these trading caravans during their wanderings in the Desert, the regulations respecting traffic in the Levitical Law render it highly probable that such an intercourse was not infrequent, and was deemed worthy of being noticed by the inspired legislator.]
In the first six months of this year, the tabernacle is set up in the desert at Mount Sinai, and Aaron and his sons are consecrated for the priesthood. From the wilderness of Paran, near Kadesh-barnea, twelve men are sent to discover the land of Canaan. The people are about to return into Egypt. God denounces that all who are now twenty years old and upward (except Caleb and Joshua) shall die in the wilderness.	1490	[It is supposed that cotton goods began to be manufactured in India and in the Assyrian provinces about this period. Babylonian garments became important objects of traffic in the succeeding century. Spinning and weaving had been established long before in Egypt, as is manifest from the account given of the furniture of the tabernacle.]
In Kadesh-barnea the Israelites continue many days; but that in some places they continued many years, appears from there being in the space of thirty-seven years but seventeen encampings mentioned.	1489	The reign of Danaus in Egypt. The city of Sparta founded.
	1486	Arcas establishes the kingdom of Arcadia.
	1484	Danaus, expelled from Egypt, settles in Argos.
	1480	The city of Troy founded by Dardanus.
Korah, Dathan, and Abiram, for raising a mutiny against Moses and Aaron, are swallowed alive into the earth, with 250 of their associates.	1471	
In these thirty-seven years the Israelites by seventeen encampings having compassed the hill country of Seir and Edom, come to the wilderness of Zin in the first month of the 40th year after their departure out of Egypt. Here Miriam, the sister of Moses and Aaron, dies. In the fifth month of this year Aaron dies at Mosera, leaving his son Eleazar his successor in the high-priesthood.	1452	
Og the king of Basan, coming out against Israel, is destroyed with all his people; and his country possessed by the Israelites. Balak, king of Moab, invites Balaam, a soothsayer out of Mesopotamia, to come and curse the Israelites.	1451	Erichthonius succeeds his father, Dardanus, in the kingdom of Troy.

SCRIPTURAL EVENTS.	BEFORE CHRIST.	COTEMPORARY EVENTS IN PROFANE HISTORY.
Balaam, instead of cursing Israel, blesses them.	1451	
Moses and Eleazar number the people from twenty years old and upwards, and find them to be 601,730 men, beside the Levites, from one month old and upwards, 23,000. Moses receives command for the parting of the Land of Promise among the Israelites.		[Probable commencement of the greatness of the Philistines; they appear to have been originally a Nomade race, and not to have abandoned their plundering propensities after they had become a fixed nation.]
The daughters of Zelophehad have their father's land parted among them, for want of issue male; this occasions the law for succession in heritages.		
God signifies to Moses that he shall die; and Joshua thereupon is declared to be his successor.		
Moses goes up to Mount Nebo and there dies, aged 120 years. The Israelites mourn for him thirty days.		[About this time the Phœnicians began to pay great attention to commerce and navigation; they engrossed the entire trade of the Mediterranean, and endeavoured to prevent other nations from engaging in maritime pursuits. The secresy which they studiously maintained respecting their commercial establishments has prevented ancient historians from giving any authentic particulars respecting their first voyages.]
Upon the tenth day of the first month (*April* 30), the Israelites, under the conduct of Joshua, go up out of the river Jordan into the promised land of Canaan. They pass through the river on dry ground. Joshaa sets up twelve stones for a memorial in the channel of Jordan, and taking twelve other stones out of the midst thereof, sets them up at Gilgal, the place where they next encamp.		
Jericho taken, and the inhabitants put to the sword.		
The Israelites are smitten at Ai, which is afterwards taken and destroyed.		
The kings of Canaan combine against Israel, and are miraculously defeated.	1449	Accession of Erichthonius in Troy.
	1446	Abduction of Europa, the niece of Cadmus, by Phœnician pirates.
Joshua, now grown old, is commanded by God to divide all the land on the west of Jordan among the nine tribes remaining, and the other half tribe of Manasseh. Having got the whole land into his hands, he divides it among the children of Israel. Death of Joshua.	1445 1443	
	1438	Reign of Pandion in Athens.
	1432	The fifty daughters of Danaus, with one exception, murder their husbands: Lynceus, who escaped, becomes king of Argos.
After the decease of Joshua, and the elders who outlived him, there succeeds a generation of men which forget God, and mingle themselves with the Canaanites by marriage, and worship their idols. In this time of anarchy and confusion those disorders were committed which are reported in the five last chapters of the Book of Judges. God, being highly provoked, gives them up into the hands of Cushan, king of Mesopotamia; which first calamity of theirs holds them eight years.	1413	
	1410	Corinth founded by Sisyphus, the son of Æolus.
Othniel, the son of Kenaz, and son-in-law to Joshua, stirred up by God, defeats Cushan, and delivers the Israelites; and the land rested forty years.	1407	Reign of Minos in Crete.
Othniel dying, the Israelites fall again to sin, and are given into the hands of Eglon, king of Moab, who, joining with the Ammonites and the Amalekites, overthrows the Israelites, and takes Jericho. This second oppression continues eighteen years.	1405	
	1398	The name of Athenians first given to that people by their king, Erectheus.
	1384	The use of corn taught to the Athenians by Ceres.
	1344	The kingdom of Mycenæ founded by Acrisius.
Ehud, the son of Gera, is raised up by God to be an avenger of his people. He slays 10,000 of the most valiant men of Moab: and the land rests forty years.	1343	
	1332	The great pestilence of Thebes.
	1330	The kingdom of Etruria founded.
	1329	Acrisius institutes the Amphictyonic Council.
After him Shamgar, the son of Anath, slays 600 Philistines with an ox-goad, and he also avenges Israel.	1322	Reign of the Assyrian Belus in Babylon. Pelops, an exile from Asia, obtains the dominion over the Southern Peninsula of Greece, which receives from him the name of the Peloponnesus.
	1307	The Olympic Games instituted.
The Israelites, after the death of Ehud returning to their old sin, are given up by God into the hands of Jabin, king of Canaan; and this thraldom continues twenty years.	1305	
Deborah, a prophetess, and Barak, captain of the host of Israel, overcome Sisera, whom Jael afterwards kills in her own tent.	1285	
	1281	Supposed age of the Argonautic expedition.
	1276	Laius, king of Thebes, accidentally killed by his son Œdipus.
	1270	War between the Athenians and Cretans, in consequence of the murder of Androgeos, son of Minos, the Cretan monarch.
The Israelites, sinning again, are delivered into the hands of the Midianites. Gideon sent to deliver them.	1252	The city of Tyre founded.
	1238	The Athenians are released from the tribute which they paid to the Cretan monarch, Minos, by the valour of Theseus, who, on his father's death, becomes king of Athens.
Gideon dies, and the Israelites, falling back again to idolatry, worship Baal-berith for their god.	1236	
Abimelech, the son of Gideon, by the help of the Shechemites, is made king.	1235	
Abimelech utterly destroys the city of Shechem. He is killed at Thebez by a woman.	1233	The city of Carthage, founded by Queen Dido, in Northern Africa.
Tolah, the son of Puah, after Abimelech, judges Israel twenty-three years.	1232	
	1228	Œdipus expelled from his kingdom.

SCRIPTURAL EVENTS.	BEFORE CHRIST.	COTEMPORARY EVENTS IN PROFANE HISTORY.
	1226	The Nemean games instituted.
	1225	First Theban war; death of Eteocles and Polynices.
	1215	The second Theban war, called that of the Epigoni. Supposed era of Semiramis, queen of Babylon.
	1213	The probable period of the Amazonian war.
Jair, the Gileadite, succeeds Tolah.	1210	
The Israelites, again forsaking God, worship the gods of several nations, and are given up into the hands of the Philistines and Ammonites; which fifth thraldom lasted eighteen years.	1206	
	1194	Commencement of the Trojan war.
	1188	
Jephthah, the Gileadite, being made captain of the host of Israel, subdues the Ammonites; before the battle he vows his daughter as a sacrifice.	1187	
	1184	Troy, after a siege of ten years, taken and destroyed by the Greeks.
Ibzan, the Bethlehemite, succeeds Jephthah, and judges Israel seven years.	1182	Commencement of the 20th Egyptian dynasty.
Elon, the Zebulonite, succeeds Ibzan, and judges Israel ten years.	1175	
	1173	Murder of Semiramis by her son Ninias.
Abdon, the Ephraimite, succeeds Elon, and judges Israel eight years.	1164	
Eli, the high-priest, succeeds Abdon, and judges Israel forty years. The Israelites again provoke the Lord to anger, and he delivers them into the hands of the Philistines.	1156	
	1155	
Samson, the Nazarite, as an angel had foretold, is born at Zora.	1148	The celebrated Temple of Diana at Ephesus burned down by the incendiary Erostratus.
Samson is betrayed by Delilah, and delivered to the Philistines. He destroys himself and his enemies.	1117	
The Israelites take up arms against the Philistines, but with ill success. The ark of God is taken. The Philistines send home the ark, and it is brought to Beth-shemesh.	1116	[Athens, at this period, was regarded as the metropolis of the Ionian race, and was therefore an object of hostility to the Dorians, who had rendered themselves supreme in the Peloponnesus.]
The Israelites, by Samuel's persuasion, repent, and God delivers them from the invasion of the Philistines.	1096	
The Israelites require a king; whereupon God gives them Saul, the son of Kish, after Samuel had judged Israel twenty-one years.	1095	The kingdom of Zobah, or Sophene, founded.
	1084	The crown of Corinth transferred from the family of Sisyphus to the descendants of Hercules.
David, the son of Jesse, the Ephrathite, born at Bethlehem-judah, thirty years before he succeeded Saul.	1085	
	1069	The Athenian king, Codrus, offers himself a sacrifice for his country, and royalty is abolished in Athens after his death. His sons remove to Asia Minor, and found the Ionian colonies.
God rejects Saul, and sends Samuel to Bethlehem to anoint David king.	1063	
David, fearing he may fall into the hands of Saul, flees to Gath with 600 men.	1060	
	1059	The kingdom of Sparta divided between two monarchs of equal power.
Saul goes to Endor to consult with a witch. The Israelites are defeated by the Philistines, and his three sons being slain, Saul falls on his own sword.	1055	The coasts of Asia Minor colonized by the Ionians, who are followed by the Æolians, Dorians, &c., so that the whole eastern coast of the Ægean Sea becomes studded with Grecian cities; all of which rapidly acquired wealth and importance by attention to commerce.
Abner carries Ishbosheth, Saul's son, to Mahanaim, and there makes him king over the rest of Israel.	1053	Mitylene, the capital of Lesbos, built.
Abner, affronted by Ishbosheth, revolts to David. Baanah and Rechab murder Ishbosheth.	1048	Magnesia, on Mount Sipylus, colonized.
The captains and elders of all the tribes anoint David a third time, and make him king over all Israel. He marches to Jerusalem and takes the fort of Zion.	1047	
The ark of the covenant brought from Kirjath-jearim out of the house of Abinadab, and placed at Zion.	1045	
David imparts to Nathan the prophet his purpose of building a house for God; but is answered from God, that this should be done, not by him, but by his son Solomon.	1044	The kingdom of Damascus founded, and that of Sophene destroyed.
Joab besieges Rabbah, the metropolis of Ammon.	1035	
Birth of Solomon.	1033	
	1028	The kingdoms of Alba and Lavinium united.
Rebellion of Absalom.	1023	
David numbers the people.	1017	
Rehoboam born unto Solomon by Naamah.	1016	
David commands Zadok the priest, and Nathan the prophet, with other great men, to anoint Solomon king. David dies; after he had reigned in Hebron seven years and six months, and thirty-three years over all Israel.	1015	
Pharaoh, king of Egypt, gives his daughter in marriage to Solomon.	1014	

THE FIFTH AGE OF THE WORLD.

Solomon lays the foundation of the Temple, in the 480th year after the departure of the Israelites.	1012	Tyre attains a remarkable height of commercial greatness.
Solomon's Temple finished.	1005	
Solomon celebrates the dedication of the Temple.	1004	
Solomon dies. He reigned forty years.	1003	Commencement of the 21st Egyptian dynasty.
The Israelites assemble at Shechem to crown Rehoboam, Solomon's son, king over all Israel. Rehoboam	975	

SCRIPTURAL EVENTS.	BEFORE CHRIST.	COTEMPORARY EVENTS IN PROFANE HISTORY.
alienates the hearts of ten tribes from him, who make Jeroboam their king.	975	
The priests and Levites, and other Israelites, who feared God, maintain the kingdom of Judah three years; after which time Rehoboam falls to idolatry.	974	
Shishak, king of Egypt, spoils Jerusalem and the temple.	971	The victories of Shishak are sculptured on the Egyptian temples by the priests.
Abijam, the son of Rehoboam, succeeds his father in the kingdom of Judah, and reigns three years.	958	
He obtains a great victory over Jeroboam, kills 500,000 men in one battle, and taketh Beth-el.	957	
Asa, in the 20th year of Jeroboam, succeeds his father Abijam, and reigns forty-one years.	955	
Nadab, in the second year of Asa, succeeds his father Jeroboam in the kingdom of Israel, and reigns not full two years.	954	Egypt about this period begins to be distracted by a growing rivalry between the castes, and a general dissatisfaction arising from the dislike with which sacerdotal ascendancy was viewed by the bulk of the people.
Nadab is slain at the siege of Gibbethon by Baasha, who having made himself king over Israel, utterly destroys the whole race of Jeroboam, and reigns twenty-four years. At this time lived the prophets Jehu, Hanani, and Azarias.	953	
Asa destroys idolatry, and, enjoying ten years of peace, strengthens his kingdom with forts and a standing army.	951	
	950	Royalty abolished at Argos, and the first democracy established in Greece.
Zerah, the Ethiopian, with an innumerable army, invades Judah; Asa overcomes him, sacrifices to God of the spoil, and makes a solemn covenant with God.	941	
Elah, the son of Baasha, succeeds his father in the kingdom of Israel.	930	
In the second year of Elah's reign, and the 27th of Asa's, Zimri, one of his captains, conspires against him, kills him, and reigns in his stead.	959	
	926	Lycurgus, the Spartan legislator, born. The dynasty of the Bacchidæ at Corinth begins.
Omri reigns in Israel in the 31st year of Asa.	925	
Omri, having reigned six years in Tirzah, removes the seat of his kingdom to Samaria.	924	
Ahab succeeds his father in the kingdom of Israel, and reigns twenty-two years in Samaria.	918	
	916	The first code of maritime laws prepared by the Rhodians, at this time masters of the navigation of the Mediterranean Sea.
Jehoshaphat succeeds his father Asa in the fourth year of Ahab, king of Israel, and reigns twenty-five years in Jerusalem.	914	
Jehoshaphat being settled in his kingdom, and having demolished the high places and groves, in the third year of his reign he sends Levites with the princes to instruct the people in the law.	912	[Probable age of the commencement of Etrurian greatness. The Etrurians appear to have been at one time masters of the whole of Northern Italy.]
Ben-hadad, king of Syria, lays siege to Samaria, who, by the direction of a prophet, is beaten off, and a vast number of the Syrians slain.	901	
Ahab, in the 17th year of the reign of Jehoshaphat, makes his son Ahaziah his associate in the government of his kingdom. Jehoshaphat also makes Jehoram his son copartner with him in the government of Judah.	898	
Ahab is slain at Ramoth-gilead.	897	
Ahab being dead, the Moabites revolt from Israel.		
Jehoram succeeds his brother Ahaziah in the kingdom of Israel in the latter end of the 18th year of Jehoshaphat, and reigns twelve years.	896	A regular trade appears to have been established at this period between the cities on the coast of Palestine and the south of Spain.
Elijah is taken up into heaven in a fiery chariot.	894	Lycurgus abdicates his government at Lacedæmon, and begins a ten years' travel to observe the customs and manners of other nations, and thus qualify himself for the office of legislator in his own country.
Jehoshaphat, grown old, gives to his sons many gifts, with fenced cities in Judæa.	892	
Jehoram, by the death of his father, has the kingdom of Judah to himself, which he holds four years. At this time the Edomites, who ever since King David's time had lived in subjection to Judah, revolt.	889	
Jehoram sets up in Judah, and even in Jerusalem itself, the idolatrous worship of Baal.	888	
Ahaziah succeeds his father in the kingdom of Judah, and reigns one year in Jerusalem.	885	
Jehoram, king of Israel, and Ahaziah, king of Judah, lead their armies to Ramoth-gilead against Hazael. Elisha sends a young prophet with instructions to anoint Jehu, the son of Jehoshaphat, king over Israel, who, being proclaimed king, marches to Jezreel, kills Jehoram, and causes Jezebel to be cast out at a window, where she is eaten by dogs.	884	Lycurgus returns from his travels to Sparta, remodels the entire constitution of the government, and establishes a new code of law, which the Spartans bind themselves by solemn oaths to maintain for ever. Iphitus begins to compute time by Olympiads, 108 years after the first Olympiad.
Athaliah, the daughter of Ahab, seeing her son Ahaziah dead, usurps the kingdom of Judah, destroying those that had right to the succession; but Jehosheba takes Jehoash, being then an infant, and son to her brother Ahaziah, and hides him in the Temple.		
Jehoiada, the high-priest, brings out Jehoash, now seven years old, and anoints him king, causes Athaliah to be slain, and restores the worship of the true God.	878	
	874	Commencement of the 22d, or Bubastite dynasty in Egypt.

SCRIPTURAL EVENTS.	BEFORE CHRIST.	COTEMPORARY EVENTS IN PROFANE HISTORY.
	873	Charilaus assumes the government of Sparta; Lycurgus resigning the regency.
Jehoash, in the 23rd year of his reign, gives orders for the repair of the Temple, committing the charge thereof to Jehoiada, the high-priest.	857	
Jehoahaz succeeds his father, Jehu, in the kingdom of Israel, and reigns seventeen years.		
Jehoash, the son of Jehoahaz, king of Israel, is taken into the consortship of that kingdom by his father, in the 27th year of Jehoash, king of Judah, and reigns sixteen years.	841	
Zechariah, the son of Jehoiada the high-priest, for reproving the people of Judah, that fall to idolatry after the decease of Jehoiada, is stoned to death in the court of the house of the Lord by the commandment of King Jehoash, who the next year after is murdered by some of his servants, as he lay in his bed; and Amaziah, his son, succeeds him.	840	The dissatisfaction of the Helots at the state of state of servitude to which they were reduced begins to excite alarm in the Spartan government.
Jehoahaz dies, and Jehoash, his son, succeeds in the kingdom of Israel.	839	
Jeroboam the Second is this year taken into the consortship of the kingdom of Israel by his father, Jehoash, going to war against the Syrians.	836	
Amaziah provokes Jehoash, king of Israel, to battle. Jehoash overcomes him, and takes him prisoner, breaks down 400 cubits of the wall of Jerusalem, and, having spoiled the Temple and the king's house of a vast treasure, returns to Samaria.	826	
Jehoash dies fifteen years before Amaziah, and Jeroboam the Second, his son, reigneth in Samaria forty-one years.	825	Commencement of the 23d, or Tanite Egyptian dynasty.
	813	Telechus, king of Sparta, slain by the Messenians in the temple of Diana.
Amaziah, finding a conspiracy against him at Jerusalem, flies to Lachish, where he is murdered; after whom comes his son Uzziah, or Azariah, in the 27th year of Jeroboam the Second, and reigns fifty-two years in Jerusalem.	810	
	809	Nicander, king of Sparta, makes war on the Messenians.
Now is held the 13th Jubilee under the two most flourishing kings; in whose times live sundry great prophets in both kingdoms; Isaiah and Joel in Judah; Jonah, Hosea, and Amos, in Israel. Jonah sent into Nineveh, the metropolis of Assyria, where both king and people at his preaching repent.	808	
	797	The dynasty of the Heraclidæ established by Ardys in Lydia.
	794	The kingdom of Macedonia founded by Caranus.
Jeroboam, king of Israel (under whom that kingdom came to its full height of glory), dies; after his death all things fall into confusion, and the state is reduced to anarchy, which lasts eleven years and a-half.	784	
	776	The era from which the Olympiads are reckoned.
Zachariah, the son of Jeroboam, the fourth and last of the race of Jehu, begins his reign over Israel in the 38th year of Azariah, or Uzziah, king of Judah, and reigns six months.	773	Sadiates, king of Lydia, wages war on the Greek colonies in Asia Minor.
Shallum, the son of Jabesh, at the end of six months murders him in the sight of the people, and reigns one month, in the 39th year of Uzziah, king of Judah.	772	
Menahem, the son of Gadi, going from Tirzah to Samaria, kills Shallum.		
Pul, king of Assyria, invades the kingdom of Israel.	771	The Assyrian monarchy founded by Pul.
Pekahiah succeeds his father, Menahem, in the 50th year of Uzziah, king of Judah, and reigns two years.	761	Halyattes, king of Lydia, wages war against Cyaxares, king of the Medes.
Pekah, one of his captains, kills the king in his own palace at Samaria, and reigns twenty years.	759	
Jotham succeeds his father, Uzziah, in the kingdom of Judah, at the age of twenty-five years, and reigns sixteen years in Jerusalem.	758	
	750	Arbaces, prefect of Media, and Belesis, a priest of Babylon, revolt against Sardanapalus, capture Nineveh, and subvert the Assyrian monarchy.
Jotham subdues the Ammonites, and makes them tributary for three years.		
Ahaz succeeds his father, Jotham, in the 17th year of Pekah, king of Israel, and reigns sixteen years.	748	Rome founded by Romulus on the Palatine hill.
	747	The Babylonian empire founded by Nabonassar.
This year Rezin, king of Syria, and Pekah, king of Israel, are confederate against Judah, which strikes a great terror into that nation; the prophet Essay sends a gracious message. Rezin and Pekah now lay siege to Jerusalem, and therein to Ahaz, but are beaten off.	742	
The king of Israel slays of the men of Judah 120,000 in one day, with a great many of the nobility, and carries away 200,000 captives; but these, by the advice of the prophet Oded, are released and sent home.	741	
	740	The Medes subdued by the Babylonians.
Hoshea, the son of Elah, murders Pekah, king of Israel, and gets the kingdom into his own hands.	739	
Hoshea, by reason of the tumults and disorders which ensued, cannot be said to have reigned till nine years	737	Commencement of the 25th, or Ethiopian dynasty, in Egypt.

SCRIPTURAL EVENTS.	BEFORE CHRIST.	COTEMPORARY EVENTS IN PROFANE HISTORY.
after, the state continuing all that time in great confusion, without any form of government.	730	Candaules, the last of the Heraclidæ, begins his reign in Lydia.
Shalmaneser, king of Assyria, comes up against Hoshea, and makes him to serve him, and pay him tribute.	728	
Hezekiah succeeds his father, Ahaz, in the kingdom of Judah, and reigns twenty-nine years in Jerusalem.	726	Jugæus, called also Illilæus, ascends the throne of Babylon.
	725	Naxus, the first Greek colony in Sicily, founded.
Hoshea, king of Israel, having consulted with So, king of Egypt, refuses to pay tribute to Shalmaneser; Shalmaneser lays siege to Samaria, and towards the latter end of the third year takes it, and carries away the Israelites captive into his own country. This was the end of the kingdom of Israel, when it had stood divided from the kingdom of Judah 254 years.	724	The Messenians conquered, and reduced to servitude by the Spartans.
	721	Mardoc-Empadus, called in Scripture, Merodach, ascends the throne of Babylon.
	718	[Candaules, king of Lydia, deposed and murdered by Gyges, who founds the dynasty of the Mermnadæ.]
Sennacherib, king of Assyria, coming up against Judah, besieges their fenced cities, and takes many of them, but is pacified by a tribute.	713	
	711	Romulus, the founder of Rome, murdered; and the supreme power usurped by the senate.
Sennacherib, not observing the articles of peace, lays siege to Jerusalem. An angel of the Lord slays 185,000 men in the Assyrian army; and the next morning Sennacherib departs, and returns to Nineveh, where, not long after, whilst he is worshipping in the house of Nisroch, his god, he is slain by his own sons.	710	[The Medes under Deioces revolt from the Babylonians, and make Ecbatana the capital of their kingdom.]
	708	Numa Pompilius elected second king of Rome.
	703	Corcyra, the metropolis of the island of that name, founded by the Corinthians.
Manasseh, at twelve years of age, succeeds his father, Hezekiah, and reigns fifty-five years. God delivers him up into the hands of the Assyrians, who, in the 22nd year of his reign, carry him away captive to Babylon; but upon his repentance God restores him to his liberty and kingdom.	698	
	693	Commencement of the 26th, or Saite dynasty in Egypt.
	688	[Deioces, king of Media, extends his conquests to the river Halys.]
	687	The city of Gela, in Sicily, founded by the Rhodians and Cretans.
	686	Iambic verse invented by Archilochus.
	685	The Dodecarchy established in Egypt. The Messenians under Aristomenes, revolt against the Lacedæmonians.
	684	The Athenian government changed into an annual archonship.
[The Jewish monarchy at this time was sinking rapidly into weakness and decay, the result of the neglect of the Divine Law, and the repeated warnings of the prophets, both by the kings and the people.]	680	Asia Minor subdued and occupied by the Cimmerians.
	675	Chalcedon, in Bithynia, founded.
	670	Egypt again formed into one monarchy under Psammetichus.
	668	Saosduchinus, the Nebuchadnezzar of Scripture, ascends the throne of Babylon. The Messenians, betrayed by the Arcadians, are finally subdued by the Spartans; some exiles who escape found the city of Messina in Sicily.
	665	Tullus Hostilius chosen third king of Rome.
	664	Great sea-fight between the Corcyreans and Corinthians.
	663	The battle between the Horatii and Curiatii.
	659	Cypselus abolishes the aristocracy in Corinth, and usurps the government.
	658	Byzantium, now Constantinople, founded by Pausanias, a Spartan king.
This year Nabuchodonosor, king of Assyria, purposing to make himself universal monarch, sends Holofernes, his general, against Judæa, who lays siege to Bethulia, and there has his head taken off by Judith, a woman of the tribe of Simeon.	656	Phraortes, king of Media, makes himself master of Upper Asia.
	654	Commencement of the war between the Romans and Sabines.
Amon, aged twenty-two years, succeeds his father, Manasseh, and reigns two years.	643	
Josiah, a child of eight years old, succeeds his father, Amon, and reigns thirty-one years. In his time lived Jeremiah and Zephaniah, the prophets, and Huldah, the prophetess.	641	Thales, the great Ionic philosopher, born.
	638	Tullus Hostilius slain: Ancus Martius is chosen fourth king of Rome.
	635	Phraortes, king of Media, slain, with the greater part of his army, at the siege of Nineveh. Phrygia subdued by the Lydians.
	634	Asia Minor invaded by the Scythians.
	631	The city and kingdom of Cyrene founded by Battus.
In the 12th year of his reign, Josiah begins a reformation in Judah and Jerusalem, and carries it on successfully.	630	
	626	Nabopolassar unites the Babylonian and Assyrian kingdoms.
	625	Tarquinius Priscus acquires great influence in Rome.
Josiah gives order for the repair of the Temple. Hilkiah, the high-priest, having found a book of the Law, sends it to the king, who hears it read all over to him. He causes the book of the Law to be read over before all the people, and renews the covenant between God and his people.	624	Draco is appointed law-giver at Athens.
	622	Large bodies of the Gauls cross the Alps, and settle in Northern Italy.
	620	The Veientes subdued by the Romans.
	616	Pharaoh Necho ascends the throne of Egypt.
	614	The Milesian temple of Minerva destroyed by the Lydians.
At this time a war breaks out between the king of Egypt and the king of Assyria. Josiah unadvisedly	610	Nabopolassar makes his son Nabocolassar (Nebuchadnezzar the Great of Scripture) his colleague in the empire of Babylon.

SCRIPTURAL EVENTS.	BEFORE CHRIST.	COTEMPORARY EVENTS IN PROFANE HISTORY.
engages in this war against Necho, king of Egypt, and is slain in the valley of Megiddo.		
After the death of Josiah, the people anoint Shallum, one of his younger sons, to be their king. After three months' reign he is deposed by Pharaoh Necho, who makes Eliakim, his elder brother, king over Judah and Jerusalem, and changes his name into Jehoiakim; but Jehoahaz he carries along with him captive into Egypt, where he ends his days.		
Jehoiakim, at twenty-five years of age, begins to reign, and he reigns eleven years.		
Uriah and Jeremiah prophesy against Jerusalem; the former is put to death, the latter is acquitted, and set at liberty. About this time Habakkuk also prophesies.	609 608	 Pharaoh Necho, defeated by Nebuchadnezzar at Carchemish, loses all his conquests in Syria and Judæa.
This year is Nebuchadnezzar the Great made by his father, a partner in the kingdom of Babylon.	607	The Scythians in Upper Asia are invited to celebrate a solemn festival by the Medes, and are all treacherously massacred.
Jehoiakim is put in chains to be carried to Babylon; but upon his submission and promises of obedience is left in his own house, where he lives a servant to Nebuchadnezzar three years.	606	
Whilst Nebuchadnezzar pursues his victories over the king of Egypt, his father dies; which coming to his knowledge, he gives orders for the bringing away of the captives, and posts with a small company the nearest way to Babylon, where he is received as the lawful successor to his father's dominions. He causes to be brought to Babylon what he thinks fit of the vessels and furniture of the Temple, and places them in the house of his god, *viz.*, Belus.	605	Great revolt of the slaves in Scythia.
Jehoiakim, having lived three years in subjection to the king of Babylon, falls off, and rebels against him.	603 602 601	 The lyrical poetess Sappho flourishes at Mitylene. Great battle between the Lydians and Medes interrupted by an eclipse of the sun. Nineveh destroyed by the Lydians and Medes.
Nebuchadnezzar sends an army, consisting of Chaldæans, Syrians, Moabites, and Ammonites, against Jehoiakim; these waste the whole country of Judea, and carry away from thence 3023 captives; Jehoiakim also is taken prisoner and put to death.	600 599 597	Marseilles founded by the Phocæans. Cyrus the Great born. Camarina in Sicily built by the Syracusans.
Jehoiachin (called also Conias and Jeconias) at eighteen years of age succeeds his father Jehoiakim, and reigns three months in Jerusalem.	595	Astyages, called in Scripture, Ahasuerus, ascends the throne of Media.
Nebuchadnezzar besieges Jerusalem: Jehoiachin with all his kindred and courtiers come out to meet him. Nebuchadnezzar makes them all prisoners, enters Jerusalem, and carries away captive to Babylon the king, his mother, wives, courtiers, magistrates, and 10,000 able men out of Jerusalem, leaving none behind him but the poorer sort of people.	594 592 590	Apries, called in Scripture, Pharaoh Hophra, succeeds his father Psammis in Egypt. Solon chosen archon of Athens. Anacharsis murdered for introducing new deities among the Scythians. The kingdom of Cyrena flourishes under Arcesilaus.
Nebuchadnezzar before his departure from Jerusalem makes Mattaniah, Jehoiachin's father's brother, king, changing his name into Zedekiah.	598	
Zedekiah, beginning his reign at twenty-one years of age, reigns eleven years. In the latter end of the eleventh year of Zedekiah, Jerusalem, after a long siege, is taken by Nebuchadnezzar, and his Chaldæans enter it. Zedekiah flees away by night, but being pursued, is taken, and brought prisoner to Riblah, Nebuchadnezzar's head-quarters; there having first seen his children slaughtered before his eyes, he has afterwards those eyes put out, and, being loaded with chains, is carried away captive to Babylon.	585 582 574 572	The siege of Tyre commenced by Nebuchadnezzar. The Isthmian games revived. The rebellion of Amasis in Egypt; Pharaoh Hophra deposed. The Tyrians abandon their city to the Assyrians, and retire to a neighbouring island. Tarquin the Elder murdered; Servius Tullius becomes fifth king of Rome.
Thus was Judah carried out of her own land 468 years after David began to reign over it, 388 years after the falling off of the ten tribes, and 134 years after the destruction of the kingdom of Israel.		

THE SIXTH AGE OF THE WORLD.

The Babylonian Empire.		
Nebuchadnezzar, proud of his victories over Egypt, and his conquest of Judea and other countries, and boasting the magnificence of his buildings, falls distracted, and is driven from the society of men.	569	Pharaoh Hophra strangled. The island of Cyprus subdued by Amasis.
After seven years spent among the beasts of the field, his understanding returning to him, he humbly acknowledgeth the power of God, and his goodness toward him: and is restored to his kingdom. A few days after he dies, having reigned about twenty months together with his father, and forty-three years by himself.	562	New Tyre governed by judges called Suffetes. Crœsus becomes king of Lydia.

SCRIPTURAL EVENTS.	BEFORE CHRIST.	COTEMPORARY EVENTS IN PROFANE HISTORY.
Evil-merodach his son succeeds him in the 37th year of the captivity of Jehoiachin, or Jeconiah, who presently gives order for the enlargement of Jehoiachin.	560	Peisistratus establishes a tyranny in Athens. The Roman census instituted.
	559	Death of Solon, the Athenian legislator.
	556	Era of Phalaris, tyrant of Agrigentum.
Belshazzar having removed some persons who had murdered his father Evil-merodach, and usurped his throne, succeeds in the kingdom of Babylon.	555	
	549	Birth of Darius, the son of Hystaspes.
	548	The kingdom of Lydia subdued by Cyrus.
	542	The Phocæans defeated at sea by the Carthaginians and Etruscans.
This year Belshazzar makes a great feast for all his nobles, brings forth all the vessels of the house of the Lord, to the glory of his idols. In the midst of all this jollity a hand appears writing on the wall of the room. Daniel is sent for, who reads the writing, and gives the king the interpretation of it: whereupon Daniel is publicly proclaimed the third man in the kingdom. The same night Belshazzar is slain, Babylon taken by Cyrus, and the empire translated to the Medes and Persians. Cyrus having given the kingdom of Babylon to Darius the Mede, reserving some palaces in the city for himself, returns through Media into Persia.	538	
THE PERSIAN EMPIRE.		
Cyrus, his father Cambyses, and his father-in-law Cyaxares, both dying, Persia falls to him by inheritance, and Media by contract of marriage. In the first year of his reign he issues an edict permitting the Jews to return home and rebuild their city and temple.	536	
In the second year after their return from Babylon, in the second month, they appoint Levites to oversee the work of the house of God, and lay the foundation of the Temple; the old men lamenting, who fifty-three years before had seen the old Temple standing, and the younger sort rejoicing to see the new one going up.	535	A grievous plague at Carthage; the children of the citizens sacrificed to appease the gods.
The Samaritans, by the means of certain courtiers about Cyrus, whom they had bribed for that purpose, disturb the Jews in their work of the Temple.	534	A great part of Sicily subdued by Machærus, the Carthaginian general.
	532	Polycrates becomes tyrant of Samos.
	530	The Carthaginian senators murdered by an insurgent soldiery.
In the beginning of the reign of Artaxerxes (called in profane story Cambyses) the Samaritans, who, whilst Cyrus lived, had secretly undermined the Jews, now openly frame a direct accusation in writing against the inhabitants of Judah and Jerusalem, and present it to the king, who presently forbids the Jews to proceed in the building.	529	Death of Cyrus the Great; Cambyses, king of Persia. Servius Tullius murdered by his son Tarquin the Proud, who becomes seventh and last king of Rome. Death of Peisistratus, tyrant of Athens.
	525	Egypt conquered by the Persians.
	522	Cambyses dying suddenly, the empire of Persia is usurped by the impostor Smerdis, but the deception being discovered by the Persian nobles, Smerdis is slain, and Darius, the son of Hystaspes, elected to the Persian throne.
In the second year of King Darius Hystaspes (the same with Ahasuerus) Zerubbabel and Jeshua, incited by the prophets Haggai and Zechariah, set forward the building of the Temple. About this time Zechariah the prophet exhorteth the Jews to repentance.	520	
Ahasuerus puts away Queen Vashti his wife, and not long after espouses Esther, the niece of Mordecai the Jew.	519	
	518	
	517	Babylon revolts from the Persians, but is retaken by the stratagem of Zopyrus.
In the sixth year of Darius, or Ahasuerus, the Temple is finished; the dedication whereof is celebrated with great joy and abundance of sacrifices, the priests and Levites, every one in his place, attending on the ministry of the Temple. The passover also is celebrated.	515	
	514	Darius invades Scythia, but is forced to retreat.
Haman, an Agagite, of the race of the Amalekites, a great favourite of King Ahasuerus, offended at Mordecai, resolves to be revenged of the whole nation of the Jews. He obtains an edict from the king, that all Jews, without respect to sex or age, upon the thirteenth day of the month Adar, be put to death in all the provinces of the king's dominions.	510	The Peisistratidæ expelled from Athens, and the democracy restored.
	509	The Persians invade India, and reduce a considerable portion of the empire to a province.
	505	The Tarquins are expelled from Rome, and royalty for ever abolished.
	504	Valerius Publicola consul at Rome.
Ahasuerus hearing it read in the chronicles, that a conspiracy had been discovered to him by Mordecai, commanded that he be publicly honoured, and that by Haman himself, his deadly enemy.	502	Commencement of the Ionian revolt against the Persians.
	500	Sardis taken and burned by the Athenians and Ionians.
Esther, entertaining the king and Haman at a banquet, makes suit for her own life, and her people's, and accuses Haman. The king, understanding that Haman had provided a gallows for Mordecai, causes him to be hanged thereon. In memory of this great deliverance the two days of Purim are made festival.	499	Great victory of the Romans over the Sabines.
	497	The Ionian colonies and Greek islands subdued by the Persians.
	494	Darius sends Mardonius with an immense army to invade Greece.
	493	The first dictatorship at Rome.
	490	Total defeat of the Persian army on the plains of Marathon.
	485	Xerxes I. ascends the throne of Persia.
	484	Coriolanus, banished from Rome, leads a Volscian army against the city, but being induced to grant peace, is murdered by the Volscians.

SCRIPTURAL EVENTS.	BEFORE CHRIST.	COTEMPORARY EVENTS IN PROFANE HISTORY.
	481	Xerxes, at the head of the most powerful army mentioned in history, invades Greece.
	480	Battles of Thermopylæ, Artemisium, and Salamis; Xerxes flees from Greece.
	479	Battles of Platæa and Mycale; the Persians are driven from Europe, and the Ionian cities recover their freedom.
Ezra, the priest, a man skilled in the law of Moses, obtains a large commission from King Artaxerxes, to settle the Jewish commonwealth, and to reform the church at Jerusalem.	464	Death of Xerxes; Artaxerxes Longimanus becomes king of Persia.
In the seventh year of Artaxerxes, Ezra, with a great multitude of Jews, sets out from Babylon.	459	End of the war between the Spartans and Helots.
	453	Great increase of the tribunitian power in Rome.
	450	Cimon establishes peace between the Greeks and Persians.
In the 20th year of King Artaxerxes, Nehemiah a Jew, one of his cupbearers, being made governor of Judæa, obtains leave to build the walls of Jerusalem, and finish that great work. Here begin Daniel's seventy weeks to be fulfilled before the passion of our Saviour.	445	The laws of the Twelve Tables established in Rome.
	443	The power of the Decemvirate at Rome abolished.
Nehemiah, having governed Judea twelve years, returns to the king of Persia.	442	
	431	Commencement of the first Peloponnesian war.
	426	Platæa taken and destroyed by the Spartans and their allies.
	424	Death of Artaxerxes Longimanus; accession of Xerxes II.; he is murdered, and Sogdianus usurps the Persian throne. Sogdianus is in his turn deposed, and succeeded by Darius Ochus.
	420	The first Peloponnesian war ended by the peace of Nicias.
	416	The Athenian invasion of Sicily; commencement of the second Peloponnesian war.
This year is the 21st Jubilee, the last that ever the prophets of the Old Testament saw.	415	
	413	Total destruction of the Athenian army in Sicily.
	404	Death of Darius Ochus; accession of Artaxerxes Mnemon to the Persian throne.
	403	Athens taken by Lysander, and an end put to the second Peloponnesian war.
	401	Cyrus the Younger, who had revolted against his brother Artaxerxes, is defeated and slain at Cunaxa; the retreat of the Ten Thousand.
	396	War between the Persians and Spartans.
	387	The Spartans conclude an inglorious peace with the Persians.
	385	Rome burned by the Gauls.
	384	The third Peloponnesian war begins.
	361	Battle of Mantinea; destruction of Spartan supremacy. Death of Artaxerxes Mnemon; his son Ochus, king of Persia.
	360	Rise of the Macedonian power under Philip.
	356	Birth of Alexander the Great.
Ochus, king of Persia, desolates Judæa.	351	
	338	Ochus deposed and murdered by Bagoas, who places the late king's youngest son on the Persian throne.
	337	Battle of Chæronea, overthrow of the Athenian power.
	336	Philip of Macedon murdered; he is succeeded by his son, Alexander the Great.
Alexander the Great, king of Macedonia, passes out of Europe into Asia, and begins to lay waste the Persian empire.	335	
Manasses, brother to Jaddus the high-priest, refusing to put away his strange wife, is driven from the sacrifice: he builds a temple on Mount Gerizim, to which resort all such as are entangled in unlawful marriage, with all such offenders as think themselves not safe at Jerusalem. This was the rise of the Samaritans. Alexander marched toward Jerusalem, intending to besiege it.	332	
THE MACEDONIAN EMPIRE.		
The Persians are overcome, Darius slain, and Alexander remains universal monarch of the Eastern world.	330	
Alexander, having reigned six years and ten months, dies; his army and dominions are divided among his captains. Antigonus makes himself governor of Asia; Seleucus, of Babylon and the bordering nations; Lysimachus hath the Hellespont; Cassander, Macedon; and Ptolemeus, the son of Lagus, gets Egypt.	323	The cities of Cumæ and Neapolis founded. The first Plebeian triumph at Rome, for a victory over the Samnites. The Rhodians become a free people.
Ptolemeus, surnamed Soter, makes himself master of Jerusalem by a stratagem. He sends several colonies of Jews into Egypt, and puts great confidence in them.	320	Papirius Cursor triumphs over the Samnites; Rome begins to be regarded as the most important city in Italy.
Ptolemeus Philadelphus, son of Ptolomeus Soter, being a great favourer of learning, builds a most magnificent library at Alexandria. Demetrius Phalereus, to whom he had committed the care of procuring all	277	In this interval the Roman power rapidly increases; the Carthaginians, by the result of the Punic wars, are deprived of their ancient ascendancy in the Western Mediterranean, and Carthage itself finally destroyed.

SCRIPTURAL EVENTS.	BEFORE CHRIST.	COTEMPORARY EVENTS IN PROFANE HISTORY.
sorts of books, and out of all countries, persuades him to employ seventy-two Jews in translating the Holy Scriptures out of the original Hebrew into the Greek tongue, which was done in the seventh year of his reign. The king also dismisses many captive Jews, and sends many presents to the temple at Jerusalem.	277	
One Simon, a man of the tribe of Benjamin, governor of the Temple, falling out with Onias, the high-priest, goes to Apollonius, the governor of Cœlosyria, and informs him that there is a vast treasure in the Temple: Apollonius acquaints King Seleucus, his master, with it, who presently sends his treasurer, Heliodorus, to Jerusalem, to bring this money away. Heliodorus entering the Temple is by angels struck down in the very place, and carried from thence half dead; but by the prayers of Onias he is soon after restored to his health. Returning to Seleucus that sent him, he magnifies the holiness of the Temple, and the power of God dwelling in it.	177	The Romans began about this time to interfere in the disputes which arose between the successors of Alexander, and thus extended their influence into Western Asia. Central Asia was divided between the Parthians and the Bactrians; but the power of the latter gradually declined until the very name became extinct. Both the Parthians and the Bactrians were attached to the Greek system of civilization, which was odious to most of the nations over which they ruled.
Antiochus Epiphanes succeeds Seleucus in the kingdom of Syria, and reigns eleven years and some months.	176	
Jason, by corrupting King Antiochus, obtains the office of high-priest.	175	
Menelaus, brother to Simon the Traitor, being employed by Jason to carry the money to the king, promises 300 talents of silver above what Jason had sent, and gets the priesthood to himself.	172	
Menelaus, not paying the money he had promised the king at his admission, is summoned to appear before Antiochus; he substitutes Lysimachus, his brother, in his place.	170	
Antiochus takes Jerusalem, and sacking it pillages the Temple, destroys 40,000 of the inhabitants, and sells as many more. He endeavours, also, to abolish the worship of God, and forces many Jews to forsake their religion. The Samaritans now disown their relation to the Jews, to whom, in prosperity, they pretended alliance, and consecrate the Temple on Mount Gerizim to Jupiter.	168	Perseus having made war upon the Romans, is this year overcome by them, and the kingdom of the Macedonians ends, when from Caranus it had stood 626 years. Nevertheless the reliques of the Macedonian empire, while that of the Roman was rising, did yet survive in the Ptolemies of Egypt, and the kings of Syria.
King Antiochus by a public edict commands all nations that are subject unto him to observe the same way of divine worship. Mattathias, a priest, with his five sons, slay those that are sent by King Antiochus to compel them to offer abominable sacrifices, and after betake themselves to the desert.	167	
Judas Maccabeus delivers his country, and purges it from the abominations which had been committed in it.	166	Two plebeians, for the first time, elected consuls at Rome.
Tryphon's vices render him so odious to his soldiers, that they submit themselves to Cleopatra, Demetrius's relict.	139	
She marries Antiochus Soter, Demetrius's brother, and causes him to be crowned king. Antiochus drives Tryphon out of Syria, besieges him in Dora, whence he flies to Apamea, where he is taken and slain.	138	During the two centuries which preceded the birth of Jesus Christ, the Roman empire continually extended, until it included the greater part of the then known world. At the same time the Republic was distracted by the contests for power between the patricians and the plebeians, which led to sanguinary civil wars. At length Julius Cæsar, irritated by the favour which the Senate showed to his rival, Pompey the Great, subverted the ancient Roman constitution, and placed himself at the head of the state, with the title of Emperor. He was murdered by some of the partisans of the ancient republic; but they were unable to restore the old constitution, and were completely overthrown at Philippi. Octavius Cæsar was then proclaimed Emperor. He took the name of Augustus after having conquered his rivals and established his power so securely that he was able to shut the Temple of Janus, as a sign that the world was enjoying universal peace. In his reign Christ was born, and he was crucified in the following reign of Tiberius Cæsar.
Simon, the high priest, traversing the cities of Judæa, and taking care for their orderly government, comes down with his two sons Mattathias and Judas to Jericho; Ptolemeus, the son of Abubus, Simon's son-in-law, invites them to a castle which he had fortified, called Dochus, and there, whilst he entertains them at a banquet, barbarously murders them. John Hircanus succeeds his father in the high-priesthood.	135	
John Hircanus takes Shechem, and demolishes the temple on Mount Gerizim, 200 years after it had been built by Sanaballat.	130	
Judas, eldest son of Hircanus, otherwise called Aristobulus, and surnamed Philellen, succeeds his father in the government and the high-priesthood; he was the first of any, that after the return from the captivity of Babylon set a crown upon his head, and changed the state into a monarchy.	107	
Anna, the prophetess, daughter of Phanuel, of the tribe of Aser, this year becoming a widow, departs not from the Temple, but serves God with fasting and prayer night and day, for eighty-four years together, until such time as she sees Christ in the Temple.	88	
Jerusalem is this year taken by Pompey; who meddles not with any of the treasure which was in the Temple, but makes the Jews tributary to the Romans.	63	
	A. D.	
Jesus Christ born	0	
———— crucified	33	

II.

HISTORICAL ANALYSIS OF THE NEW TESTAMENT*.

BEFORE CHRIST.

40 **Herod** the son of Antipas, or Antipater, an Idumean, declared by the Romans king of Judea.

Herod, assisted by Sosius the Roman general, lays siege to Jerusalem, and takes it; the soldiers fill all corners of the city with blood, rapine, and cruelty.

37 Antigonus, the prince and high priest, is by Sosius carried away prisoner to Rome, and Herod put in full possession of the kingdom.

31 About this time Hillel a Babylonian, descended from David, flourished at Jerusalem; one of whose disciples was Jonathan the son of Uzziel, the famous author of the Chaldee paraphrase.

18 Herod this year begins to enlarge, or rather to rebuild the Temple at Jerusalem, forty-six years before the first passover of the ministry of Christ, and in nine years and a half finishes that magnificent structure.

6 The angel Gabriel appears to Zachary the priest, as he is offering incense in the Temple, telling him that a son shall be born unto him, whom he shall call John; who also shall be a Nazarite, and the forerunner of the Lord in the spirit and power of Elias.

5 In the sixth month after John was conceived, the same angel Gabriel is sent by God to Nazareth in Galilee, to the most blessed Virgin Mary (espoused to Joseph, a person of the house and lineage of David;) the angel declares unto her, that she shall conceive by the overshadowing of the Holy Ghost, and bring forth a son, and call his name **Jesus**.

4 John the Baptist born six months before Christ.

Christ our Lord and Saviour in the fulness of time is born of the blessed Virgin Mary at Bethlehem, and laid in a manger.

On the eighth day after his nativity he is circumcised, and named **Jesus**.

The wise men of the east bring presents to the new-born King of the Jews.

Joseph flees into Egypt with the child Jesus, and Mary his mother.

Herod commands the infants in and about Bethlehem to be slain.

3 Herod dies, and his son Archelaus is by Cæsar made tetrarch of Judæa; other dominions, which belonged to Herod, are divided among his sons.

Christ, by God's appointment, is brought back out of Egypt into Nazareth.

The first year of the vulgar Christian Æra begins here.

AFTER CHRIST.

8 **At** the passover Our Lord goes up with his parents to Jerusalem, and there disputes with the doctors in the Temple.

14 Augustus dies, and Tiberius succeeds him.

Josephus, called Caiaphas, is made high-priest of the Jews by the favour of Valerius Gratus, the Roman governor.

26 Towards the end of this year Pontius Pilate is sent to be procurator of Judæa, in the place of Valerius Gratus.

27 John the Baptist begins to preach and to baptize in the desert of Judæa, thereby preparing the way of the Lord, and doing his endeavour that Christ coming after him may be made known unto Israel. Unto John God gives a sign whereby he may know the Lord's Christ, that upon whom he shall see the Spirit descending and remaining on him, the same is he which shall baptize with the Holy Ghost.

Jesus, entering upon the 30th year of his age, comes from Galilee to Jordan, and is baptized of John; at which time a most signal manifestation is made of the blessed Trinity; for the Son of God ascending out of the water, and praying, the heavens are opened, and the Spirit of God, in the shape of a dove, descends upon him; and the voice of the Father is heard from heaven, saying, This is my beloved Son, in whom I am well pleased.

AFTER CHRIST.

John sees it, and bears record that this is the Son of God.

Jesus, full of the Holy Ghost, returns from Jordan, and is led by the Spirit into the wilderness, where he fasts forty days and forty nights, and is tempted by the devil.

After this Our Lord returns into Galilee.

30 John gives testimony to Our Saviour passing by him; Andrew, Peter, Philip, and Nathaniel, acknowledge him to be the Messias, and become his disciples.

Christ, at a marriage in Cana of Galilee, turns water into wine; this was his first miracle.

The first passover of Christ's public ministry.

Jesus comes to Jerusalem at the time of the passover, and, entering into the Temple, scourges out those that bought and sold there. The Jews require a sign of his authority: Christ bids them destroy that temple (understanding the temple of his body), and in three days he will raise it up.

Herod the tetrarch casts John the Baptist into prison, for reproving his incest with his brother Philip's wife, and other evils done by him.

31 Christ discovers himself to the woman of Samaria.

He goes throughout all Galilee, teaching in the synagogues, and working miracles.

Matthew called to be a disciple.

The second passover of Christ's ministry, John v. 1, *compared with* iv. 3, 5.

Jesus comes up to Jerusalem at the time of the feast, and heals on the sabbath day a man that had an infirmity thirty-eight years, lying at the pool of Bethesda. He makes a strong appeal to the Jews who sought to kill him, because he said that God was his Father.

Christ out of the multitude of his disciples chooses twelve, whom he calls Apostles: namely, Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. To these our Saviour chiefly directs his discourse in that glorious, full, and admirable, sermon on the mount.

Jesus sends his twelve Apostles by two and two to preach, and heal the sick.

32 John the Baptist is beheaded in prison by Herod's command.

Jesus feeds 5000 men, besides women and children, with five barley loaves and two little fishes. He refuses to be made a king.

The third passover of Christ's ministry, John vi. 4.

Jesus is transfigured on the mount; Moses and Elias are seen to talk with him, and a voice from heaven is heard a second time, saying, This is my beloved Son; hear him.

Christ pays tribute to Cæsar.

A certain village of the Samaritans refuses our Saviour entertainment in his way to Jerusalem: the disciples, desiring to call for fire from heaven to consume them, are severely reprimanded.

The seventy disciples are sent out by two and two to work miracles, and to preach.

33 Christ teaches his disciples to pray.

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* As the events recorded in the New Testament extend only over a limited portion of time, during the whole of which the known world was under the sway of the Roman Empire, it has not been thought necessary to superadd the cotemporary events of Profane History, which indeed were few and unimportant.

AFTER CHRIST.

Christ raises Lazarus, who had been buried four days. 33

Caiaphas, high priest of the Jews, prophesies concerning the death of Christ.

Zaccheus a publican converted.

Christ restores his sight to blind Bartimeus.

Mary the sister of Lazarus anoints our Saviour's feet with costly spikenard, and wipes them with the hair of her head.

Christ rides in triumph into Jerusalem; the multitude spread their garments in the way, and cry, Hosannah to the Son of David. Coming near the city, he weeps over it, and foretells its destruction. He enters the Temple, and casts out those that bought and sold there; and heals the blind and lame.

He curses the fruitless fig tree, and the next morning it is found dried up and withered. Thence he takes occasion to show the power of faith.

The fourth passover, in which Christ our Passover was sacrificed. 1Cor. v. 7.

On the first day of unleavened bread, when the passover of the Jews was to be slain, (*April* 2,) in the evening, Jesus eats the passover with his disciples, and institutes the sacrament of his body and blood in bread and wine.

Christ washes his disciples' feet, and exhorts them to humility and charity.

In the selfsame night Christ is betrayed by Judas, mocked, buffeted, and spit upon, by the soldiers.

Next day he is condemned by Pilate, and crucified; the sun during the crucifixion is darkened, and the vail of the Temple rent in the midst. Christ praying for his enemies gives up the ghost. Joseph of Arimathea begs the body, and lays it in a new sepulchre.

On the third day, the next after the Jewish Sabbath, (*April* 5,) Christ rises from the dead; his resurrection is declared by angels to the women that came to the sepulchre. Christ first appears to Mary Magdalene, and afterward to his disciples, and dines with them.

Christ brings his Apostles to Mount Olivet; commands them to await in Jerusalem the sending down of the Holy Ghost; sends them to teach and baptize all nations, and blesses them; and while they behold, he is taken up, and a cloud receives him out of their sight. After his ascension the disciples are warned by two angels to depart, and to set their minds upon his second coming; they accordingly return, and, giving themselves to prayer, choose Matthias to be an Apostle in the place of Judas.

On the day of Pentecost (*May* 24,) the Holy Ghost descends on the Apostles in the form of cloven tongues, like as of fire, and enables them to speak all languages. Peter the same day preaches Christ and the resurrection, and about 3000 believers are added to the church.

Peter by faith in Christ's name heals a lame man.

The rulers of the Jews, offended at Peter's sermon, and his miraculous cure of the lame man, cast both him and John into prison; upon their examination they boldly avouch the lame man to be healed by the name of Jesus, and that by the same Jesus we must be eternally saved. After this the Jews forbid them to speak any more in that name; but the Apostles answer, That it is fit they should obey God rather than men. They are threatened, and let go.

Ananias and his wife Sapphira for their hypocrisy are suddenly struck dead.

The Apostles are again cast into prison by the high-priest; but an angel sets them at liberty, and bids them preach the Gospel to the people without fear; being taken again teaching in the Temple, they are brought before the council, where by the advice of Gamaliel, a pharisee and doctor of the law, they are delivered.

The number of believers increasing at Jerusalem, 34
the Apostles ordain seven deacons, who should distribute the alms of the whole Church to the widows and poorer sort of believers. Stephen, one of these deacons, having confounded some that disputed with him, is by them falsely accused of blasphemy, and brought before the council, where he reprehends their rebellion, and murdering of Christ. Whereupon they cast him out of the city, and stone him; he in the mean time praying for them.

A great persecution of the Church at Jerusalem follows after the death of the first martyr, Stephen.

Philip, one of the seven deacons, preaches at Samaria, and converts many; works miracles, and heals the sick. Simon, the sorcerer, seeing the wonders that are done by Philip, believes, and is baptized.

The Apostles at Jerusalem, hearing that Samaria had received the faith, send thither Peter and John to confirm and enlarge the Church. The Apostles by prayer and imposition of hands confer the Holy Ghost on all believers. Simon Magus offers them money, that he may receive power of conferring the same, whose impiety is sharply reproved by Peter. Having completed their ministry in those parts, they return to Jerusalem.

An angel sends Philip to teach and baptize the Ethiopian eunuch. 35

Saul, a violent persecutor of all that call on the name of Jesus, and one who consented to the death of Stephen, goes now towards Damascus with commission from the high-priest and the council to apprehend all Christians in those parts, and to bring them bound to Jerusalem; on the way he is miraculously converted by a voice from heaven; and three days after baptized by Ananias at Damascus, where he preaches the Gospel of Christ with great boldness, to the astonishment of those that knew upon what design he was sent thither.

Saul having preached the Gospel at Damascus a 38
long time, the Jews lay wait to kill him, but he escapes from thence, and comes to Jerusalem; there he sees Peter, and James the brother of Our Lord, and abides with them fifteen days. Here he speaks boldly in the name of Jesus, and disputes with the Grecians, or rather Jews that used the Greek tongue. These also consult how they may kill him.

While Saul prays in the Temple, he is in a trance, and the Lord appears unto him, and bids him to depart from Jerusalem, because they will not receive his testimony; adding, that he will send him to the Gentiles.

Saul leaving Jerusalem goes to his own country, Tarsus, and from thence travels into Syria and Cilicia.

Peter visits the churches of Judæa, Galilee, Samaria, &c. At Lydda he cures Eneas of the palsy; and at Joppa restores Tabitha to life.

At Cesarea, Cornelius, a centurion, by prayers 41
and alms finds favour in the sight of God, and is commanded by an angel to send for Peter, now at Joppa. God by a vision teaches Peter not to despise the Gentiles. Peter, being sent for by Cornelius, goes and preaches Christ to him and a great company that were met at his house: while Peter preaches, the Holy Ghost falls upon them all; and immediately the Apostle baptizes them.

Peter, at his return to Jerusalem, is accused by those of the circumcision for conversing with the Gentiles; but he declares to them his vision, and the whole matter concerning Cornelius; and they glorify God for granting to the Gentiles also repentance unto life.

The believers, who, ever since the martyrdom of Stephen, and the persecution thereupon ensuing, had been dispersed throughout all Phenice and Cyprus, come now to Antioch, and preach the Gospel to the Greeks there, having before preached to none but the Jews. The Church at Jerusalem understanding this, and that the number of believers increased exceedingly, sends Barnabas thither to confirm them; he goes to Tarsus, and takes Saul along with him to Antioch, where they continue a whole year, converting multitudes to the faith. Here the disciples were first called Christians.

About this time James the brother of John is 44
beheaded by the command of Herod Agrippa. He also imprisons Peter, whom an angel delivers upon the prayers of the Church. This same Herod, not long after speaking to the people at Cesarea, some of them cry out, It is the voice of God, and not of

AFTER CHRIST.

man: and immediately an angel of the Lord smites him, because he gave not the glory to God; and he is eaten of worms, and dies.

45 Barnabas and Saul set forward in their preaching of the Gospel. They plant the Christian faith in Seleucia, Cyprus, and other places. At Paphos they preach the Gospel to Sergius Paulus, governor of that country: Elymas, a sorcerer, withstanding them, and endeavouring to turn away Sergius from the faith, is at Saul's rebuke struck blind. From this time Saul is always called by his new name, Paul; he preaches at Antioch; the Gentiles believe, but the Jews gainsay and blaspheme. Whereupon he and his assistants turn to the Gentiles, and come to Iconium.

46 At Iconium they are persecuted and ready to be stoned. From hence they fly to Lystra and Derbe, cities of Lycaonia. At Lystra Paul healing a cripple, the multitude cry out, that the gods are come down, and call Barnabas, Jupiter; and Paul, Mercurius; and would have sacrificed to them, had not the Apostles with clothes rent run in among them, and assured them that they were men like themselves. Soon after there come Jews from Antioch and Iconium, who excite the people against them. Paul is by the furious multitude stoned, and drawn out of the city as dead; but whilst the disciples stand about him, he rises up, and the next day departs with Barnabas to Derbe.

In this year, perhaps at this very time, Paul was caught up into the third heaven, and heard unspeakable words, fourteen years before he wrote his second epistle to the Corinthians.

About this time Timothy, though a child, with his mother Eunice, and his grandmother Lois, embrace the Christian faith, preached by Paul.

52 Certain Judaizing Christians come from Judæa to Antioch, and teach that the Gentiles ought to be circumcised, and observe the law of Moses; these Paul and Barnabas oppose, and a council is held by the Apostles and others at Jerusalem, to determine this controversy. The decrees of the synod are sent to the churches.

53 Paul and Barnabas, thinking to visit the churches together, fall at strife, and part asunder; Barnabas and Mark go into Cyprus; Paul and Silas into Syria and Cilicia.

Paul coming to Derbe finds there Timothy, whom (because his mother was a believing Jew, though his father a Gentile) he causes to be circumcised, and takes him along with him. He is by a vision admonished to go into Macedonia; coming to Philippi, the chief city of that part of Macedonia, he converts Lydia; casts out of a certain maidservant a spirit of divination, whose master, losing a considerable gain thereby, brings Paul and Silas before the magistrates; these cause them to be whipped and imprisoned; but at midnight, Paul and Silas praying and singing psalms, the doors of the prison fly open, and their bonds are loosed: the jailor, ready to kill himself, is converted to the faith, and baptized the same night with his whole family. Next day the magistrates come themselves, and pray them to depart the city.

54 From Philippi Paul takes his journey through Amphipolis and Apollonia, and comes to Thessalonica, where he finds a synagogue of the Jews; there he preaches three sabbath days; some believe, others persecute him. Leaving Thessalonica, he comes to Berea, and soon after arrives at Athens, disputes with the philosophers, and declares unto them that UNKNOWN GOD, whom they had ignorantly worshipped. He converts Dionysius, the Areopagite, and thence passes to Corinth.

Paul at Corinth meets with Aquila and Priscilla, not long before banished Rome by the decree of Claudius. Here he continues a year and six months, and thence writes to the Thessalonians.

55 Paul is accused by the Jews, and brought before Gallio, proconsul of Achaia, who refuses to be judge in a controversy about religion, and so drives them away from the judgment seat.

56 Paul departs from Corinth, and passes to Ephesus, thence he sets out toward Jerusalem, that he may be at the feast; he lands at Cesarea, goes down to Antioch, and comes into the regions of Galatia and Phrygia, confirming the disciples in all those places.

AFTER CHRIST.

57 Paul returns to Ephesus, disputes daily in the school of Tyrannus, and continues preaching there, and the parts thereabouts.

58 He writes his epistle to the Galatians.

60 At Ephesus Demetrius a silversmith, jealous of his gain, raises a tumult against Paul, which is appeased by the townclerk.

About this time a schism arises in the Church of Corinth, which causes Paul (now in or about Ephesus) to write his first epistle to the Corinthians.

Paul departs from Ephesus, and comes into Macedonia, and gathers a contribution for the relief of the saints at Jerusalem.

The Apostle, having learnt from Titus the success of his first, writes now his second epistle to the Corinthians; out of Macedonia he goes into Greece, and comes to Corinth, where he writes his epistle to the Romans.

Paul purposing to go directly from thence into Syria, that he may carry the collections to Jerusalem, the Jews lay wait for him; he understanding this, thinks it best to return into Macedonia the same way he came, and thence to pass into Asia.

After the days of unleavened bread Paul sails from Philippi, and comes to Troas; there he restores Eutychus to life. Having passed through several cities of Greece, he arrives at Miletus; from thence he sends to call the elders of the Church of Ephesus, whom he earnestly exhorts to the performance of their duty.

Paul comes to Jerusalem, is apprehended in the Temple, and secured in the castle; he claims the privilege of a Roman, and escapes scourging.

Paul pleads his cause before Ananias the high priest. The chief captain, understanding that above forty Jews had bound themselves under a curse neither to eat nor drink till they had killed him, sends him to Felix the governor of the province, by whom he is imprisoned at Cesarea.

62 Paul is accused before Felix by Tertullus the orator: Felix goes out of his office, and, to gratify the Jews, leaves Paul in prison. Porcius Festus succeeds him in the government.

The Jews come to Cesarea, and accuse Paul before Festus. He answers for himself, and appeals unto Cesar. King Agrippa comes to Cesarea, and Festus opens the whole matter to him.

Paul makes his defence in the presence of Agrippa; who thereby is almost persuaded to be a Christian, and the whole company pronounce him innocent.

63 Paul comes to Rome, is a prisoner at large, and preaches there two years.

Here ends the History of the Acts of the Apostles, written by St. Luke, *St.* Paul's *beloved companion in his travels.*

64 St. Paul from Rome writes his epistles,
To the Philippians.
To Philemon.
To the Colossians.
To the Ephesians.

65 About the latter end of this year St. Paul is set at liberty; and a little before his departure out of Italy into Asia he writes his epistle to the Hebrews.

He preaches the Gospel in the isle of Crete, and leaves Titus there to set things in order, and ordain elders in every city.

66 St. Paul writes his epistles.
To Timothy I.
To Titus.
To Timothy II.

About this time the epistles of St. Peter, St. John, and St. Jude, seem to be written.

67 St. Peter and St. Paul are said to have suffered martyrdom at Rome towards the latter end of Nero's reign.

70 This year Jerusalem (according to Christ's prophecy) is besieged, taken, sacked, and burnt, by Titus, 1,100,000 of the Jews perish, 97,000 are taken prisoners; beside an innumerable company that in other places of Judea kill themselves, or perish through famine, banishment, or other miseries.

96 St. John is banished into the isle of Patmos by Domitian, and there receives and writes his Revelation.

After the death of Domitian St. John returns to Ephesus, and at the request of the Church writes his Gospel.

III.

GEOGRAPHICAL INDEX

OF

PLACES OF MINOR IMPORTANCE MENTIONED IN SCRIPTURE.

c. n. signifies the Classical Name of the Place.

	Lat. N.	Long. E.
Accaron, or *Ekron*, c. n. Accaron, *Tookrair*, a city in Canaan from which the Canaanites were never expelled	33° 51′	34° 45′
Bashan, Havoth-Jair, c. n. Batanea. The whole of the cities in this country were taken by Jair, the son of Manasseh	32 50	35 50
Bashan, Hill of, Djebel Heish	33 0	35 55
Bealoth, a boundary town between Judah and Dan	31 11	34 58
Beer, or *Beer-Elim*. Here the Israelites halted and sang praises after finding water	31 25	36 18
Beersheba, Wilderness of. Here the angel appeared to Hagar in her distress.	31 18	34 29
Bela, or *Zoar*, c. n. Zoara, or Segor, *Sazfye*, one of the cities of the Plain.	31 5	35 45
Bene-Berak	31 57	34 52
Bene-Jaakan, or *Banea*, c. n. Media, a station of the Israelites	29 50	33 8
Beth-Aben, Wilderness of. Near here the bears destroyed the children that derided Elisha	31 58	35 28
Beth-Azmaveth, or *Azmaveth*	31 43	35 37
Beth-Barah, Arabah, or *Betharaba.*	31 44	35 39
Beth-Birei	31 34	34 38
Beth-Car. The Philistines were subdued by the Israelites at this place	31 42	34 56
Beth-Dagon, a boundary town between Asher and Syria; also a place of idol worship	32 49	35 14
Beth-Dibliathim, c. n. Diblatha, a station of the Israelites	31 38	36 5
Beth-Emek, a boundary town between Naphtali and Asher	32 48	35 22
Beth Nimrah, Nimrah, or *Nimrim*, c. n Bethnabris, *Nimrin*, a fenced city of the Levites	32 0	35 51
Bethonnaba, Nob, or *Nobah*, c. n. Nob, a city of the priests	31 51	25 2
Beth-Palet, or *Beth-Pheleb*	31 17	34 35
Beth-Pazzer	32 21	35 27
Beth-Shittah. The Midianites fled to this place when pursued by Gideon	32 21	35 33
Beth-Tappuah, c. n. Beth-Tapphu, a boundary town; the south of Judah, towards Edom	31 18	34 23
Bethuel, or *Bethul*	31 16	34 38
Bethzur, c. n. Bethsura	31 42	35 16
Betonim, a boundary town between Gad and Reuben	32 19	36 11
Bezek, c. n. Besec. At this place the kingdom of Israel was confirmed to Saul	32 23	35 34
Bileam, or *Gathrimmon*, a city of the Levites	32 24	38 8
Bilhah, Baalah, or *Kirjath-jearim*	31 48	35 9
Bithron, Land of, c. n. Bethar	32 40	36 0
Bizjothjar	31 18	34 40
Boaz, Field of. Here Boaz first saw Ruth, who found favour with him. She afterwards became his wife	31 38	35 20
Boscath, or *Bozkath*, c. n. Boscath, the birth-place of Jedidah, Josiah's mother	31 31	35 19
Buz, (near Tema,) a city in alliance with Tema and the princes of Edom	32 40	37 0
Calvary, Mount, c. n. Golgotha. This was the common place of execution in Judæa, and here Christ was crucified	31 47	35 17
Camon. A judge of Israel, named Jair, was buried here	32 53	36 7
Capharjama, or *Jabuel*	32 59	35 44
Caphar-Jorek, the residence of Delilah before she became the wife of Samson	31 33	34 54
Caria, c. n. Caria, a coast visited by St. Paul	37 10	28 15
Caria, Sea of. Sailed over by St. Paul	37 10	28 15
Carnaim, or *Ashteroth Karnaim*, c. n. Carnion, or Capitolias, *El Mezerib*	32 44	36 9
Casiphia, c. n. Hyrcania, *Mazenderan.* The country from whence Ezra brought the Nethinims to Jerusalem	40 30	46 30
Casiphia, Sea of, c. n. Hyrcanian Sea, *Caspian Sea*	43 30	51 30
Chabor, or *Habor*, c. n. Chabor, *Abhar*. A place of captivity under Tiglath-Pilneser	36 0	48 40
Charran, or *Harran*, c. n. Charræ, *Harran*. Here Abraham sojourned and received the command to go to Canaan	36 30	39 20
Chesalon, or Mount Heres	31 51	34 59
Chesil	31 29	34 43
Chesulloth, or *Chisloth Tabor*, c. n. Chellus Xaloth, *Eksall*	32 41	35 31
Chezib, or *Chesib*, the birth-place of Shelah, the son of Judah	31 34	35 5
Chimham, the residence of Chimham, the son of Barzillai	31 38	35 25
Chisloth Tabor, or *Chesulloth*, c. n. Chellus, Haloth, *Eksall*	32 41	31 31
Chor-Ashan, or *Ashan*. To the people of this city David sent part of the spoil taken from the Amalekites	35 0	34 47
Chun, or *Berothai*, c. n. Barathena.	32 48	37 28
City of Palm-trees, or *Jericho*, c. n. Hierachus, *Rah*	31 54	35 57
Dabarath, or *Dabareh, Daboury*, a city of the Levites	32 36	35 36
Dabbasheth, a boundary town of Zebulon	32 43	35 3
Danneh, a city in the mountains of Judah	31 15	34 41
Diblath, Diblatha, or *Amoun Diblatha*	31 38	36 5
Diklah, a colony of Joktan	31 15	35 30
Dimnah, c. n. Damna, a city of the Levites	32 43	35 36
Dimon, or *Dimonah*	31 15	35 30
Dinhabah, the city of Bela	32 0	35 30
Dizabah, or *Ezion-geber*, c. n. Berenice, *Meenah il Dsahab*	29 50	32 5
Dung Gate, an eastern gate of Jerusalem, repaired under Nehemiah by Malchiah, the son of Rechab	Same as Jerusalem.	
East Country, c. n. Mesopotamia, *Al-ge-zirah*, the country from whence Abram came	— —	— —
East Sea, Dead Sea, Salt Sea, Sea of the Plain, or of *Sodom and Gomorrah*, c. n. Lake Asphaltites, or Mortuum. See *Dead Sea*	31 30	35 40
Ebronah, c. n. Abir Ailana, *Sat-el acaba*, a station of the Israelites	29 22	34 35
Ed, an altar erected by the Israelites in testimony of their promise to worship the Lord God	31 53	35 44
Eleph, c. n. Heleph	32 0	35 20
Ellasar, Telassar, or *Telharsa*, c. n. Sharra, one of the confederate kingdoms destroyed by Abram	32 0	43 0
Elon, or *Elon-beth-hanan*, under the control of one of Solomon's purveyors	31 42	31 48
Elparan, c. n. Pharan, *Faroun*. The		

	Lat. N.		Long. E.	
Horites were here defeated by Chedorlaomer	29	30	34	40
Eltekah, or *Eltekoah*, a city of the Levites	31	46	34	41
Eltekon	31	56	35	28
Eltolad, or *Tolad*	31	22	34	44
Engannim	31	26	34	57
Engannim, or *Anem*	32	28	35	28
Enhaddah	32	26	34	37
En-Hakkore. Here Samson slew 1000 men with the jaw-bone of an ass.	31	29	34	43
En-Hazor, *Ain-Hazouri*, a fortified or fenced city	38	8	35	31
En-Misphat, or *Kadesh*, c. n. Kedes. Abram returned to this place and smote the Amalekites	31	7	34	42
Enrimmon, *Oin*, or *Ain*	31	37	34	51
Enshemesh, a boundary town of Judah	31	45	32	22
En Tappuah, a boundary town of Manasseh and Ephraim	32	9	35	34
Ephron, *Field of*. Here was the cave in which Abraham and Sarah were buried	31	28	35	17
Esek, *Well of*, a well dug by the servants of Isaac near Beersheba	31	22	34	43
Eshean	31	17	34	48
Eshkalon, *Askelon*, *Ashkelon*, or *Ascalon*, c. n. Ascalon, *Askalaan*, one of the five lordships of the Philistines	31	40	31	37
Eshtemoah, or *Eshtemoa*, a city of the Levites	31	19	35	12
Ezel, *Stone of*. Here David, by the advice of Jonathan, hid himself from Saul. It was also the place where Jonathan made the covenant with David	31	52	35	13
Ezena, or *Azem*	31	25	34	36
Galeed, *Gilead*, or *Mizpeh*, c. n. Galaad, *Djelaoud*. Jacob's covenant with Laban was made here	32	30	36	10
Gezer. The king of this place, with the whole of his army, were defeated by Joshua	31	59	35	7
Gederah, or *Gederothaim*	31	43	35	0
Gederoth	31	43	35	11
Gedor, c. n. Gedrus, a royal city	31	27	34	38
Geshurites, subdued but not expelled by the Israelites under David	31	10	34	10
Gether, c. n. Carduthi, a colony of Shem	—	—	—	—
Gezer, or *Gazer*, smitten and utterly destroyed by the Israelites under Joshua	31	59	35	7
Gidom. The Benjamites were smitten by the children of Israel and pursued to this place	31	41	34	58
Gittaim. Here Baanah and Rechab murdered Ishbosheth, a son of Saul	31	45	35	35
Gog, c. n. Sarmatia Asiatica, *Tahtary*, a colony of Japheth	—	—	—	—
Golan, c. n. Gaulon, *Djolan*, a city of refuge, and also of the Levites	32	42	35	35
Great Sea, *West Sea*, or *Sea of Tarshish*, c. n. Mare Internum, *Mediterranean*. The greater portion of this sea was navigated by St. Paul	31	30	35	40
Habor, or *Chabor*	36	0	48	40
Hadashan	31	32	34	55
Haddattah	31	13	35	6
Hadid, c. n. Adida, or Aitha	31	48	35	2
Hamath-Zobah, c. n. Sobah, a fortified or fenced city	34	40	38	20
Hammon, a city of the Levites	33	29	35	36
Hamonah	32	36	35	13
Haradah, a station of the Israelites on the Desert	30	50	33	0
Hazar-Addar, or *Adar*	31	12	34	54
Hazar-Enan, or *Enan*	33	19	35	39
Hazar-Gaddah, a boundary town between Judah and Edom	31	35	34	47
Hazar-Hathion, a northern boundary of Canaan	33	20	31	10
Hazar-Maveth, peopled by the descendants of Joktan	31	35	34	45
Hazar-Shual	31	27	34	48
Hazar-Susah, or *Hazarsusim*	31	34	34	44
Hazezon-Tamar, or *Engadi*, c. n. Engaddi	31	11	35	29
Heber, a colony of Selah	—	—	—	—
Hena, c. n. Anatho, *Annah* or *Anah*, a place of idol worship	34	15	41	45
Hepher, *Land of*, under the government of one of Solomon's purveyors	31	21	35	31
Heshmon	31	19	34	54
Hezron, or *Hazor*, a southern boundary of Judah	31	15	34	57
Hill Country, *The*, c. n. Daromas, in which the city of Hebron was situated. The neighbouring country was given to Caleb for a possession	—	—	—	—
Hilon, or *Holon*, a city of the Levites	31	27	35	14
Horse Gate, repaired by the priests	—	—	—	—
Hosah, or *Hosea*	33	5	35	16
Hul, c. n. Padan Aram and Hamath, a colony of Shem	—	—	—	—
Hur, smitten by the Israelites under Moses	—	—	—	—
Ibleam, or *Bileam*	32	25	35	9
Iim	31	24	34	29
Irshemesh	31	50	34	50
Ithnan, or *Juttah*, c. n. Jethira, a Levitical city	31	22	35	24
Ivah, or *Ava*, a city of idolatry	36	30	59	50
Jakabzeel, or *Kabzeel*	31	13	35	16
Janohah, or *Janoah*	32	27	31	21
Janum, or *Janus*	31	16	35	0
Japhleti, a boundary town between Manasseh and Ephraim	31	58	35	17
Jebusites, descendants of Canaan	—	—	—	—
Jehud, or *Jehuid*	31	40	34	43
Jerah, colonised by the descendants of Joktan	—	—	—	—
Jerahmelites, a people inhabiting part of the country of the Philistines conquered by David	31	30	35	30
Jethlah	31	48	34	54
Jezreel	31	27	35	20
Jiphtah	31	23	31	1
Jiphtah El, *Valley of*, c. n. Jephtael.	32	45	35	20
Jobab, colonised by the sons of Joktan	—	—	—	—
Jogbehah	32	10	35	48
Jokdeam	31	27	35	22
Jokmeam, a city of the Levites.	32	37	35	8
Jokneam, or *Carmel*, or *Kibzaim*, a royal and Levitical city	32	37	35	8
Joktan, *Ajemi*, *and Khorassan*, colonised by the descendants of Shem	—	—	—	—
Jotbathan, or *Etebathe*, *Callah Nahar*, an encampment of the Israelites	29	50	34	20
Juttah, or *Ithnan*, c. n. Jittan, a Levitical city	31	22	35	24
Kabzeel, or *Jakabzeel*	31	13	35	26
Karkace, c. n. Coracea, or Carcaria, a city on the borders of Edom	31	9	34	30
Karnaim, or *Ashtaroth Carnaim*, *El Mezerib*, a city of the Levites.	32	44	36	9
Kartah, or *Kattah*, a city of the Levites	32	41	35	38
Kartan, or *Kirjathaim*, a city of the Levites	32	57	35	35
Kekelatha, an encampment of the Israelites	31	0	33	25
Keilah. At this place David smote the Philistines, for robbing the threshing-floors of Keilah	31	31	35	4
Keziz, *Valley of*	31	31	35	43
Kibzaim, or *Jokneam*, a city of the Levites	32	7	35	16
Kinah	31	14	35	14
King's Dale, or *Shaveh*. At this place Abraham defeated Chedorlaomer and his army	—	—	—	—
Kir-Haraseth, or *Rabbath Moab*, c. n. Areopolis, *Mehatel-el-Harj*	31	35	36	10
Kiriathaim, or *Kirjathaim*. The Emims in this place were smitten by Chedorlaomer and his army	31	52	35	59
Kirjath-Kirioath	31	40	35	30
Kirjathaim, or *Kartan*, a city of the Levites	32	57	35	35
Kithlish	31	42	35	9
Kittim, a colony of Japheth	—	—	—	—
Lahai-Roi, *Well of*. Isaac dwelt at this place after the death of his father, Abraham	31	20	34	32

	Lat. N.		Long. E.	
Lahmam	31	47	35	14
Lasha, c. n. Callirrhoe, near *Kefreyn*	31	39	35	56
Lasharon, *Saron*, *Sharon*, c. n. Saronas, a royal city, conquered by Joshua	32	7	35	1
Leaboth, or *Bethleaboth*	31	32	34	40
Lehabim, *Lubbim*, or *Lybia*, descendants of Mizraim	—	—	—	—
Ludim, or *Luddim*, a colony of Mizraim	—	—	—	—
Maarath	31	36	35	10
Madon, c. n. Madon. The king of this place, together with several others, were destroyed by Joshua, at the waters of Merom	33	15	35	39
Magbish	31	50	36	0
Makaz, or *Mekaz*, under the government of one of Solomon's purveyors	31	53	34	58
Marelah	32	35	35	9
Mash, c. n. Assyria, a colony of Aram	—	—	—	—
Mashal, *Mishal*, or *Misheal*, a city of the Levites	32	38	35	17
Massah, *Rock of*. So called by Moses after he had smitten the rock from which water was obtained	28	18	34	0
Mattanah. Here the princes of the Israelites dug a well, by the direction of Moses, with their staves	31	43	36	12
Meah, *Tower of*, c. n. Jerusalem. Rebuilt by Eliashab, the high-priest	—	—	—	—
Mearah, northern boundary of Canaan	33	33	35	38
Mejarcon, or *Jarikon*	31	54	34	54
Mekaz, or *Makaz*	31	53	34	58
Mekonah, c. n. Mechanam	31	47	35	7
Mephaath, a city of the Levites	31	49	36	10
Merathaim	—	—	—	—
Meshech, c. n. Moschi, a colony of Japheth	40	50	44	30
Metheg-Ammah. Here David subdued the Philistines and Moabites	31	45	34	50
Michmethah, c. n. Macmatha	32	21	35	7
Middin	31	37	35	35
Migdal-El, a fenced or fortified city	32	57	35	26
Migdal-Gad	31	35	35	20
Migdalsenna	31	46	33	53
Misgab, a place of idol worship	31	50	35	55
Mishal, *Misheal*, or *Mashal*, a Levitical city	32	38	35	17
Misrephoth-Main, c. n. Porphyrion, *Ras el Nebbionis*. The northernmost boundary of the tribe of Asher	33	39	35	26
Mithcah, c. n. Mitylene, a station of the Israelites	30	11	33	16
Moph, or *Noph*, c. n. Memphis, *Memf*	—	—	—	—
Menf, or *Menautt*, one of the principal cities of Egypt	29	49	31	16
Morad, *Vale of*	31	59	35	24
Moren, *Hill of*. The Midianites pitched on the north side of this hill against Gideon	32	23	35	32
Mozah, a city of Syria	31	54	35	1
Naaran, or *Naarath*, c. n. Noorath, or Neara	32	3	35	38
Nahalal, *Nahalol*, or *Nahallal*, a city of the Levites	32	22	35	19
Nahaliel, a station of the Israelites	31	36	36	0
Nahor, *City of*, or *Haran*, *Harran*. To this place Abraham sent a servant to get a wife for his son Isaac	36	30	39	20
Naim, or *Nain*, c. n. Naim, *Naori*. Near the gate of this city Christ raised the widow's son to life	32	34	35	29
Naioth, in Ramah	32	3	35	18
Neah, c. n. Noa, *Reuny*	32	48	35	28
Neballat	31	43	35	39
Nekeb	33	2	35	41
Netophak	31	44	35	24
Nezib	31	29	35	8
Nibshan	31	42	35	38
North Bay, the northern extremity of the Salt Sea	31	10	35	36
Oboth, c. n. Obodæ, a station of the Israelites	30	35	36	5
Offence, or *Corruption*, *Mount of*, a place of idolatry	31	47	36	49
Ono, c. n. Ono	32	0	35	6
Ono, *Plains of*	32	0	35	6
Ophni, or *Gophna*, c. n. Gophna	32	3	35	17
Oreb, *Rock of*, c. n. Araba	32	10	35	40
Pamphylia, c. n. Pamphylia, *Adalia* and *Alaya*. Here Paul and Barnabas parted	36	49	31	30
Pamphylia, *Sea of*, c. n. Attalia	36	20	31	20
Pasdammin, or *Ephesdammin*	31	45	35	4
Pathrusim, or *Pathros*, *Land of*	26	30	33	30
Pekod	—	—	—	—
Peleg, a colony of Arphaxad	—	—	—	—
Perazim, *Mount*, or *Baalperazim*	31	46	35	16
Perez-Uzzah. So named by David for the judgment inflicted upon Uzzah	—	—	—	—
Plain, *Sea of*, c. n. Asphaltites. See *Dead Sea*	31	30	35	40
Punon, or *Pinon*, c. n. Phainon, *Tafyle*, an encampment of the Israelites.	30	2	35	36
Rabbith, or *Rabba*	32	32	35	16
Rahab, c. n. Delta, *Garbleth*	30	40	31	10
Rakkath, a fenced city of the Israelites	33	12	35	34
Rakkon, c. n. Raccon	31	51	34	50
Rama, or *Arimathea*, c. n. Rama, *Ramla*	31	59	34	55
Ramathaim-Zophem, or *Ramah*, c. n. Rama, Ramla. Built by Baasha, king of Israel	31	51	35	15
Ramath-Lehi, or *Lehi*. Here Samson slew a thousand Philistines with the jaw-bone of an ass.	31	23	34	48
Ramath-Mispeh, a city of refuge	32	8	36	0
Rekem	31	49	35	19
Remeth, *Bamoth*, or *Jarmuth*	32	27	35	17
Rephaims. Smote by Chedorlaomer	32	30	36	0
Rephidim. At this place the Israelites defeated the Amalekites	28	18	33	54
Rezeph, c. n. Rhecipha, a place of captivity	34	29	41	35
Riblah, c. n. Emesa, or Riblatha, *Homs*	34	42	36	58
Riblah. Under tribute to Pharaoh-Necho	33	14	35	38
Rimmon-Parez, an encampment of the Israelites	30	46	34	18
Riphath, a colony of Gomer	—	—	—	—
Rissah, c. n. Rhinocorura, *El-Arish*, an encampment of the Israelites	31	1	35	50
Rithmah, or *Kadesh*, an encampment of the Israelites	30	30	34	42
Rogelim, *Adjeloon*. Barzillai, the Gileadite, came down from this place, and went over the Jordan with David	32	27	36	9
Rumah, c. n. Abuma, the birth-place of Zebudah, the mother of Jehoiakim	32	8	35	21
Sabtah, a colony of Cush	—	—	—	—
Sabtechah	26	0	50	0
Salamis, c. n. Constantia, *Famagusta*. Here St. Paul preached in the synagogues of the Jews	35	15	34	0
Salah, a colony of Arphaxad	—	—	—	—
Salcah, or *Salchah*, c. n. Salcha, *Salkhat*, a country of giants, conquered by the Israelites under Moses	32	38	36	8
Salmone, c. n. Samonium, or Salmodis, *Salamina*. Passed by St. Paul on his voyage to Rome	35	20	27	0
Salt Sea, &c. See *Dead Sea*	—	—	—	—
Samos, c. n. Samos, *Samo*. Touched at by St. Paul	37	35	26	43
Samothracia, c. n. Samothrace, *Samandrachi*, or *Samothraki*. Touched at by St. Paul	40	10	25	0
Sansannah	31	15	34	40
Saphir, or *Sepharad*	31	29	34	54
Sarid	32	37	35	18
Schechem, c. n. Neapolis, *Nablous*, or *Napolosa*, a city of refuge; also a city of the Levites	32	12	35	22
Scythians, c. n. Scythia, descendants of Magog	—	—	—	—
Secarah	31	30	35	32
Secher, *Well of*.	32	1	35	16
Seirath. Ehud escaped to this place after killing Eglon, king of Moab	31	58	35	39
Selah, or *Joktheel*, c. n. Petra, *Wady-Mousa*	30	39	35	40
Sela-Hammah-Lekoth	31	19	35	22
Seleucia, c. n. Seleucia Pieria, *Soua-*				

	Lat. N.		Long. E.	
dia. St. Paul and Barnabas came to this place immediately after they were sent to preach the gospel to the Gentiles	35	59	36	2
Senaah, or *Senah*	31	51	35	34
Seneh, Rock of, and *Bozez*, are the two rocks forming the defile of Michmash	31	57	35	13
Senir, Shenir, or *Hermon*, c. n. Hermon, *El-Heish*	33	20	35	50
Sepharad, or *Saphir*	—	—	—	—
Sephar, Mount, c. n. Parchoatras, the eastern boundary of the territory of Joktan	33	10	54	30
Shaalbim, or *Shaalabbim*, c. n. Salebi. The Amorites were never expelled from this city	31	45	34	48
Shaaraim, or *Sharaim*	31	39	34	58
Shahazimak	32	28	35	11
Shalem, Salem, or *Salim*, c. n. Salininas	32	22	35	39
Shamir. Tola, a judge of Israel, was buried here	32	17	33	11
Shapher, Mount, c. n. Casius, *Catieh*, or *Mount El-Kas*, or *Ras el Kasseroon*, an encampment of the Israelites	31	5	33	1
Shaveh, or *King's Dale.* See *King's Dale*	—	—	—	—
Shebam, Sibmah. Celebrated for the growth of vines	31	57	36	15
Shebarim. The Israelites were chased to this place by the men of Ai	32	0	35	25
Sheep Gate, built by Eliashab, the high-priest	—	—	—	—
Sheleph, a colony of Joktan	—	—	—	—
Shema	31	19	34	59
Shenir, Hermon, Sirion, or *Senir*, c. n. Hermon, *El-Heish*	32	20	35	50
Shihon, c. n. Seons, or Sehon	32	31	35	21
Shihor Libnath	31	11	35	12
Shilhim	31	38	34	56
Shiloh, c. n. Silo. The tabernacle was set up at this place by the Israelites	32	3	34	25
Shimron-Meron, or *Shimron*, a royal and Levitical city, and one of the thirty-one conquered by Joshua	32	45	35	31
Shittim, Valley of, a place of captivity	31	0	35	0
Shittim, or *Abel-Shittim*, c. n. Arbela.	31	54	35	52
Shochoh, Shocho, or *Socoh*, c. n. Socho.	31	44	35	10
Shual, Land of, invaded by the Philistines.	32	15	85	35
Sibmah, Shibman, Shebam, or *Shipmoth*, celebrated for the growth of vines	31	57	36	51
Siddim, Vale of. At this place Chedorlaomer defeated the kings of Sodom and Gomorrah	—	—	—	—
Sihon, Kingdom of, c. n. Peræa, *Djelaoud* and *El Belka*, conquered by the Israelites under Joshua	31	5	32	25
Sihor, or *Nile*, c. n. Nile, *Nile.* The great river of Egypt	31	30	31	30
Sipmoth, Sheran	31	57	36	15
Sirah, Well of. Joab sent messengers to this place after Abner	31	28	35	17
Sinites, descendants of Cain	33	10	36	0
Sirion, or *Shenir*, c. n. Hermon, *El Heish.* This place formed a northern barrier between Syria and Palestine	33	20	35	50
Sitnah, Well of, a well dug by the servants of Isaac	31	23	34	42
South Bay, the south-west border of Canaan	31	10	35	37
South Country, c. n. Gibelene, *Kawata*	—	—	—	—
Sukkiims, c. n. Troglodites. This people, with other tribes, under Shishak, king of Egypt, made war against Rehoboam at Jerusalem	29	10	30	50
Tabbath. Here the Midianites were defeated by Gideon and his army	32	17	35	38
Tahath, an encampment of the Israelites	30	32	33	35
Tahtim-Hodshi, Land of, c. n. Samochonitis	33	0	35	40
Tarah, an encampment of the Israelites	30	15	33	40
Taralah, a boundary town of Benjamin	31	51	35	31
Tarshish, Tarsus, Tharshish, c. n. Tartessus, *Cadiz*, the most celebrated port in the time of Solomon. See *Spain*	37	5	34	48
Thaleah	31	21	34	50
Tibhath, or *Betah*, c. n.	33	15	37	12
Tiras, c. n. Troas, a colony of Japheth	—	—	—	—
Tochen, Village of	31	27	34	36
Tolad, or *Eltolad*	31	32	34	44
Tophal, or *Kibroth-Hattavah*	29	43	34	9
Tubal, c. n. Tubieni, a colony of Japheth	43	10	43	30
Ummah	33	12	35	24
Uzal, a colony of Joktan	—	—	—	—
Valley Gate. Uzziah built towers near this gate	—	—	—	—
Vineyards, Plain of the	32	35	35	0
Water Gate. Here the people gathered together and spake unto Ezra to bring out the book of the Law of Moses, which he read	—	—	—	—
Zaanaim, or *Zaananim.* Here Sisera's army encamped previous to his being attacked by Barak	33	3	35	34
Zair, or *Seir*, c. n. Idumea, *Shera.* Here Joram smote the Edomites, after which they revolted from Judah	—	—	—	—
Zalmon, Mount, c. n. Salmona, near Shechem.	32	20	35	18
Zalmonah, an encampment of the Israelites	29	39	35	22
Zamaraim, Mount. At this place Abijah assembled his army previous to his conquest over Jeroboam	32	19	35	15
Zaphon	32	6	35	47
Zared, or *Zered, Valley of Zared, Nahr Assul*, an encampment of the Israelites	—	—	—	—
Zarephath, or *Sarepta*, c. n. Sareptha, *Sarphand*	33	26	35	19
Zaretan, or *Zartanah*, c. n. Zartan. Near this place the Israelites crossed the Red Sea. Hiram, king of Tyre, caused the immense brass pillars for Solomon's Temple, and the various utensils of brass and gold for the Temple, to be cast between this place and Succoth	32	24	35	46
Zarthan, or *Zeredatha.* See *Zaretan.*	32	15	35	42
Zareth-Shahar.	31	57	35	59
Zedael, a northern boundary of Palestine	33	18	35	
Zeeb, or *Oreb, Rock of*, c. n. Araba. See *Oreb, Rock of*	32	10	35	40
Zemiraim	31	59	35	28
Zemarites, c. n. Simyra, descendants of Canaan	—	—	—	—
Zer	33	24	35	37
Zered, or *Zarad, Brook of*, c. n. Zared, *Wady-Beni-Hammad*	31	21	36	0
Zereda, the birth-place of Jeroboam	32	15	35	42
Zererath, or *Zartanah*	32	16	35	42
Ziddim. See *Zer*	33	15	35	34
Zidon, or *Sidon*, c. n. Siclag, *Sur*, or *Soor*	33	34	35	24
Zin	31	5	35	0
Zin, or *Sin, Wilderness of, El Araba*, an encampment of the Israelites	—	—	—	—
Ziphron, a northern boundary of the Israelites	33	19	35	41
Zuph, Land of, a principal city of the Amorites	31	54	35	16

IV.

TABLES OF WEIGHTS, MEASURES, AND MONEY MENTIONED IN THE BIBLE.

1. JEWISH WEIGHTS REDUCED TO ENGLISH TROY WEIGHT.

	lbs.	oz.	pen.	gr.
The gerah, one-twentieth of a shekel	0	0	0	12
Bekah, half a shekel	0	0	5	0
The shekel	0	0	9	$2\frac{4}{7}$
The maneh, 60 shekels.	2	3	6	$10\frac{2}{7}$
The talent, 50 maneh or 3000 shekels	113	10	1	$10\frac{2}{7}$

2. SCRIPTURE MEASURES OF LENGTH REDUCED TO ENGLISH MEASURE.

								Eng. feet.	inch.	dec.
							A digit	0	0	912
4							A palm	0	3	648
12	3						A span	0	10	944
24	6	3					A cubit	1	9	888
96	24	6	2				A fathom	7	3	552
144	36	12	6	$1\frac{1}{2}$			Ezekiel's reed	10	11	328
192	48	16	8	2	$1\frac{1}{3}$		An Arabian pole	14	7	104
19	480	160	80	20	$13\frac{1}{3}$	10	A schœnus or measuring line	145	11	004

3. THE LONG SCRIPTURE MEASURES.

						Eng. miles.	paces.	feet.	dec.
					A cubit	0	0	1	824
400					A stadium or furlong	0	145	4	6
2000	5				A sabbath day's journey	0	729	3	0
4000	10	2			An eastern mile	1	403	1	0
12000	30	6	3		A parasang	4	453	3	0
96000	240	48	24	8	A day's journey	33	172	4	0

4. SCRIPTURE MEASURES OF CAPACITY FOR LIQUIDS, REDUCED TO ENGLISH WINE MEASURE.

							gal.	pints.
						A caph	0	$0\frac{5}{8}$
$1\frac{1}{3}$						A log	0	$0\frac{5}{6}$
$5\frac{1}{3}$	4					A cab	0	$3\frac{1}{3}$
16	12	3				A hin	1	2
32	24	6	2			A seah	2	4
96	72	18	6	3		A bath or ephah	7	4
960	720	180	60	30	10	A kor or coros, chomer or homer	75	5

5. SCRIPTURE MEASURES OF CAPACITY FOR DRY THINGS, REDUCED TO ENGLISH CORN MEASURE.

							pecks.	gal.	pints.
						A gachal	0	0	$0\frac{17}{120}$
20						A cab	0	0	$2\frac{5}{6}$
36	$1\frac{4}{5}$					An omer or gomer	0	0	$5\frac{1}{10}$
120	6	$3\frac{1}{3}$				A seah	1	0	1
360	18	10	3			An ephah	3	0	3
1800	90	50	15	5		A letech	16	0	0
3600	180	100	30	10	2	A chomer, homer, kor, or coros	32	0	1

6. JEWISH MONEY REDUCED TO THE ENGLISH STANDARD.

					£	s.	d.
				A gerah	0	0	$1\frac{59}{160}$
10				A bekah	0	1	$1\frac{11}{16}$
20	2			A shekel	0	2	$3\frac{3}{8}$
1200	120	50		A maneh, or mina Hebraica	5	14	$0\frac{3}{4}$
60000	6000	3000	60	A talent	342	3	9

A solidus aureus, or sextula, was worth	0	12	$0\frac{1}{2}$
A siclus aureus, or shekel of gold, was worth	1	16	6
A pound or mina	3	2	6
A talent of gold was worth	5475	0	0

7. ROMAN AND GREEK MONEY, MENTIONED IN THE NEW TESTAMENT, REDUCED TO THE ENGLISH STANDARD.

	£	s.	d.	far.
A mite (*Λεπτον* or *Ασσαριον*)	0	0	0	$0\frac{31}{338}$
A farthing (*Κοδραντης*) about	0	0	0	$1\frac{1}{2}$
A penny or denarius (*Δηναριον*)	0	0	7	3

In the preceding table, silver is valued at 5*s.* and gold at £4 per ounce.

V.

HISTORICAL OUTLINE
OF
THE PROGRESS OF BIBLICAL CRITICISM, AND SUCCESSION OF SACRED LITERATURE.

As the Mosaic Law was the foundation not only of the Theology but of the Jurisprudence of the Hebrews, a body of authorized interpreters and administrators, distinct from the priesthood, must have been formed at a very early period, for nothing but the superintendence of sacrifices and other religious ceremonies was exclusively entrusted to the tribe of Levi. The earlier prophets appear to have been for the most part authorized expounders or interpreters of the Law; they founded schools and academies in which their disciples went through a course of legal instruction, and by these institutions they protected the Mosaic code from the encroachments of royalty after the establishment of monarchy. After the destruction of the kingdoms of Israel and Judah, and the leading away of the Jews into captivity, the schools of the prophets fell into oblivion, nor was any attempt made to revive them when the Jews were again restored to their native land. In their stead a kind of legal colleges was established, attended by professional lawyers, who took the name of Scribes, or Doctors of the Law, and who early began to claim the honorary title of Rabbi, or Master, not merely from their immediate followers, but from the nation at large. They undertook to decide by analogy the various cases and points which had been left unsettled by the Mosaic code, and soon began to claim for their decisions, an authority equal to that of the written word itself. In very many instances, they referred and explained away the simplest injunctions of the Pentateuch, so that Our Lord Jesus Christ justly reproached them with making void the commandments of God by their traditions.

During the captivity the pure Hebrew language had been corrupted by a large admixture of words from the Chaldee and other cognate tongues, so that it was necessary to employ interpreters when the Scripture was read to the people. But the reading itself was a work of some difficulty: like the Semitic family of languages to which it belongs, the Hebrew has a very imperfect alphabet; every letter is in fact a consonant, and must consequently have been used as a syllable, in order to supply the deficiency of vowels. So long as the language continued to be spoken, the proper vowel sounds to be supplied were rendered so familiar to the ear by constant practice as to present little difficulty; but when it ceased to be popularly used, the knowledge of the sounds to be supplied could only be obtained by tradition. This tradition was named by the Jews מסרה *Massorah,* from מסר *masar,* "to deliver," and those who professed acquaintance with it were denominated Masorites. They engaged not only to preserve the correct pronunciation, but also to guard the purity of the sacred text; they accurately counted the number of letters in the different books, and founded strange speculations on any accidental varieties in their shape. It is now impossible to determine when, or by whom, the canon of the Old Testament was formed, but as it has been universally recognised by the Jewish and Christian churches, its authority may be said to be established by universal consent. The labours of the Masorites could not have begun until that canon had been established, and we may therefore date the formation of their school somewhere about the time of the first translation of the Old Testament into Greek, previous to which the Jewish canon must unquestionably have been settled.

The vocalization of the Hebrew text became more and more perplexing as the language fell into desuetude, and there is evidence to prove that the Masorites tried various expedients to remedy the deficiency of vowels before they devised the present cumbrous system of points. The Reverend Dr. Wall, of Trinity College, Dublin, one of the first Hebraists and Biblical scholars of the age, contends that their first attempt was to use the letters mnemonically, called *Ehevi,* that is א ה ו and י as vowels, in imitation of the Greeks, who, on receiving letters from the Phœnicians, gave vocal powers to the corresponding letters, *A, H, Y,* and *I,* adding *O* instead of the guttural ע. The learned doctor has collected convincing evidence that this attempt was made, but it must have been soon abandoned, for the introduction of these vocalizing letters would have subverted the whole of the grammatical analogies of the Hebrew language, and in fact, those traces of the attempt which still remain in the text, are declared by Dr. Wall to be the chief sources of the discrepancies between the standard Hebrew text and the Septuagint version.

The translation of the Hebrew Bible into Greek by the Jews of Alexandria, opened its treasures of ancient literature to the philosophers and learned men who had collected at the court of the Ptolemies, and among other labours of the Alexandrian school, we find traces of early efforts to harmonise the Scriptural narratives with the records of profane antiquity. Attention was thus directed to the important subject of Biblical Chronology, but it was not reduced into a definite system until it engaged the attention of Eusebius and other Fathers of the Christian church. The *Targums* of Onkelos and Jonathan, both nearly cotemporary with Our Saviour's advent, were translations, or rather paraphrases of the Bible in Chaldee, and, being made exclusively for the use of Jews, belong rather to the history of Biblical interpretation than of Biblical criticism.

The city of Alexandria contained the most motley miscellany of nations, religions, and sects that had ever been assembled in one city;—the various schools of philosophy in Greece,—the speculations of the Oriental sages,—the traditions of the ancient Egyptian priesthood,—the classic mythology of the Hellenic poets,—the Dualism of Persia,—the Pantheism of Central Asia,—and the revealed religion of the Jews, had each their representatives and partisans in this great market-place of the world, where not only goods, but also opinions and doctrines, were often changed and mixed together during the course of several centuries. The sublime investigations of Plato, clothed in language of unrivalled eloquence, won a common homage from all these diversities of creed and race; each endeavoured to harmonize more or less of the Platonic doctrines with his own peculiar system, and had recourse to mysticism and allegorical interpretation for the purpose of reconciling differences. Manifest traces of this spirit of Eclecticism, or, as it is sometimes called, Neo-Platonism, may be found in the writings of Philo, a learned Jew of the Pharisaic sect, who flourished at Alexandria about the time when Christianity first began to be generally promulgated. He was a Hellenistic Jew, most probably ignorant of the Hebrew language, and therefore acquainted with the Old Testament only through the medium of the Septuagint version; he was an ardent admirer of Plato's philosophy, and was strongly opposed to the spirit of exclusiveness which characterized the Jewish people. His liberal sentiments, expressed in eloquent language, rendered him a great favourite with the Fathers of the Christian church, and his sentiments concerning the LOGOS, or WORD, bear so close a resemblance to those of the Evangelist St. John, as to have given rise to the erroneous opinion entertained by some eminent men that he was really a Christian.

Flavius Josephus, the eminent historian of the Jewish Wars, deserves honourable mention in the annals of Biblical criticism, for his spirited vindication of the antiquity of the Jewish people, against some obscure calumniator named Apion. His candour and fairness as a historian have rendered his writings acceptable and valuable to Christian readers, but for the same reason he is unpopular amongst the Jews, notwithstanding his strong attachment to Pharisaical principles.

The rapid progress of Christianity after the destruction of Jerusalem, and the dispersion of the Jewish nation, induced the Rabbis to consult on the best means for preventing the total extirpation of Judaism, which was sure to follow from the oblivion into which their traditions or oral laws were beginning to fall. The essential principle of Judaism then, and now, was that the oral law was co-equal in antiquity and authority to the written law of the Pentateuch. But now, when the central authority at Jerusalem was destroyed, the dispersed synagogues and individual Jews had no recognised body for determining the authenticity and obligation of these traditions, or choosing between the contradictory decisions of different Rabbis. The task of collecting these traditions was undertaken by Rabbi Judah, the Holy, about the commencement of the second century after Christ. As Moses had given to the Jews the *Mikra*, or "written law, designed to be read," so Rabbi Judah undertook to supply them with the *Mishna*, or "traditional law to be orally repeated." The great object of the *Mishna* was to keep the Jews a distinct and separate people, by prescribing to them an infinite number of minute ordinances regulating every action of private and public life, and fixing rules of conduct in almost every possible contingency which could occur between the cradle and the grave. In process of time a number of additional traditional observances arising from rabbinical decisions on disputed cases were superadded to the different sections of the *Mishna*, and these being collected in a later age were called *Gemaras*, or "supplements," the most celebrated of which were the *Gemaras* of Jerusalem and of Babylon. The *Mishna* and *Gemara* together received the name of *Talmud* (*q. v.*) or "general body of instruction for the Jewish people."

Viewed as a portion of Biblical criticism, the Talmud is utterly contemptible. Its language, particularly in the Gemara, is a barbarous compound of all the Semitic dialects, with a sprinkling of the Greek, Latin, and Gothic languages; it has not, and cannot have a grammar, for its authors affected to despise all laws of analogy and rules of grammar, pretending, like the fanatics of most ages, that their barbarous ignorance was an additional proof of their inspiration. It is, however, not without its value to the Biblical student, for the *Mishna* contains a fair summary of the Jewish traditions as they existed in the age of Gospel history; and the Gemara is the best guide to the creed of modern Judaism. As a specimen of its contents we shall translate part of a passage relating to the Watches of the Night, or intervals at which the prayer, or rather confession of faith, called *Shema*, should be offered. It derives its name from the first word שמע *Shema*, or "Hear," being, indeed, the well-known passage in Deuteronomy, beginning "Hear, O Israel, the Lord thy God is our Lord," to the repetition of which, at stated times, great importance has always been attached by the Rabbins. In the Talmudic discussion of these proper seasons we find the following strange narrative.

"Rabbi Isaac, the son of Samuel, said in the name of another Rabbi, There are three watches in the night, and in each of these the Holy One (Jehovah), on whose name be blessings, sits down and roars like a lion, and says, Woe is me, who have desolated my house, burned my temple, and exiled my children among the nations of the earth. Rabbi Jose said, One day while I was travelling I went into the ruins of Jerusalem to pray; Elias, of blessed memory, came there, stopped at the door, and waited until I had finished my prayer. When I had concluded he said, Peace be upon thee, Rabbi; to which I replied, Peace be with thee, Rabbi and Mori (doctor); he asked me, Why, my child, have you come into this ruin? I said, To pray. He replied, You might have prayed on your road. I said, I feared to be interrupted by the passengers. He replied, You might have said the short prayer. I thus learned three things from him, 1. that it was unnecessary to enter into a ruin; 2. that it was lawful to pray on a road; and 3. that it was permitted to use the short prayer. But Elias continuing to converse with me, said, What voice have you heard in this ruin? I replied, that I had heard the Bath Kol, (literally, 'the daughter of the voice;' but by the Jews used to signify 'the voice of the Holy Spirit,') moaning like a wood-pigeon, and saying, Woe is me who have desolated my house, burned my temple, and dispersed my children among the nations of the earth. Then Elias resumed: I swear by your life, and the life of your head, that it is not only at this hour that the Divine voice thus speaks, but it repeats the same thing three times every day; and not only that, but as often as the Jews go into their synagogues and schools, and make the proper responses at prayer, so often the Holy One, blessed be his name, shakes his head, and says, Happy is the king who is thus honoured in his house! How foolish is the Father that exiled such children! How sad it is for such children to be exiled from the table of their Father!"

It would be easy to quote from the Gemara specimens of blasphemous nonsense still more offensive, but this passage is quite sufficient to show how erroneous is the common belief that the Talmud is a repertory of valuable Biblical information. It deserves also to be remarked that the Rabbis were the original devisers of those strange systems of cosmology and geography which were eagerly adopted by the monks of the middle ages. For instance, in order to prove that the earth is a fixed and immovable plain, over which the firmament inexplicably revolves, the Talmud tells us that Rabba, the son of Chandra, having got to the top of a very high chimney, allowed his bread-basket to be caught by a hook in one of the windows of the firmament, and could not recover it until the same hour on the next day, when that identical window was again over his head. Similar to this is the commentary on the building of Babel by Ægidius de Columna, who asserted that the sons of Noah designed their tower to reach up to one of these windows of the firmament through which they might climb upon the solid sphere of heaven, if the earth should again be exposed to the ravages of a flood.

Several translations of the Old Testament into Greek were made by Jewish writers or by Ebionite Christians, during the second century of our era. Origen, a celebrated Christian teacher of Alexandria, may be said to have laid the foundation of Biblical criticism by collating these several versions, and comparing them with the original Hebrew. He wrote some very valuable commentaries on the Scripture, but like Philo-Judæus, he adopted the mystical system of interpretation, and endeavoured to establish an union between heathen philosophy and Christian doctrine. He was the first who raised the controversy respecting predestination and free-will; his critical explanations indeed are too intimately blended with doctrinal and philosophic expositions, and hence he opened the way to a long series of controversies in which Biblical criticism was utterly forgotten.

Though Ephrem Syrus, who flourished in the fourth century, is not so renowned as Origen, he produced a much more decisive effect on the Biblical criticism of his own and of succeeding ages. He was the first who attempted to lay down, with authority, a system of Biblical cosmology and geography, which was implicitly adopted by the Greek and Oriental Christians, and the effects of which are not yet obliterated in the Western churches. He taught that the earth was a large plain, surrounded by the ocean, beyond which Paradise was placed, and rendered by the intervening water for ever inaccessible to mankind. Regarding the Bible as a perfect system of natural philosophy, he deduced from it what he was pleased to term the certain and sacred principles of all sciences, and then applied these principles again to the interpretation of the Bible itself. From this unfortunate confusion between science and theology, the Byzantine writers never recovered; they tried to make their own conjectural deductions from Scripture the basis both of natural and civil history, of geography, and of most other sciences; so negligent were they of the information to be derived from other sources, that Malalas, in his *Paschal Chronicle*, actually declares that Great Britain is a city built by Claudius Cæsar on the borders of the Ocean!

To the influence of Ephrem Syrus and his followers must mainly be attributed the countless treatises, by which Biblical literature has been disfigured, on the site of the Garden of Eden, on the condition, geographical and physical, of the antediluvian world; and on the peopling of the world by the descendants of Noah. As these subjects have not yet been quite discarded, it may be necessary, in a few words, to point out the utter fallacy of every investigation respecting them.

The Scriptural narrative declares that when our first parents were expelled from the Garden of Eden, their return to it was supernaturally prevented by a flaming sword, which prevented any approach to this paradise of delight. As there is no record that this impediment was ever removed previous to the Deluge, it is clear that it must have prevented the access of Adam's posterity to this favoured spot, and consequently that all knowledge of the locality must, in the course of time, have been obliterated. It is certain that no spot exists upon the earth now, fulfilling the conditions of the Scriptural description of the four rivers by which the garden was watered. It would be absurd indeed to expect it, for such a cataclysm as the Deluge must have so changed the physical aspect of the entire country, as to render all former localities utterly incapable of being recognised. The Scripture itself not obscurely indicates that this was the case; it shows that Noah and his family came out of the ark into what was to them absolutely a new world. They made no effort to locate themselves in their ancient habitations, clearly because every trace of them was obliterated; and they abstained from any attempt to seek for the terrestrial paradise, because they felt assured that every trace of it must have been swept away from the face of the earth by the Deluge.

The preceding observations sufficiently show the absurdity of every attempt to construct a system of antediluvian geography; our only source for such a system must be the Scripture, which is all but entirely silent on the subject. All the changes on the earth's surface which can plausibly be assigned to this last great cataclysm indicate that it must have changed the entire physical aspect of everything within the sphere of its influence; the straits which separate Europe from Asia, the British Islands from the Continent, Sicily from Italy, Ceylon from India, and many others, seem to show that they were formed by some sudden disruption of the land occasioned by the rush of some enormous body of water. It would be presumptuous to assert that these great disruptions all took place at the period of the universal Deluge; but they afford indisputable evidence that at some distant period the distribution of land and sea on the surface of the earth was different from what it is at present, and that we have no existing records by which we can determine the nature or extent of the changes that have been wrought. A treatise on the situation of Eden, or any other point of antediluvian geography, must be as fanciful and as essentially absurd as the well-known *Essay on the Geography and Topography of Hell*, written by Ægidius de Columna at the close of the thirteenth century, and illustrated with maps and elevations, for the accuracy of which the worthy monk was as ready to vouch as any antediluvian geographer of the present day.

The Moral Commentaries on Scripture produced by the Greek Fathers, particularly those of St. Chrysostom and Gregory Nazianzen, must not be included in the censure passed upon their physical dissertations. The Homilies of Chrysostom contain a body of theology not unworthy of a prelate whose eloquence procured him the name of John "with the golden mouth." Gregory

Nazianzen's *Orations*, particularly that on "The duty of loving the poor," are replete with affectionate warning and gentle rebuke, well suited to the character of a Christian prelate.

Closely connected with this subject is the attempt made by the Byzantines to christianize the literature of ancient Greece, an attempt in which Gregory Nazianzen occupied a conspicuous place. The first effort to unite the grace of classic composition with the discussion of sacred subjects was made by a Jew of Alexandria, named Ezekiel, about the middle of the second century. He constructed a tragedy, according to regular dramatic rule, on the history of Moses. Although the language is disfigured by many barbarisms, and the laws of metre violated without scruple, many passages in Ezekiel's tragedy possess considerable merit. We shall translate one as a specimen.

MOSES RELATES HIS DREAM TO JETHRO.

I dreamed that I beheld a mighty throne,
Based upon earth, but mounting up to heav'n;
On it there sat a more than human form,
A crown and sceptre of pure gold he bore,
And leftwards sat; but to the vacant right
Pointing, he beckoned. I approached the throne;
He yielded up his sceptre; bade me sit,
Placed on my head his golden crown, and then
Freely gave up his throne. Now far beneath
I saw the rolling earth, the vast profound
And heaven's cærulean azure gemmed with stars;
Then at my feet a thousand stars there fell
In low obeisance; as I counted them
They seemed a host: I started in affright
And woke from sleep.

JETHRO INTERPRETS THE DREAM.

Stranger! thy God has promis'd mighty things;
Would that I lived when such events befal!
Thou shalt dethrone a mighty king, and take
A nation's captaincy as thy reward.
And as thou saw'st the wide terrestrial globe
And all beneath and all above the heavens,
A mighty prophet thou shalt be, and know
What's past, what's present, and what is to come.

A Christian tragedy very similar in style to that of Ezekiel, was written about the year 362 by Apollinarius of Alexandria, the author of several other tragedies, comedies, and odes, which have long since sunk into oblivion. His principal drama, the *Christus Patiens*, has been falsely attributed to Gregory Nazianzen; it is very little known even to scholars, and we shall therefore translate a specimen, selecting the speech which the Virgin Mary is supposed to make when the Roman soldier strikes his lance into the side of the suffering Redeemer.

Alas! alas! alas!
I saw, ye maids, one of the numerous guards,
Who broke the robbers' legs, uplift his lance,
And thrust the point into my darling's heart.
I fear some new calamity impends,
And I must see the body of my son
Spurn'd and insulted by the vile and base;
Alas, me wretched!
But, oh! what awful prodigy is this?
Behold, what's streaming from the wounded dead!
A double fountain from his side is gushing,—
A sanguine stream is one, the other clear
As mountain rill. See, both together spring
Soon as the Roman spear has reached his heart.
And he who gave the wound, with awe overwhelmed,
Shuddering, I know not why, shouts out aloud,
"The victim I have struck is God's own Son."
Behold him suppliant bow before the cross,
And beat his breast, and grasp the very earth
Where he had fixed his blood-stained cruel spear;
And lo! he catches at the mingled stream,
And rubs it as an ointment to his eye,
To purify his vision with its power.

Gregory Nazianzen's contributions to the Christian literature of the Greek church were very numerous, and some of them possess considerable poetic merit. They have never been translated, and it appears to be no unacceptable service to furnish English readerss with a few specimens of an interesting school of sacred literature, with the very existence of which they are unacquainted, and which, indeed, is scarcely known by name to the majority of scholars. The following is a pretty literal translation of—

GREGORY'S LAMENT FOR HIS SOUL.

How often we behold the new-made bride
Find grief invade her hour of joy and pride,
And see her spouse in manhood's brightest bloom,
Reft from her arms to moulder in the tomb.
Her faithful maids, a late-exulting band,
Dissolved in tears around their mistress stand,
Drop tear for tear, respond to every groan,
And aggravate her sorrows by their own.
How oft we see the tender mother wild,
Follow the bier that bears a favourite child,

And as she sees the body sink in earth,
Feel once again the tortures of his birth.
We see the patriot mourn his city's fall,
When foes triumphant mount the battered wall;
When through the streets the savage soldiers roam,
And rising flames consume his darling home.
But O my soul! what sorrows can prevail
Thy lone and lost condition to bewail;
For deep in thee the serpent makes abode,
And soils the image of the living God?
Weep, sinner, weep,—let floods of anguish roll,
The tears of penitence alone console.
Ye social haunts, endeared by every charm,
Ye friends whose hearts with love sincere were warm;
Thou, Eloquence, the source of spreading fame,
Ye empty honours of a noble name;
Ye palaces so splendid to behold,
Ye hoarded treasures of uncounted gold;
Thou, lovely Sun, so dear to mortal eyes,
Ye bright wide-spreading mansions of the skies,
Ye glorious stars that in these mansions dwell,
To you, to all, I soon must bid farewell!
Your influence still on other hearts shall shine,
Whilst blind and senseless I in death recline.
Awhile surviving friends my loss shall grieve,
But soon from time oblivion's balm receive:
The pillar then alone records my name,
Raised o'er the tomb that shields my mouldering frame.
But not for this I grieve. From guilt I pine,
And dreaded vengeance of the wrath divine.
Oh, how shall I from conscious guilt withdraw?
How 'scape the terrors of the outraged Law?
Shall I to mountain rocks and caves repair,
Or ocean's depths, and seek a refuge there?
Oh, could I find a spot from guilt secure,
A spot where all is holy, just, and pure,
(As poets say, in fabled isles of joy,
No serpents hiss, no ravenous beasts destroy,)
Thither, O thither, would I wish to fly,
And hide myself from every human eye.
Safe in the port no more we danger fear;
The shield averts the terrors of the spear;
The heat or cold we 'scape our house within,
But oh! what guard can save the soul from sin?
On every side, above, beneath, around,
Evil, a constant, watchful guest is found.
To Heaven Elijah went on wheels of fire;
Moses by flight escaped a tyrant's ire;
The whale saved Jonah from a wretched fate;
Daniel, exposed to beasts by envious hate,
Found that his God the lion's strength could tame;
Three pious youths uninjured passed through flame;
But from my guilt what hope of rescue's shown?
Save me, O Christ! the power is thine alone.

The Distichs of Gregory Nazianzen are still highly valued by the Greek Christians, amongst whom they have passed into proverbs. They were designed to imitate the golden verses or poetic maxims of the ancients; the two lines of which they are composed conveying some moral precept in a pointed and epigrammatic form. We shall quote a very few specimens.

Light be thy bark to sail life's stormy sea,
Too large a cargo sinks itself and thee.

Devote thy soul a temple to thy God,
The Deity will there make his abode.

Trust not to wealth, it comes and goes for ever,
In ceaseless currents like a rapid river.

To words as to thy life attention pay,
The former gone, the latter wastes away.

Man, know thyself and whence thy life is given,
And thus regain the archetype of Heaven.

The most interesting cultivator of sacred literature amongst the Greeks was the Empress Eudocia, the wife of Theodosius the Younger, who flourished in the fifth century. She was the daughter of an Athenian philosopher, and for her wit and beauty was elevated to a throne, which she adorned by piety and learning. Being falsely accused by envious courtiers, and unjustly suspected by her husband, she retired to Jerusalem, where she sought and found consolation in the pursuits of literature and religion. Here she commenced her greatest work, the Homeric Centos, which we shall describe hereafter. Her innocence being recognised, she was recalled to court, and reinstated in her former rank and dignity; but the pomp of the palace did not seduce her from her favourite studies; after her restoration, she translated several Books of the Old Testament into hexameter verse; she also wrote an epic poem on the martyrdom of St. Cyprian and Justina, and another on her husband's victories over the Persians. After the emperor's death, she returned to Jerusalem, where she spent the rest of her life. The completion of the Homeric Centos formed her chief occupation. These consist of lines taken from various parts of Homer's poems, so ingeniously strung together as to form a pretty accurate outline of the Gospel history. They are highly esteemed by continental scholars, but are almost wholly unknown in England; we shall therefore translate one or two specimens of so curious and ingenious a performance.

The Flight into Egypt.

But this of all the counsels seemed the best, - - *Il.* 2
To take the long laborious road to Egypt; - - - *Od.* 4
Egypt's moist plains within five days they reached, - *Od.* 14
The tyrant's threats such consternation caused. - - *Od.* 16

The Baptism of Christ.

He spoke, and followed by the godlike man, - - *Il.* 1
Entered the deep and silver-flowing stream; - - - *Il.* 21

But when they reached the lovely river's ford, - - *Il.* 14
Fairest of streams that wash the fertile earth, - - *Od.* 11
He led and washed him in the cleansing wave, - - *Il.* 16
Hiding him 'neath its deep and eddying whirls; - - *Il.* 21
Then he put on a garment all divine, - - - - - *Od.* 5
And round his loins a slender girdle clasped, - - - *Od.* 5
And tied the beauteous sandals on his feet. - - - *Il.* 24

The Betrayal of Christ.

Among his servants one vile wretch there was, - - *Od.* 16
Whose wicked mind was ever filled with fraud, - - *Od.* 13
His baleful arts performed the monstrous crime, - - *Od.* 24
Reckless of wrath divine or social law, - - - - *Od.* 1
Whose penalties he dared, and found them death; - - *Od.* 17
He pondered long upon the mighty sin, - - - - *Il.* 10
And silent shook his head with mischief fraught, - - *Od.* 2
Bold, daring, spurning the divine decrees, - - - *Il.* 5
He took the purchase of the guiltless blood, - - - *Od.* 19
And thus in silence pondered with himself, - - *Il.* 17
Oh, sure this man's beloved by all, revered, - - - *Od.* 10
In every clime and town where'er he goes, - - - *Od.* 11
But him I'll slay if cunning can prevail; - - - *Od.* 22
Of God he spoke regardless, for he sought - - - *Il.* 5
To bring the wisest and the best to shame, - - - *Od.* 22
But certain vengeance his dark crime o'ertook, - - *Od.* 23
Wretch, who regarded not his latter end. - - - *Il.* 2

We find that several Greek prelates followed the example of Eudocia in translating Books of the Bible into hexameter verse, and writing sacred epics on various parts of the Jewish history. Some of these were creditable performances, as the following passage from the Sacred Epic of Theodotus will show:—

God, in thy rage the Sichemites destroy,
Who all their hours in wickedness employ;
The pious stranger finds them tyrant lords,
And no redress their judgment-seat affords.
Reckless of law and equity's control,
They mingle poison in the festive bowl.

But it must be confessed, that far the greater part of these sacred poems were worthless effusions of perverted taste, such as could scarcely be quoted without giving offence. We may however notice the poem of George Pesides, in the seventh century, on the Vanity of Life, as a fair specimen of the wretched puerilites into which some of the Christian poets fell; it commences with this ominous stanza:—

Open, O Lord, to me the gates of speech,
  Through which the words of pure instruction pass;
The very humblest, thou, my God, canst teach,
  Thou mad'st a preacher out of Balaam's ass.

John of Damascus, an honourable name in the scanty catalogue of the Greek cultivators of Christian literature, flourished in the midst of the eighth century. During the greater part of his life he devoted himself to public affairs, and held an honourable post in the court of the Saracenic Khaliphs. In his old age he retired into a monastery, and devoted himself to sacred literature. His principal work on Biblical criticism is the *Sacred Parallels*, in which the precepts of Scripture are compared with the doctrines taught by the Fathers of the Church. The work abounds with mystic and strained interpretations; he allows tradition the same authority as the written word, and he inserts several Rabbinical fables which were probably communicated to the Greeks through the medium of the Syrian church. But the fame of John of Damascus rests chiefly on his penitential hymns, which display an extraordinary depth of devotional feeling, sullied, however, with some of the corruptions which, in this age, had seriously impaired the purity of Christianity. An extract from one of his hymns is translated as a specimen of Greek devotional poetry; its length may be pardoned, not only on account of its merits, but also because the very name of the author is scarcely known to the bulk of modern readers.

From lips polluted, Lord, by sin,
From a heart that's foul within,
From a mouth by crime debased,
From a soul by sin defaced;

Hear me, Christ, in mercy hear;
To my prayers afford an ear.
  Though my words be faint and dull,
Though my life of crime be full,

Grant me, grant me power to speak
What my soul's best feelings seek;
Or rather, Lord, do thou inspire
The thoughts of what I should desire.
Deeper, darker are the stains
On my soul than Magdalen's;
When she brought the ointment sweet,
Humbly to anoint thy feet,
Thou, O Lord, didst pardon there,
Yielding to her humble prayer;
Hear me, also, gracious Lord;
Lo! upon thy feet are poured
Floods of tears, repentant sighs,
More dear than ointment in thine eyes.
In my tears that ceaseless fall,
Wash me, Saviour, cleanse me all
Free me from the grievous weight
Of guilt and sin, which now I hate:
Thou perceivest every stain
And spot that on my soul remain;
But thou know'st how true my grief,
How sincere is my belief;
There's not a tear—there's not a sigh
Escapes thy ever-watchful eye.
All my deeds to thee are shown,
All my thoughts to thee are known,
All recorded in thy scroll,
Ere completed in my soul.
Hear, O Lord, my secret cry,
O regard my misery:
Cleanse and purify my heart,
Ere I dare to take a part
In the mysteries displayed
Where thy holy table's laid;
Give to my soul thy flesh as food,
And cheer me with thy precious blood.

The Greeks produced few interpreters of prophecy; the chief were Theodoret, the first Christian writer who assigned a spiritual significance to the Song of Solomon; and Cassiodorus, who wrote a learned *Commentary on the Apocalypse,* in which he identified the mystic Babylon with pagan Rome. They were unfortunately more than rivals of the Rabbins in filling up what Scripture has not revealed, with creatures of their own invention and imagination. The example was set by Dionysius at the close of the fifth century, who wrote the *Hierarchy of the Blessed Angels,* and the long catalogue of his followers may be terminated with Michael Psellus, whose writings in the eleventh century collected all the strange superstitions respecting spiritual beings and their agencies, which the perverted fancy of dreaming monks had devised during preceding ages. It was probably from a hint given by Psellus that Simeon, abbot of Xerocerce, derived his strange theory of the immateriality and eternity of the light exhibited on Mount Tabor at the time of the transfiguration. Few controversies have ever raged more fiercely and extensively than that respecting the nature of the light on Mount Tabor in the Greek church; the rival disputants had not brought the question to a final issue when the Turks interfered, and put an end to all further discussion by establishing Mohammedanism on the throne of Constantinople.

Notwithstanding the great merits of St. Ambrose, the honour of introducing Biblical criticism into the Latin church must fairly be assigned to St. Jerome and St. Augustine. The translation of the Bible into Latin by St. Jerome, commonly called the Vulgate, (*q. v.,*) was the first and almost the only version made by one who had visited Palestine, and made himself acquainted with the peculiarities of its climate, soil, and natural productions. In his multitudinous controversial writings, Jerome displays a more critical acquaintance with the text of Scripture than any other writer previous to the Reformation; his elaborate commentaries and prefaces to the different books of both Testaments, have not been superseded by any later publications, and still deserve to be studied by every Biblical scholar. St. Augustine's most valuable work is his *Harmony of the Four Gospels;* his Commentaries are not of much value, for he was utterly ignorant of Hebrew, and very imperfectly acquainted with Greek; he is perpetually searching for mysteries in the plainest passages, exhibiting all the imaginative daring of Origen, with a very small share of his learning and acumen. His works, however, exercised considerable influence over the Western churches, and his expositions continued to be repeated by most Latin commentators from his own age to that of the Reformation. The Venerable Bede was one of the few exceptions; he consulted the original Greek both of the New Testament and the Fathers, from whose writings he collected a very valuable mass of information. Alcuin, his countryman and cotemporary, undertook a similar task, but executed it with far less skill and judgment.

With the exception of Remigius, who wrote a commentary on the Prophecies, and applied all the unfulfilled predictions to the events of his own time, we find no comment on the Bible worthy of note produced in the Latin church from the days of Bede to those of Thomas Aquinas. The Scholastic Theology was, in fact, to a great extent independent of Scripture, and the study of ecclesiastical casuistry after the age of Aquinas tended still further to throw the Bible into the shade. Reuchlin and Erasmus restored Biblical criticism in the sixteenth century, by reviving the study of the Hebrew and Greek languages, and thus prepared the way for the Reformation.

The translation of the Bible into most of the languages of modern Europe at the time of the Reformation, attracted an immense share of public attention to Scriptural studies. At first, indeed, the Bible was investigated more for the purpose of controversy than criticism, and disputants on all sides wrested and perverted texts, in order to sustain their favourite dogmas. As learning, however, steadily advanced, a sounder system of interpretation began to prevail, and Oriental studies were eagerly pursued for the purpose of illustrating the language of Scripture, and explaining its intricacies of expression by the analogy of the cognate languages of the East. The seventeenth century was honourably distinguished by the earnestness with which the learned of Europe sought out the literary treasures of the East, and applied them to the illustration of the Bible. A mere catalogue of those who thus laboured to create a new school of interpretation would fill a large volume, and we are therefore forced to content ourselves with general statements, instead of specifying the names of individuals. Those who desire a more particular knowledge of the progress of Biblical criticism in the three last centuries, are referred to the Reverend Hartwell Horne's *Introduction to the Study of the Scriptures*, a work which is an honour to our country and our age.

One of the earliest subjects investigated by Biblical scholars after the revival of literature was Scriptural Chronology; but in order to appreciate the labours of those who dedicated themselves to this task, it will be necessary for us to return again to the Greek writers, by whom Synchronistic Tables of Sacred and Profane History were first framed. The Byzantine chronographers, indeed, demand our attention not so much for their intrinsic merits, as for the value of the materials inserted in their compilations. Fragments of Sanchoniathon, Manetho, Berosus, Hecatæus, and other authors, the loss of whose works leaves ancient history like the maps of ancient Africa—either a total blank in the middle, or filled up by vague traditions and fanciful conjectures—are found in these chronologies, and amply repay the toil of wading through the trash with which they are encompassed. There are few literary tasks requiring such vast and varied learning as the synchronozing of the different eras used by the various nations of antiquity; but if we are to judge from the majority of the specimens handed down to us from the Byzantine chronographers and some of the Fathers, it would seem that the execution of the task was entrusted to the most incompetent. Before the Christian era, many writers, of whom Diodorus Siculus was the most conspicuous, laboured to reconcile the chronology of the Asiatic and European dynasties; their success was but moderate; Diodorus himself tells us, that in the more ancient system of Egyptian hieroglyphics the same symbol served for a year and for a month, and he intimates, that in some Oriental languages there was a similar confusion of name; he thus plausibly accounts for the extravagant antiquity claimed by the Egyptians and other nations. But it is obvious, that tables in which years and months were so jumbled together that the two could not be distinguished, afforded no foundation for any certain system, and scarcely even for plausible conjecture.

New difficulties arose after the introduction of Christianity, for it was deemed necessary to reconcile the double chronology of Diodorus, which seems to have been almost universally adopted with the canon of time which the Byzantine historians and the Fathers imagined that they had discovered in the Old Testament. We say "imagined," because a little consideration will suffice to show that no definite and fixed system of chronology can be based on the history of the Bible; nor indeed should it be expected; that holy book is an account of the manifestations of the divine will to a chosen people, and beyond that its revelations do not extend. It no more contains a perfect ancient history or chronology than it does a perfect system of geology or astronomy, which, by the way, the Hutchinsonians in the last century, and some incomprehensible theorists of our own day, have sought to extract from its pages.

Like most other Eastern nations, the Israelites reckoned loosely by generations, and not exactly by years; they were regardless of fixed eras, they took little or no notice of celestial phenomena; and they have therefore left us no sufficient data or determining whether any of the successive generations may have been omitted by careless or ignorant transcribers. The Hebrew system of numeration by the letters of the alphabet was as clumsy and imperfect as can well be imagined. They used the letters of the alphabet for numerical symbols, and however useful such a system may be in artificial memories, it could not but lead to constant errors of transcription when the numerical symbols were liable to be mistaken for words. This liability to error was greatly increased by the close similarity between several letters of the Hebrew alphabet; a similarity which often perplexes the ripest scholars in the reading of the Hebrew Bible; there was also a complete change of alphabetic character amongst the Jews after their return from Babylon, and it is almost impossible that this could be effected without producing some confusion in the alphabetic symbols of numbers. In point of fact, the chronologies of the Hebrew and Samaritan text are inconsistent with that of the Septuagint, and with each other, nor has any intelligible principle been found for deciding to which of the three we should assign the preference. Finally, the sacred writers, as was natural with men more anxious to record the revealed truths of God than to chronicle with exactness the deeds of men, frequently use round numbers instead of entering into the minuteness of precise calculations; the number "forty," for instance, is used repeatedly in the same loose way that we ordinarily speak of a dozen or a score; and in fact, the Hebrew word for forty, ארבע *arba,* from its similarity to רב *rab,* seems to have signified primarily an indefinite multitude. It would be easy to mention several other reasons which render it all but impossible to construct a perfect canon of Scriptural chronology, but those already assigned are fully sufficient to convince any person of ordinary understanding. The first Christian writer that composed a synchronostic canon of the biblical and gentile chronologies was Jubus Africanus, who flourished in the early part of the third century; he seems, judging from the fragments of his work that have survived the ravages of time, to have brought to his work great industry, a habit of diligent research, and no ordinary talent, but to have wanted critical sagacity in estimating the value of doubtful authorities, and assigning a preference to the best supported of contradictory statements. Hence his work was full of inconsistencies, and the dates assigned to events in his tables, utterly irreconcilable with the authorities which he quoted. Africanus was followed by Eusebius, and as plagiarism seems to have been deemed no crime by the Greek writers of chronology, Eusebius very coolly appropriated to himself the entire canon of his predecessor, transcribing it into his own chronicle without emendation or alteration. Of the Eusebian chronicle, known to us only through the medium of imperfect translations, little need be said; it scarcely differed in style or substance from the chronicles of Syncellus and Malalas, to which our attention must now be more particularly directed.

The chronicle of Syncellus, which has been generally taken as the chief source from which modern systems of scriptural and comparative chronology are deduced, is a very valuable compilation, but destitute of all other merit. The Greek chronologists and compilers perceived that the Sacred Scriptures were not designed to gratify human curiosity with respect to remote antiquity; and they filled up the bold and general outline of the pentateuchal archives with the apocryphal narratives devised by the Alexandrian Jews and their Christian imitators; just as geographers in the last century concealed the blank which the unknown regions of Africa left in their maps by inserting imaginary mountains, rivers, cities, and nations. These romances, if indeed they even deserve *that* name, are quoted by Syncellus with almost as much respect as the works of the inspired writers themselves. The life of Adam, the Little Genesis, the Prophecy of Enoch, and other forgeries of the same class, afford him "confirmation strong as proof of Holy Writ;" it would of course be an idle waste of time to demonstrate their utter absurdity in the present day, but from the influence they exercised over the Fathers of the Christian Church, and to a considerable extent over Biblical critics of all ages, it would be equally absurd to pass by these apocryphal fragments as unworthy of attention.

We have already shown that the Alexandrian Jews and the Greek Fathers anticipated the folly of the Hutchinsonians and other modern theorists, who have assumed to themselves the unmeaning title of Scriptural Cosmologists, in attempting to obtain a system of physical philosophy from the Pentateuch. Syncellus was a devoted follower of Ephrem Syrus, whose theory has already been noticed, and from the dreams of that worthy Father he constructed the systems of orthodox cosmology and geography, which for several centuries were deemed essential articles of faith. In refuting the extravagant claims of the Egyptians and Chaldæans to a remote antiquity, Syncellus astounds us with the declaration that "previous to the Deluge the world was uninhabited;" and he labours to prove this position by the following appeal to what was then established as the "Sacred or Biblical System of the Universe."

"The Sacred Scripture says, 'He expelled Adam, and placed him opposite the Paradise of delight;' but Babylonia and all our earth is at a great distance from Eden, which lies in that eastern clime where we place Paradise. And that we should quote an *inspired* evidence for this assertion, let us summon as a witness the divine Ephrem, that tongue rolling an ocean of eloquence, who in his dogmatic orations speaks thus about Paradise:—'Paradise is higher than all the lofty pleasant places of the earth, the waters of the Deluge only reached to its foundations. But the men older than the

Deluge dwelt between the ocean and Paradise; the offspring of Cain indeed inhabited the land of Nod, which signifies 'tremulous;' the sons of Seth dwelt on the higher ground, in obedience to the command of Adam, that they should not mix with the offspring of the fratricidal Cain. The descendants of Cain were of a low stature, on account of the curse pronounced upon their progenitor, but the children of Seth were giants, and like the angels of God in the upper regions. But the daughters of Cain going to them with various musical instruments, brought them down from the upper regions and married them, and contempt of the law increasing, the Deluge arose. And God brought Noah's ark to Mount Ararat, and thenceforward men dwelt on this earth. From whence it is evident that the earth now cultivated was then deserted, for, by the mercy of God, men dwelt before the Deluge in regions near Paradise, between Paradise and the ocean. But the outward darkness of which Christ speaks lies beyond Paradise. For Paradise with the ocean goes all round the earth; Eden is on the eastern side, and the two lights of the sun and moon rise within Paradise, and having traversed it set outside.'"

The history of the Egregori, or angelic watchers before Paradise, who fell in love with the daughters of men, is transcribed by the worthy chronologist from the prophecy of Enoch, with some comments, which are not of the most edifying description; and he strenuously labours to prove the truth of the narrative by Scripture testimony, laying particular stress on St. Peter's allusion to the punishment of the fallen angels and the "spirits in prison." The apocryphal books of the Old Testament were more valued by Syncellus than by any other of the chronologists; he receives the books of Judith, Esdras, and the three Maccabean histories, implicitly as inspired, and with singular ignorance ascribes the Maccabean writings to Josephus. In the Gospel history Syncellus adopts the idle legend of Abgarus, king of Edessa, and the miraculous portrait sent him by Christ; he alludes, also, with apparent respect, to the apocryphal anecdotes contained in the Protangelium.

Syncellus confined his attention principally to Biblical and ecclesiastical chronology; indeed, its chief contribution to profane history is his collection of the various accounts given of the foundation of Rome; accounts so utterly inconsistent with the ordinary narrative, and with each other, as to prove fully that the origin of "the eternal city" was to the ancients a matter of total uncertainty. A wider range is taken by his followers, Malalas, and the compiler of the Paschal Chronicle. Malalas, or John of Antioch, as he is sometimes called, aspired to the honour of writing a universal history; he seems to have been tolerably familiar with Eastern antiquities, but he exhibits an ignorance of the Western languages and literature which is absolutely ludicrous. He informs us, for instance, that Cicero and Sallust were the most illustrious of the Roman poets; that Manlius Capitolinus was appointed Dictator by the senate for having compelled the Gauls to raise the siege of Rome, and slain Brennus with his own hand; that Cæsar in his proper person assassinated Pompey; that Lucullus was sent to wage war against Tigranes by Augustus; and finally, as already mentioned, astounds us by the information that Britain was a city built by Claudius Cæsar on the borders of the ocean! His acquaintance with the Latin language is near y on a par with his knowledge of Roman history; he informs us that *consilia* signifies "the day of largess;" having favoured us with the novel information that the four factions of the circus were instituted by Romulus, he tells us that the green faction was called *Prasinè*, which he affirms to be the Latin term for "*permanent;*" it would be easy to fill whole pages with similar proofs of the grossest ignorance, and yet up to the time of Archbishop Usher, the Byzantine chronographers were the chief authorities in all questions of Scriptural chronology.

The system of Archbishop Usher, which is now generally received, is, on the whole, the best that can be expected, but it must always be taken in connexion with that of the Rev. Dr. Hales, which is undoubtedly the most elaborate system of chronology existing in any language, and which goes far to remove the difficulties with which Scripture history is encumbered in the Masoretic text. It must, however, not be forgotten that the inherent imperfection of the ancient Hebrew system of chronology renders perfect accuracy utterly impossible.

It does not come within the scope of this essay to notice the labours of those scholars who have exerted themselves to establish the genuine Hebrew and Greek text of the Sacred Writings; who have written commentaries on the whole Bible or on particular books; who have compiled dictionaries, common-place books, or concordances to the Holy Scriptures, or who have written general treatises on Biblical antiquities. We shall, however, indicate some of the subjects connected with Biblical criticism, which have most tended to illustrate the Sacred Writings.

Scriptural geography was almost in as wretched a state as chronology, previous to the appearance of Bochart's great work. Even he paid more attention to ancient records than to the observations of modern travellers, and thus fell into many serious errors, which were perhaps unavoidable at a period when Western Asia was almost inaccessible to Europeans. Syria and Palestine, however, have been recently visited by many able men, who have compared the existing localities with the descriptions given of them by historians, and thus rectified the confusion which arose from the mixed traditions, guesses, and imperfect observations that guided the old commentators. The geographical articles in this work bear ample testimony to the value of the researches of modern travellers in the Holy Land.

The Natural History of the East was so little known when our venerable authorized version was made, that the translators in their preface confess that they were at a loss to render rightly the Hebrew names of beasts, birds, precious stones, &c., and in fact they have not unfrequently used the names of plants and animals which are utterly unknown in Asia. Bochart applied his great powers to the illustration of this difficult subject with distinguished success, but his materials were very imperfect, for all the natural sciences were in a miserable state when he wrote. Forskal, a Swedish naturalist, who travelled through Asia about the middle of the last century, published a very valuable treatise on the Zoology and Botany of the East, but not with any direct design of illustrating Scripture. The principal work on the subject at present is the Rev. Dr. Harris's *Natural History of the Bible*, originally printed in America, and often reprinted in this country. We have consulted and freely used it in this Cyclopædia, and have found him generally a safe guide as a scholar, but not always safe to be trusted as a naturalist. The Fauna of Palestine and Syria is a work yet wanting, but the materials for it are so abundant that we mav safely hope to see the Natural History of the Bible as thoroughly rectified as its Geography.

Illustrations of the Bible from the manners, customs, and habits of existing Eastern nations are among the most valuable aids that modern researches have given to Biblical criticism. Every page of this Cyclopædia bears testimony to the great assistance which Harmer, Burder, Paxton, and others, have given to the students of sacred literature, by collecting from modern travellers the existing usages of Eastern nations. The Oriental character is stereotype; the same rules of domestic life which prevailed among the patriarchs are still found existing in the pastoral tribes of Asia, and an Eastern city of the present day varies but little in its structure from the ancient Jerusalem.

It is not necessary to mention the treatises which have been written on Modern Judaism, and on the political and religious character of the Hebrew Institutions; but though it may expose the writer to some imputation of personal vanity, he cannot avoid mentioning the valuable consummations of Scriptural Verity and Illustrations of the Scriptural Narratives which have been derived from the recent discoveries in the Tombs and Temples of Egypt. The writer's articles on these subjects in the *Saturday Magazine*, and *Athenæum*, and his little volume of *Illustrations of the Bible, from the Monuments of Egypt*, having been publicly noticed in terms of high approbation by the Rev. T. Hartwell Horne, and the Rev. Dr. Pye Smith, he trusts that he may be allowed to refer to the subject without being too ostentatiously guilty of self-laudation. The best account of the Egyptian Antiquities will be found in Sir Gardner Wilkinson's great work, which is replete with deep interest in itself, and also contains numerous and valuable elucidations of Scripture.

In closing this brief survey of a most extensive subject, we must remind our readers that from the outset we have studiously avoided any reference to Doctrinal or Theological Commentaries. They do not come fairly within the scope of criticism, and they belong rather to controversial than to Biblical Literature.

W. C. T.

VI.

BIBLIOGRAPHICAL LIST OF AUTHORITIES.

[Mr. Goodhugh, the original Editor of this work, and by whom far the greater part of it was carried through the press, promised in the Preface to the first volume a list of the authorities to which he had referred in the course of the work, in order to avoid the inconvenience of frequent references to books, many of which were well known. Such a list has been found among his papers, after his lamented decease, and is now published without any alteration. The present Editor, called into the field at the eleventh hour, was necessarily *alienam coactus gerere personam*, and bound to follow the plan pursued by his predecessor. He has therefore made no additions to the list, and no comment on the critical value of the authors named; the *Essay on the Progress of Biblical Criticism*, prefixed to the present volume, will, however, sufficiently supply the latter deficiency. It is but just to add Mr. Goodhugh's remark written on the paper in which the MS. was inclosed: "This list is not to be viewed as a complete one of works in this department of learning; but it may serve to indicate some works of merit to those whose attention is turned to the study of Biblical literature."]

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This abridged history of Egypt is the only one of his works known in Europe. He was born in Bagdad in 1161.

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